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1971

January
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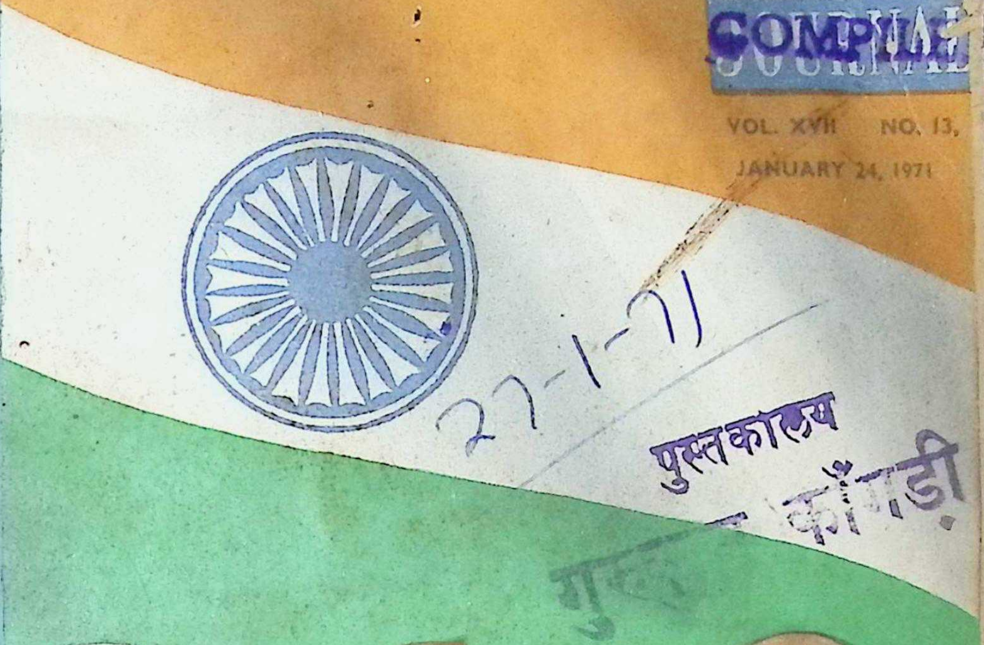

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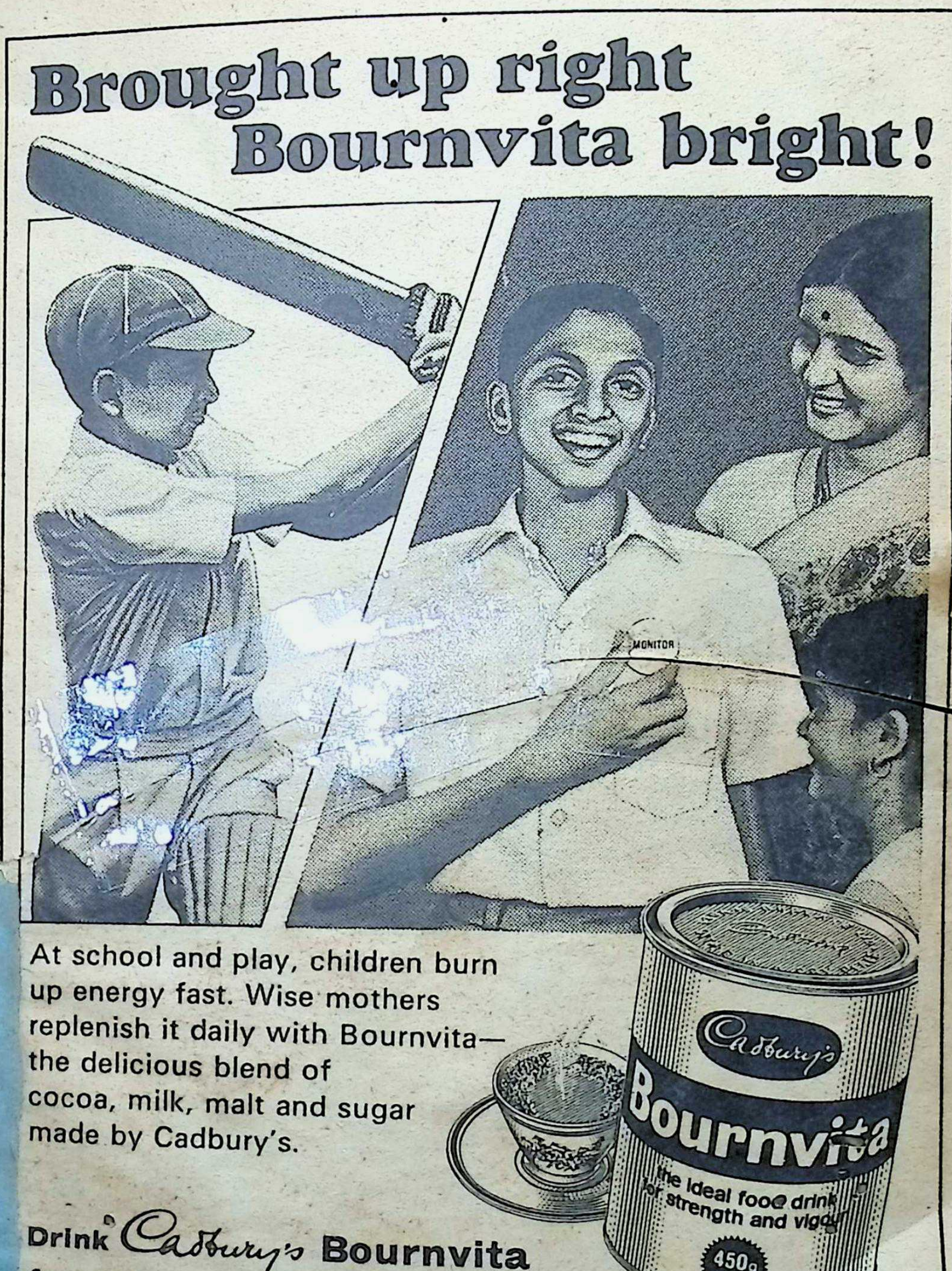

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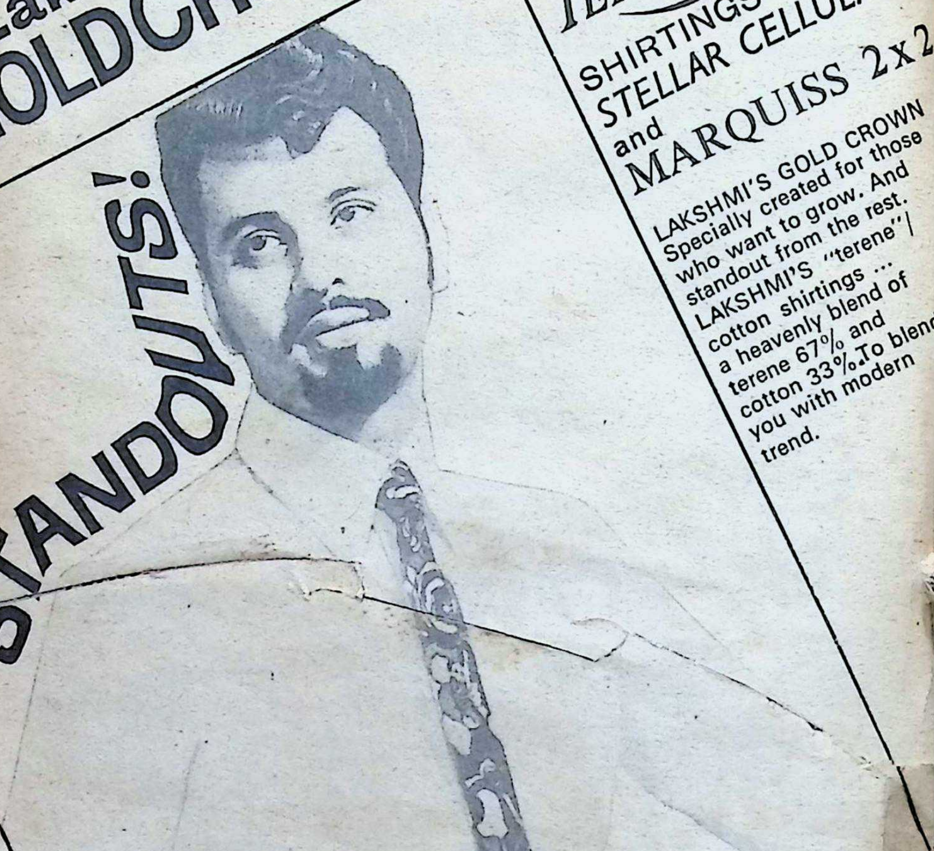

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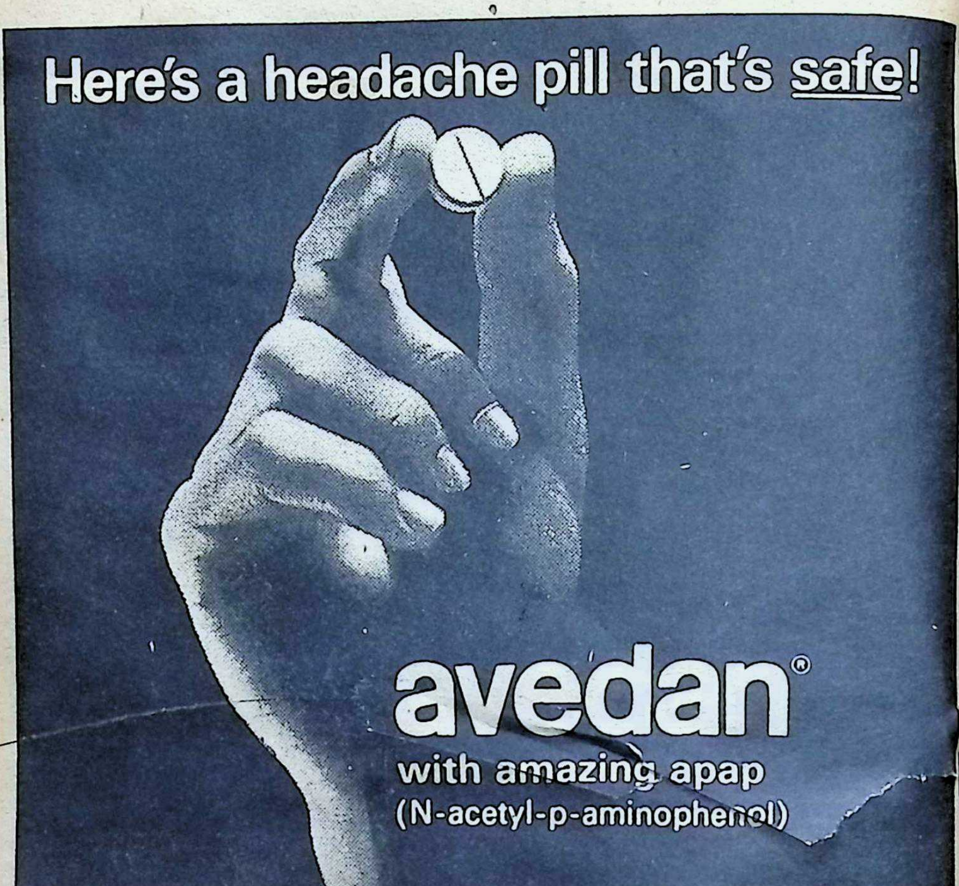

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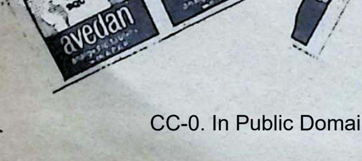

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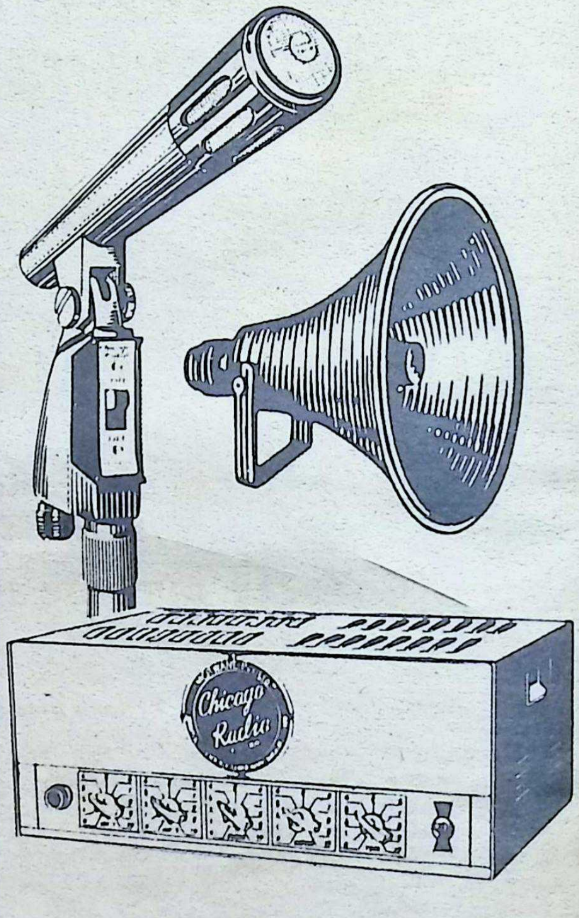

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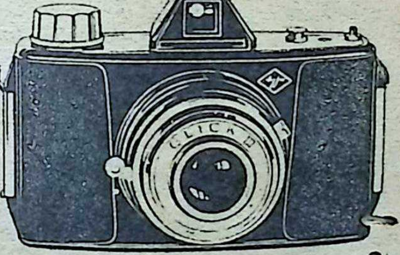

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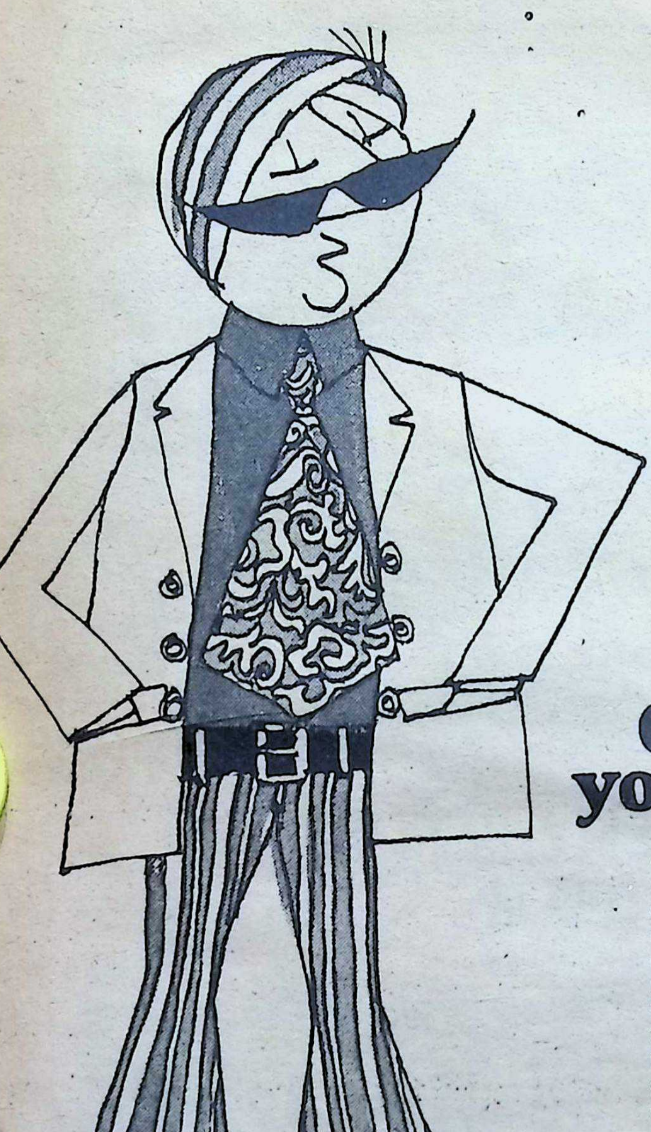

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SRI M. S. MANI, M.L.A. & Vice President, Khadi & Village Industries Board, Tamil Nadu:—"Revered Swamiji, I am happy to report that the KAVACHA prepared for me has done wonder. Originally I had no belief in Talismans: but by your spiritual powers you have converted m to the belief that there is much in the great Powers of Prayer. Your Talisman has brougl success in all my endeavours. It is no wonder and exaggeration to call you a Miracle Man with Mysterious Powers."

SRI. A. D. MANI, Member of Parliament, Chief Editor, Hitavada, Nagpur and Bhopal:—"I have known Professor R. T. Thevar for the past 4 years. I met him accidentally and I was extremely sceptical about the powers of Talismans at first. But Mr. Thevar has converted me to the belief that there is much in the great Powers of Prayer. In my own career, his giving me a KAVACHA has coincided with remarkable developments. Professor Thevar is a man of means himself and he does not have to regard the giving of Talismans as a business career. I have seen in many cases where hope was despaired of, the powerful effects of his Prayer."

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SRI. K. M. R. MENON, M.A., LL.B., Controller of Imports and Exports, Pondicherry :— "Dear Swamiji, Three years ago I was advised to wear your Kavacha by which I have been able to get my desire and I have found the divine hand playing in the Kavacha."

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let Noble thoughts come to us from every side

—Rigveda I-89-i.

BHAVAN'S
JOURNAL

VEDIC PRAYER

मेधां मे इन्द्रो ददातु मेधां देवी सरस्वती ।
मेधां मे अश्विनावुभावाधत्तां पुष्करस्रजा ॥

May Indra grant me intelligence. May goodess Sarasavati grant me intelligence. May the two Asvins wearing garlands of lotus flowers engender in me intelligence.

=*Yajurveda.*

Vol. XVII, No. 13

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Adhyayana Bhaga

स्वाध्याय प्रवचनाभ्यां न प्रमदितव्यम्

SERIES II : 5

TEXT

प्रजेशं रमेशं महेशं सुरेशं
दिनेशं निशीथेश्वरं वा कदाचित् ।
न जानामि चान्यं सुराणां शरण्ये
गतिस्त्वं गतिस्त्वं त्वमेका भवानि ॥६॥

Prajesham ramesham mahesham suresham
dinesham nisheetheshwaram vaa kadaachit.
na jaanaami chaanyam suraanaam sharanye
gatistwam gatistwam twamekaa bhavaani.

TRANSLATION

Neither the lord of the created ones (Brahma), nor the lord of Ramaa, nor Mahesha nor Indra, the lord of the gods, nor the Sun, the lord of the day, nor the Moon, the lord of the night; nor yet, perchance, any other being do I know (as refuge,) O ! refuge of all gods; Thou art alone the refuge, O Bhavani !

VOCABULARY.

Subantah :

prajesha = the Lord of created beings, i. e. Brahma (a-ending mas.) *ramesha*= Sri Vishnu, Lord of Ramaa; *mahesha* = the great Lord Siva; *suresha* = Indra, the Lord of the gods; *dinesha* = Sun, the Lord of day; *nisheetheswara* = Moon, the Lord of night (All these are a-ending mas.) *sura* = divine being, god, (a-ending mas.) *sharanyaa* = refuge (a-ending feminine.)

COMMENTARY.

The question might well be asked of the devotee: why did you not seek refuge in all the other great Gods, such as Brahma, Vishnu, Maheswara, Surya, Chandra and so on ?

The answer is that Bhavani alone can be the one refuge, she being even the refuge of the gods.

In this verse also, it is necessary to be cautious not to read unnecessary meaning. The devotee has an *Ishta devata*, a devata of his choice and liking. Tulsidas had Sri Rama, Surdas, Kishore or Krishna. The worshipper of any *Ishta devata* adopts the attitude that his own Devata is the supreme one and the others are not to be regarded so. This exclusive attitude is not to be regarded as unhealthy : it is adopted for the sake of greater concentration of mind. If the mind of the devotee runs after this deity now and yet another a little later, no one-pointed devotion and concentration can be achieved. So, the worshipper of the *Ishta devata* adopts such an attitude, for his own salvation.

LANGUAGE WORK

Look at the words : *prajesha, ramesha, suresha, dinesha and nisheetheshwara.* These words in Sanskrit are known as *samasta padas* or compounded words. The constituent elements of these words are in order : *praja-isha; ramaa-isha; sura-isha; dina-isha; nisheetha-isha.*

Every language has certain modes by which it goes on creating new words. Such new words are necessary because human situations demand them and the living quality of languages lies in their ability to meet such situations and produce words from the ones that they already have. The linguistic process known as compounding is one which gives rise to a number of words.

In brief, we may say that formation of compounds leads to an economy in expression, creation of new words and the avoidance of clumsiness in speech. Every language has such compounded words. Every Indian language has them. Even in a language like English, we find compounds such as *guest-house, break-through, know-how, round-head*, and so on. In Sanskrit, the process of compounding is more elaborate and there are various kinds of compounds also.

Sanskrit grammarians divide compounds into classes based on some scientific principles. In a compound, two words come together; one is the first member and the second the latter member. In the compounded form of these two, there are four possibilities : the first member remains important; the second remains important; both remain important and finally the combined words indicate a third thing which is neither the first nor the second member in sense.

A few examples : *upa* means near, and *ganga* means the river Ganga. When these two are compounded to give a word *upagangam*, it means near Ganga. In this, the first member is important.

Prajesha in the above verse is formed of *praja* and *isha* and means the Lord of created beings. In this, the second member is the important one. In a compounded word like *ramalakshmana* both members are important. Finally, in a word like *lambakarna* which is compounded of *lamba* and *karna*, long and ear, as for example, in the word *round-head* used in British political parlance, neither long nor ear is the important word; for the compounded word means a person who has long ears. These four types of compounds are known respectively as (1) *Avyayibhaya* (2) *tatpurusha* (3) *dwandwa* an (4) *bahuvrihi*. In the above verse, the examples are of the second variety The *tatpurusha* compounds are those in which two *subantas* are joined. I their uncompounded state, the two words are linked by some case terminatio In the example *prajesha*, the relation between *praja* and *isha* is one of maste and servant or the Lord and the ruled. This relationship is indicated i Sanskrit by the use of the *shashti vibhakti* or the Genitive case. So the uncompounded form of the same would be *prajaanaam ishah*—the Lord of create beings. When compounded, the case terminations are dropped and the word are simply put together. This new word *prajesha* behaves as if it is one wor and is declined in all the seven cases as if it were an *a-ending* noun sinc prajesha ends in '*a*'. In the same manner, *ramesha*, *dinesha*, *suresha* an *nishitheswara* may be dissolved into their respective members.

Finally, the word *Mahesha* : In this case, *mahesha* means the great Lord and in Sanskrit such a thing would be written down as *Mahaan ishah*. Here both members are in the nominative case and when the two members of a *tatpurusha* compound are in the nominative case only, such compounds have th name *Karmadharaya*. The first member is adjectival in its function and it i the second member that is again important here. This should be noted clearl because in the *Dwandwa* compounds also the two nouns will be in th nominative case only as in *Ramah cha Lakshmanah cha*—giving us the compound word *ramalakshmanau*. More about these we shall discuss when we ge examples of these.

In the previous verses, we have *bhavaabdhi* which can be dissolved a *bhava eva abdhih*— which is again a compound of this variety; *pashabaddh* this word is dissolved as *paashena baddha*—bound by a cord.

Here it is a case of *Tatpurusha* in the Instrumental case. *Tatpurusha* compounds, then, can be in as many cases as seven and each one of these are callec by the name of the case except the first one which is called *karmadharaya*. The others are *dwitiya tatpurusha*, *tritiyaa* and so on. In Sanskrit, the compounded word is called *samastapada* and the dissolution is known as *vigraha*. So, in the case of a word like *ramesha*, *ramesha* is the *samastapada* and its dissolved form—*ramaayaah ishah* is known as the *vigrahavaakya*.

ASSIGNMENT

1. Write down all the words which you feel are compounded ones. This can be easily guessed from the reference to word-for-word meaning or the vocabulary part of these *Adhyayana Bhagas*. How many of these do you think belong to the *Tatpurusha* class ?

Note : *It is true that with the knowledge you have, it may not be fully possible to work the above assignment out, but it would be good if you try it.*

□ □ □

No. 484

KULAPATI'S LETTER

Devoted to Life, Literature and Culture

Grand Courage

BHARATIYA VIDYA BHAVAN,
BOMBAY.

JANUARY 24, 1971

MY YOUNG FRIEND,

WHEN I look back I find courage the most outstanding quality in Gandhiji's life. His whole life was full of courage of the highest order.

The Rajkot incident, to my mind, has lots of political significance and points out what Grand Courage means.

India under the British rule not only included the provinces administered by Governors, but also the Princely States, covering an area of 715,964 square miles and inhabited, according to the Census of 1941, by 93,189,233 people. Their Rulers were the bulwark of the British power.

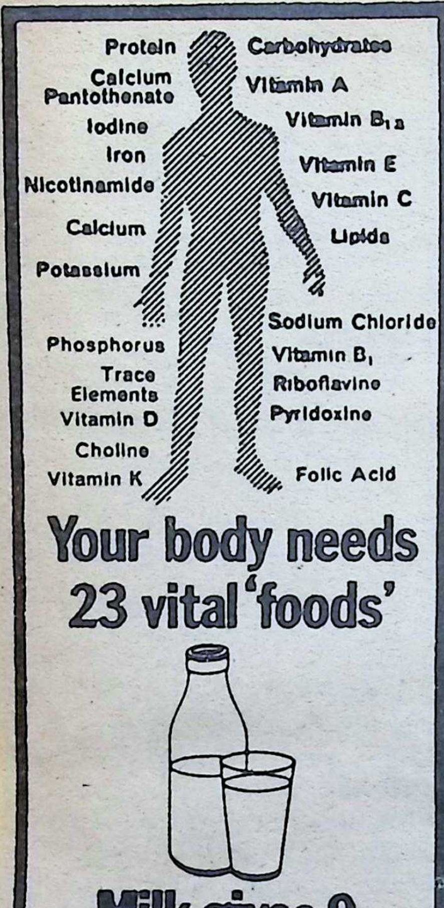
The powers exercised by the Rulers varied from State to State, but one thing was common to them all: none of them, big or small, enjoyed the attributes of independent sovereignty. The supremacy of the British Government over the States, termed 'Paramountcy', was absolute. The Butler Commission had pronounced that "Paramountcy is paramount".

Few Rulers of the States, except the Maharana of Udaipur and the Maharajas of Mysore and Travancore were respected by their people. Their authority was a mere make-believe; it had no vitality and was supported by the British power only as a counterweight against the nationalist movement in the country.

When the Congress took office in some provinces in 1937, the movement for reforms gathered strength in many Indian States. The British Political Department resisted it by using the Rulers as pawns.

A typical case was that of the tiny State of Rajkot in Saurashtra, (Kathiawar as it was then called).

In 1938, a popular movement in the State, led by Shri Uchhrangrai N. Dhebar (later Chief Minister of Saurashtra and President of the Indian National Congress), was started to induce the authorities to close down the gambling shops during the Janmashtami fair associated with the birthday of Lord Sri Krishna. The authorities declined to do so.


Protein
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Iodine
Vitamin B12
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Vitamin E
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Calcium
Lipids
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The movement soon developed in a bitter struggle for securing respo sible government in the State—call 'the match-box satyagraha'—whi the Ruler, after four months of res tance, promised to grant. A draft the settlement arrived at was prepar under the advice of Gandhiji and the request of the Ruler himself.

No sooner was the settlement arri ed at than the Political Departmen through which the Viceroy controll the State, got panicky. The Briti saw in it the beginning of the end their paramountcy over Indian Stat and compelled the Ruler to back o of his undertaking. Gandhiji viewe this as a breach of promise both the people and to him, and decide to intervene.

As soon as Gandhiji arrived Rajkot, the Dewan of the State, Du bar Saheb Viravala, with the bac ing of the British Political Depar ment, set in motion a machinery intrigue and terror against the pe ple who supported the settlement. U timately, Gandhiji resorted to a fa to get the breach of faith repaire Lord Linlithgow, the Viceroy, save the situation. The fast ended and th settlement was upheld.

However, the British Indian authorities mobilized the Zamindars an the leading Muslims in Rajkot to stag a demonstration against Gandhiji. was timed to coincide with the publi prayer held by him in the evenings.

When Gandhiji arrived at the Rashtriya Shala (National School) wher the prayer was to be held, a procession, one thousand strong, emerge from the other side, flourishin swords, as if to demonstrate the ancient valour of the Rajput heroes. When it came near the main gate of the Shala, the prayer had just commenced; Gandhiji was sitting rapt in silent meditation.

The procession, in flagrant disregard of the solemnity of the occasion, began to shout threatening slogans which disturbed Gandhiji in his meditation. He opened his eyes for a brief second, then closed them, resuming his meditation. The shouting continued.

No sooner was the prayer over than he went forward to meet the processionists. A few people wanted to accompany him, but he sternly said: "I need no protection, save and except what God cares to give or the processionists volunteer to give."

Slowly but with determined steps, he walked towards the crowd, who rushed at him with drawn swords. Gandhiji fearlessly went into the thick of the crowd. A young man from among the Zamindars interposed. Gandhiji took the hand of this young man and walked through the crowd, which stood transfixed with awe by the superb courage of the man of God.

Unhurt, Gandhiji returned home doubly sad—sad that he was unable to maintain the serenity of surrender unto God when he heard the slogans; sad at the conduct of the demonstrators.

Yours sincerely,

K. M. Munshi

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S. Ramakrishnan

Republic Day Resolve:
Back to "Tryst with Destiny"

JANUARY 26.—Our Republic Day.

On this memorable day, 42 years ago, on the banks of Ravi (now in Pakistan) with the blessings of Mahatma Gandhi and under the leadership of Pandit Jawaharlal Nehru, India's struggling, selfless patriots, unarmed but steel-willed, made a "Tryst with Destiny" by taking the historic pledge "to achieve *Poorna Swaraj* or complete independence by peaceful and legitimate means."

On this day, 21 years ago, we gave unto ourselves a comprehensive Constitution, framed by the collective, co-operative labour of 320 chosen members, representing the cream of all segments of the Indian nation. Most of the framers of the Constitution of the Sovereign Democratic Republic of India were active participants in our freedom struggle and a party to this solemn pledge taken at Ravi, and everyone of them was a patriot worth his weight in gold, with a very commendable record of suffering and sacrifice in the cause of Mother India.

At the serene midnight hour, on August 15, 1947, welcoming the advent of *Poorna Swaraj,* Pandit Nehru, in his address to the nation, moving and magnificent, reminiscent and reverberating, full of challenge and courage, passion and purpose, eloquently and solemnly renewed the commitment of the Indian Nation to the "Tryst with Destiny"—to weld India into a united, powerful, prosperous and egalitarian nation.

Towards the accomplishment of this noble and creative task, Pandit Nehru, on the advice of Mahatma Gandhi, set up a government, drawing into its orbit the best available talents in the country, cutting across personal, party and ideological considerations. This truly national team, harnessed to the common weal, gave tremendous creative strength to the nation.

This stroke of superb statesmanship, a concomitant of the Gandhian ideology of Sarvodaya, resulted in making Indians in all walks of life feel the rejuvenating glow of freedom. It instilled in the Indian people a sense of participation in the exciting and stupendous task of national reconstruction. It set millions of hands and hearts all over our land beat in rhythm and unison and work shoulder to shounder in building up the nation anew.

Therefore, the first decade of our Independence was not only studded with solid achievements, but was also pregnant with promising possibilities.

Indeed, it was a golden era which witnessed such epic accomplishments as:

(a) the successful solving of the problem of rehabilitating some ten million people—the biggest migration in world's history—who had

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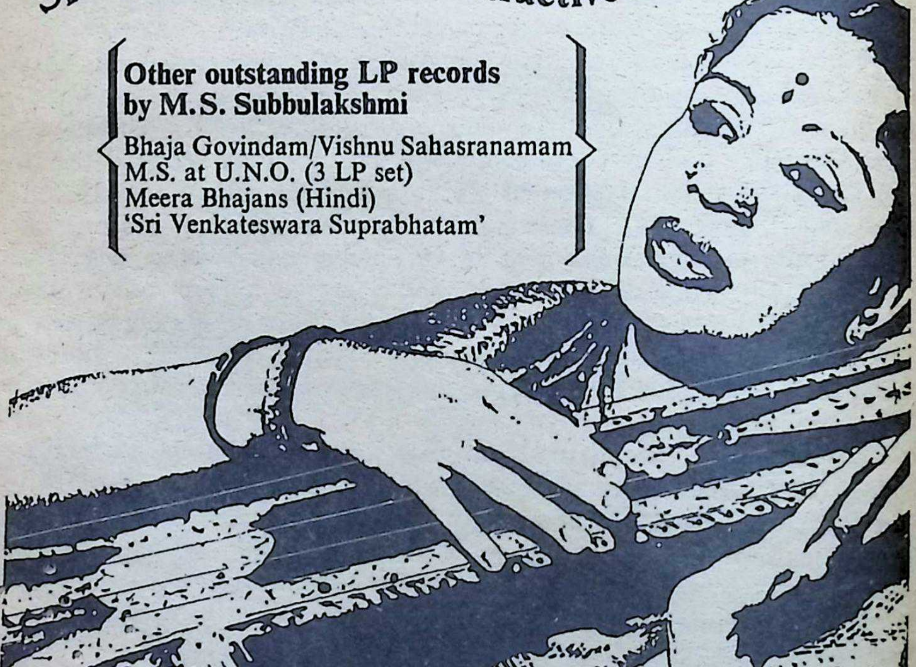

been uprooted from their hearths and homes in the wake of the partition of India.

(b) the framing of a Constitution with well-defined fundamental rights enshrined in it, statutory guarantee of equality of opportunity and justice—social, economic and political—to all, irrespective of caste, colour, religion or language; a constitution forged by the amalgamation of the best features of the progressive and democratic nations of the world and the expurgation of elements which the history of these nations had revealed as detrimental to their common good; a constitution which has successfully stood the storms and stresses of the last twenty-one years, while in many of the nations which emerged into freedom along with and subsequent to India, constitutions have crumbled, leaving the door open to dictatorships of various brands.

(c) the miracle of non-violently integrating, within barely 18 months, "Princely India" covering 48% of India's territory and over 80 million people.

These concrete advances towards our "Tryst with Destiny" were possible because, in the early years of freedom, we continued to tread the unique path evolved by our national genius—the harmonious blending of Mahatma Gandhi's unswerving allegiance to ethical and spiritual values, Pandit Jawaharlal Nehru's soaring idealism, Sardar Vallabhbhai Patel's down-to-earth pragmatism, Dr. Rajendra Prasad's rock-like moral strength, Maulana Abul Kalam Azad's unshakable faith in Indian secularism, and Sri C. Rajagopalachari's far-seeing vision and razor-sharp intellect, supported by the best brains and minds of all-India.

II

Alas! Soon followed an ominous setback. With the gradual disappearance of the leadership pledged to team-work, and owing allegiance to the majesty of our Moral Law, the commanding heights of our national life—political, economic, industrial, educational and social—came to be dominated by opportunists, devoid of moral scruples and largely motivated by self-interest. This brought in a schizophrenic dualism, double-think and double-talk. This paved the way for the era of politics without principles, commerce without morality, education without character and social work without service-motive. The sources and springs of corporate life thus became polluted at the very roots. The body politic of India became vitiated, sapping the very vitality of national life.

The worth of an individual is adjudged by the causes which claim his attention and energy; so is an institution and, of course, a nation.

Casting aside even elementary decencies and ignoring many urgent, vital and basic tasks, our politicians became totally engrossed with silly and savage in-fighting, crafty and crude manipulations, arrant and obnoxious

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horse-trading, unscrupulous and despicable engineering of defections, pulling down and putting up of governments as naughty children do with sand dunes.

To secure their end, to slake their power-thirst, the politicians excite the people over tremendous trifles, and by all manner of trickery, fan the baser passions of the people—caste, communal, class, linguistic and regional loyalties.

What is the outcome? The record is bleak and frightening. It makes a depressing catalogue: run-away prices and scarcity despite the widely advertised green revolution, a steeply rising unemployment spiral, the complete break-down of law and order over wide areas of the country, indescribable indiscipline and mounting violence throughout the land, and above all, corroding moral decay at all levels.

Whither gone the "Indians" amongst us? What does it matter to India's progress and prosperity whether a particular district, taluka, town or village is administered by one State or another? How does it affect "India" in what percentage the water of a particular river is shared by the different States through which it courses?

Is not every region an inseparable part of Mother India? Are not all Indians brothers? Can any region of India hope to remain stable and prosperous when some other region of India is poor and backward? How long can anyone hope to live in luxury when his neighbour is ground down by abysmal poverty?

It makes no difference to India's hungry, dumb millions, *Daridranarayanas,* who and which party or group conjures up a majority in the Lok Sabha and the Vidhan Sabhas.

These are "Trysts with Trivialities".

III

What is of paramount importance is:

(a) ensuring of two square meals a day to all Indians. The number of Indians below the poverty line is estimated to be over one-third of the entire population, i.e., about 180 millions.

(b) providing a modicum of shelter to the countless millions of our people in the cities and villages.

(c) providing compulsory free education to all our children upto the age of 14. The Constitution, which we adopted in 1950, set this goal to be achieved by 1960, but at the present pace, according to our statisticians, we will be able to achieve this goal only in 2000 A.D.

(d) creating jobs for the millions. Leaving aside the legions of our traditionally under-employed, the number of educated unemployed when we launched our First Five-Year Plan in 1951 was 3.3 millions; when we launched the Second Plan in 1956, it was 5.3 milions; today, the figure is estimated to be around 20 millions.

These are only estimated figures, as even the Government does no have accurate figures.

(e) increasing the national wealth and raising the per capita income of our people. India's per capita income today is barely Rs. 54 per annum while that of U.S.A. is Rs. 24,773, U.K. Rs. 11,700, Japan Rs. 6,908 and Ceylon Rs. 990.

(f) recovering the thousands of square miles of our territory snatched away from our northern borders.

(g) ensuring that the productive capacity of the nation, both in the public and private sectors, is maintained at the optimum level and the workers do hard work and are in turn paid adequate wages.

(h) re-creating the climate of wisdom, moderation and tolerance, and the spirit of selfless, co-operative and constructive politics.

Gala gimmicks, rabble-rousing rhetorics, sterile sloganeering and election victories by hook or crook, will not take us to the Promised Land.

On this twenty-first anniversary of our Republic, let us all give the go-by to cant and catch-words and take to real, honest, hard work.

Let us, each one of us, resolve to go back to our "Tryst with Destiny".

Thus alone can we redeem the solemn pledge of Gandhiji, Jawaharlalji, Sardar Patel and other leaders who led us to freedom.

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Romesh A. Thakor
General Manager

Narsi Mehta, one of the greatest poet-saints of Gujarat, was the favourite poet of Mahatma Gandhi. His Vaishnava Jana Tho *not only sums up what man here on earth ought to do and how he should conduct himself, it also has thrilled every Indian by its adaptability to mellifluous singing. In this song, another composition of the same poet, the greatness and the glory of* Namasankeertan *is extolled and it possesses a great deal of an autobiographic ring about it. It sprouts from the experience of the poet-saint himself.*—Ed.

NAMA SANKEERTAN—5

Give up everything and sing the glories of Narayana

नारायणनुं नामजलेतां वारे तेने तजीए रे।
मनसा वाचा कर्मणा करीने
लक्ष्मीवरने भजीए रे ॥ध्रु॥

कुळने तजीए कुटम्बने तजीए,
तजीए माने बाप रे।
भगिनी सुत दाराने तजीए
जेम तजे कञ्चुकी साप रे ॥१॥

प्रथम पिता प्रह्लादने तजियो,
नव तजियुं हरिनुं नाम रे।
भरत शत्रघ्ने तजि जनेता,
नव तजीया श्री राम रे ॥२॥

ऋषि पत्नीए श्रीहरि काजे,
तजिया निज भरतार रे।
तेमां तेनुं कंइये न गयुं,
पामी पदारथ चार रे ॥३॥

व्रज वनिता विठ्ठलने काजे
सर्व तजीने चाली रे।
भणें नरसैयो वृन्दावनमां
मोहन साथे महाली रे ॥४॥

As you take the name of Narayana
you should renounce everything;
You should pray, in thought, word and deed,
the Spouse of Goddess Lakshmi alone.
Give up thy clan, give up thy family,
even mother and father thou must abandon
Sister and son, even thy beloved wife,
thou hast to abandon as a serpent its slough.
Did not Prahlad prepare to give up his father first?
but he refused to give up the name of Hari.
Bharat and Shatrughna abandoned their mother
but they would'nt Sri Ram at all.
The wife of a Rishi left her husband and sought
the love of Sri Hari alone;
Did she lose aught?—not anything indeed,
but gained all the fourfold ends of life.
For the sake of that dear Vitthala, the women of Vraja
gave up everything;
And for all this, says Narsi Mehta
they became happy in the company of Mohan in Brindavan.

V. LAKSHMAN

The Light Has Gone Out

Mahatma Gandhi has gone, and all over India there is a feeling of having been left desolate and forlorn. All of us sense that feeling, and I do not know when we shall be able to get rid of it, and yet together with that feeling there is also a feeling of proud thanksgiving that it has been given to us of this generation to be associated with this mighty person. In ages to come, centuries and may be millenniums after us, people will think of this generation when this man of God trod the earth and will think of us who, however small, could also follow his path and probably tread on that holy ground where his feet had been...

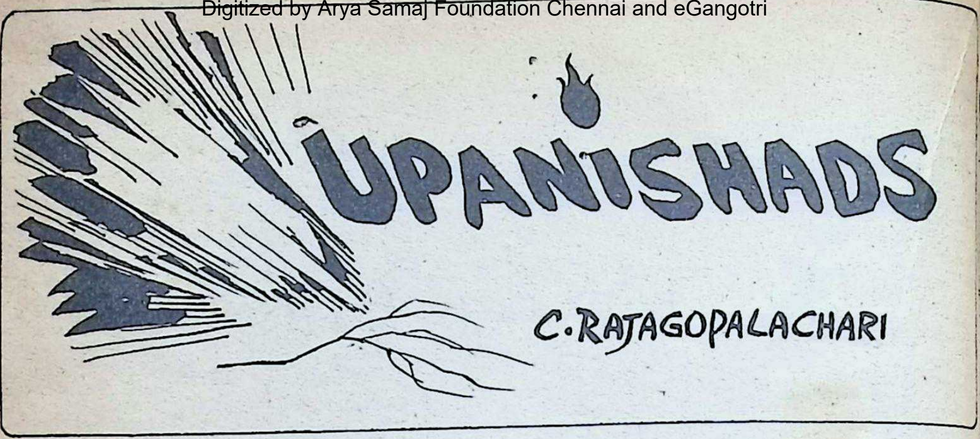
Jawaharlal Nehru

★ ★ ★

←—

January 30, is Gandhi Nirvan Din. A true man of God that he was, his last words were Hey Ram *as the assassin's bullet put an end to his great life.*

The picture opposite has been drawn by artist Sri V. Lakshman, of Borivli, Bombay-92, using the Nagari or Sanskrit characters for the words Hey Ram.



SVETASVATAROPANISHAD—*(Contd.)*

तिलेषु तैलं दधनीव सर्पिरापः
स्रोतस्स्वरणीषु चाग्निः ।
एवमात्मनि गृह्यतेऽसौ
सत्येनैनं तपसा योऽनुपश्यति ।।

As oil in the oil-seed, *ghee* in the curdled milk, and water in the river-bed, so can That be obtained out of the self, through truth and restraint of thought and the senses. I-15

The following verses are addressed as a prayer for enlightenment to the Universal Spirit which is One but takes various shapes with various powers and functions, which will in the end reunite and be lost in Him,—the Sun, the Moon, the Air, the starry firmament, fire, water, Brahma the Lord, man and woman, in youth or in tottering old age, beast, bird, insect, the dark-blue bee, the green parrot with red eyes, the clouds that shoot forth lightning, the ocean, the seasons,—all will be reabsorbed in Him that has no beginning, the cause of All.

य एकोऽवर्णो बहुधा शक्तियोगा-
द्वर्णाननेकान्निहितार्थो दधाति ।
विचैति चान्ते विश्वमादौ स देवः
स नो बुद्ध्या शुभया संयुनक्तु ।।

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः।
तदेव शुक्रं तद्ब्रह्म तदापस्तत्प्रजापतिः ।।

त्वं स्त्री त्वं पुमानसि
त्वं कुमार उत वा कुमारी ।
त्वं जीर्णो दण्डेन वंचसि
त्वं जातो भवसि विश्वतोमुखः ।।

नीलः पतंगो हरितो लोहिताक्ष-
स्तडिद्गर्भ ऋतवः समुद्राः ।
अनादिमत्त्वं विभुत्वेन वर्तसे
यतो जातानि भवनानि विश्वा ।।

IV 1-4

एष देवो विश्वकर्मा महात्मा
सदा जनानां हृदये संनिविष्टः ।
हृदा मनीषी मनसाऽभिक्लृप्तो
य एतद्विदुरमृतास्ते भवन्ति ।।

The Divine Spirit that has forged and brought the Universe into being, the Supreme Soul, ever dwells in the hearts of men. He is revealed by the heart and intellect combining and controlling the mind and by meditation. They attain deathlessness who thus see Him revealed.

IV-17

न संदृशे तिष्ठति रूपमस्य
न चक्षुषा पश्यति कश्चनैनम् ।
हृदा हृदिस्थं मनसा य
एनमेवं विदुरमृतास्ते भवन्ति ॥

This *Isa*, dwelling in the heart of man, can be perceived not by the eye but the heart; and he who perceives Him thus by the heart attains immortality.

IV-20

Not time or innate quality of matter is the true cause of phenomena, as some learned men imagine, but the glory of God who dwells in and revolves all things, animate and inanimate. When one discovers this Universal Spirit within one's self, the misery of life is ended. It would be easier to roll up the sky and carry it on one's head as a tanner carries his hide than to achieve happiness without realizing the immanence of God.

स्वभावमेके कवयो वदन्ति
कालं तथान्ये परिमुह्यमानाः ।
देवस्यैष महिमा तु लोके
येनेदं भ्राम्यते ब्रह्मचक्रम् ॥

Some learned men attribute the phenomena of the universe to the innate nature of things, other deluded persons say that time is the cause. But it is the glory of God by which alone the wheel revolves and this world goes on.

VI-1

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥

If men could roll up the sky like a hide, we could reach the end of pain and

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grief without realizing God who abides in all things.

VI-20

एको देवः सर्वभूतेषु गूढ़ः
सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणश्च ।।

God, who is concealed in all beings, is one. He pervades everything. He is the inner soul of every being and the overseer of all activity. He dwells in all forms of life. He is the eternal witness, the Conscious Being within, standing apart from that in which He abides, and without qualities.

VI-11

निष्कलं निष्क्रियं शान्तं निरवद्यं निरंजनम् ।
अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ।।

Without parts, action-less, tranquil, uncontaminable, spotless, the bridge that transcends and leads to immortality, consuming and unquenchable like fire.

VI-19

"The direct teaching of a father o
a *Guru* is essential. Without thi
book-knowledge would be of no grea
avail." But more important than a
is the previous purging of characte
and restraint of mind and sense
which are necessary for the knowledg
and realization of the highest trut
Otherwise, knowledge leads to harn
not to good. "I am God" would lea
to arrogance and atheism withou
purity of character, restraint and humility and the personal guidance o
father or revered teacher. Hence th
following prohibition which shoul
not be understood in any sense othe
than the caution above indicated:

वेदान्ते परमं गुह्यं पुराकल्पे प्रचोदितम् ।
नाप्रशान्ताय दातव्यम् नापुत्रायाशिष्याय
वा पुनः ।

VI-2

(To be continued)

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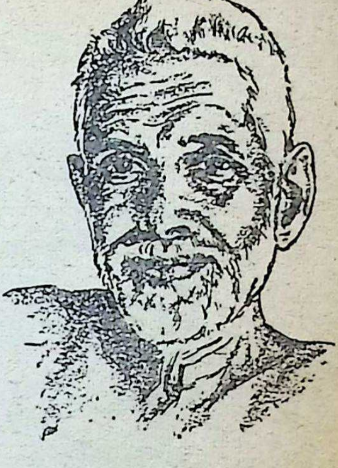
Arunachala Pancharatna

SRI RAMANA MAHARSHI

This poem of five stanzas is being published in commemoration of the 91st birthday of Sri Ramana Maharshi.—Ed.



करुणापूर्णसुधाब्धे, कबलितघन विश्वरूप किरणावल्या ।
अरुणाचल परमात्मन् अरुणोभव चित्तकंजसुविकासाय ।।१।।

Ocean of Nectar, full of Grace, engulfing the Universe in Thy Splendour! Oh Arunachala, the Supreme Itself! be Thou the Sun and open the lotus of my heart in Bliss!

त्वय्यरुणाचल सर्वं भूत्वा स्थित्वा प्रलीनमेतच्चित्रम् ।
हृद्यहमित्यात्मतया नृत्यसि भोस्ते वदन्ति हृदयं नाम ।।२।।

Oh Arunachala! in Thee the picture of the universe is formed, has its stay, and is dissolved; this is the sublime Truth. Thou art the Inner Self, Who dancest in the Heart as 'I'. 'Heart' is Thy name, Oh Lord!

अहमिति कुत आयातीत्यन्विष्यान्तः प्रविष्टयाऽत्यमलधिया ।
अवगम्य स्वं रूपं शाम्यत्यरुणाचल त्वयि नदीवाब्धौ ।।३।।

He who turns inward with untroubled mind to search where the consciousness of 'I' arises, realizes the Self, and rests in Thee, Oh Arunachala! like a river when it joins the ocean.

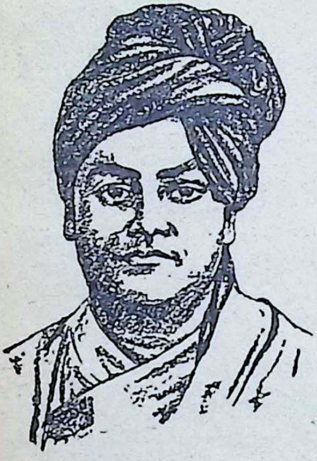
त्यक्त्वा विषयं बाह्यं रुद्धप्राणेन रुद्धमनसाऽन्तस्त्वाम् ।
ध्यायन्पश्यति योगी दीधितिमरुणाचल त्वयि महीयंते ।।४।।

Abandoning the outer world, with mind and breath controlled, to meditate on Thee within, the Yogi sees Thy Light, Oh Arunachala! and finds his delight in Thee.

त्वय्यर्पित मनसा त्वां पश्यन्सर्वं तवाकृतितया सततम् ।
भजतेऽनन्यप्रीत्या स जयत्यरुणाचल त्वयि सुखे मग्नः ।।५।।

He who dedicates his mind to Thee and, seeing Thee, always beholds the universe as Thy figure, he who at all times glorifies Thee and loves Thee as none other than the Self, he is the master without rival, being one with Thee, Oh Arunachala! and lost in Thy Bliss.

□ □ □



Swami Vivekananda

DILIP KUMAR ROY

This poem is being published in commemoration of 109th birth anniversary of Swami Vivekananda, which was on January 20, 1971.

O, resplendent soul of India, Beacon in our oceaned pain !
Sorrowless Bard of purity, no mire could mar nor squalor stain !
Whose regal footfall's marvellous cadence mellows still life's din and glare,
Who camst to exhort us, Kali's sons, with earth-born wings the skies to dare.
Thou sangst, Vivekananda: "Mother India calls, how can you sleep ?
A truce to crawling in coward fear ! Awake, arise Love's troth to keep."

We wailed and moaned in bondage, groaned in helpless, lonely penury,
So thou, Redeemer, camst with thy Vedanta's sword to make us free.
Wont to quail at every shadow, we glimpsed no heights where courage glows !
Thy dazzling advent clove the atheist haze in a flash, how—no one knows !
Thou sangst, Vivekananda: "Mother India calls, how can you sleep ?
A truce to crawling in coward fear ! Awake, arise Love's troth to keep."

The epiphany of love and light, Sri Ramakrishna, missioned thee
To lead us, worldlings, onward to reclaim our lost divinity.
A miracle ray of Shiva, thou camst panoplied with Kali's powers,
And so thy wisdom's alchemy transmuted thorns to fadeless flowers.
Thou sangst, Vivekananda: "Mother India calls, how can you sleep?
A truce to crawling in coward fear! Awake, arise Love's troth to keep."

Thou camst to build a rainbow bridge to unite the sundered East and West,
Chanting: "All are the Mother's children, none is an outcaste, all are blest."
How thy sun-bugle quelled the demon clouds of hate's disharmony,
Proclaiming: "They must feel for all, who aspire to Immortality!"
Thou sangst, Vivekananda: "Mother India calls, how can you sleep?
A truce to crawling in coward fear! Awake, arise Love's troth to keep."

O noble Illuminate, nation-builder, master of the Spirit's lore!
Derelicts from four continents flocked for peace and guidance to thy door.
Thy lightning-winged fulfilment gave to millions the golden clue
To His inviolable Grace which still descends our earth to woo.
Thou sangst, Vivekananda: "Mother India calls, how can you sleep?
A truce to crawling in coward fear! Awake, arise Love's troth to keep."

In thy vast heart of tenderness the world was housed, to thee no one
Was ever an alien, even in paupers thou wouldst see Lord Narayan.
O godly spendthrift, the endless jewels He booned thee with thou gavst to all:
May we thy Image of gleaming Grace on the altars of our hearts install.
Thou sangst, Vivekananda: "Mother India calls, how can you sleep?
A truce to crawling in coward fear! Awake, arise Love's troth to keep."

Thou camst to us, mortals, from a star-consistory thy God-rapt life
To sacrifice in the fire of Love in a mad world torn with hate and strife.
Return, O radiant messenger, with thy message of supernal bliss
And with the omnific Om repeal the demons' blood-red revelries.
Thou sangst, Vivekananda: "Mother India calls, how can you sleep?
A truce to crawling in coward fear! Awake, arise Love's troth to keep."

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OUR CONSTITUTION

DR. RAJENDRA PRASAD

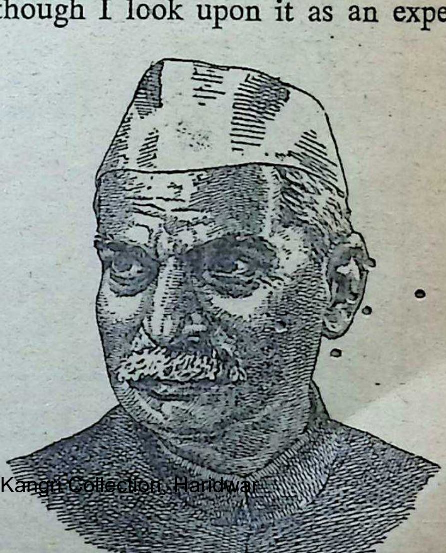
Dr. Rajendra Prasad, President of the Constituent Assembly of India, has summed up admirably the salient features of our Constitution also pointing out some of his regrets. Coming as it does from a top-ranking freedom-fighter, an eminent lawyer and our first Rashtrapati, it is one of the most considered opinions expressed on the Constitution.

Ed.

THE first and the most obvious fact which will attract any observer is the fact that we are going to have a Republic. India knew republics in the past olden days, but that was 2,000 years ago or more and those republics were small republics. We never had anything like the Republic which we are going to have now, although there were empires in those days as well as during the Mughal period which covered very large parts of the country.

The President of the Republic will be an elected President. We never have had an elected Head of the State which covered such a large area of India. And it is for the first time that it becomes open to the humblest and the lowliest citizens of the country to deserve and become the President or the Head of this big State, which counts among the biggest States of the world today. This is not a small matter. But because we have an elected President, some of the problems which are of a very difficult nature have arisen. We have provided for the election of the President. We have provided for an elected Legislature which is going to have supreme authority. In America, the Legislature and the President are both elected and there both have more or less equal powers—each in its or his own sphere, the President in the executive sphere and the Legislature in the legislative sphere.

Some people have doubted the wisdom of adult franchise. Personally, although I look upon it as an experi-



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ent the result of which no one will e able to forecast today, I am not dismayed by it. I am a man of the village and although I have had to live in cities for a pretty long time, on account of my work, my roots are still there. I, therefore, know the village people who will constitute the bulk of this vast electorate. In my opinion, our people possess intelligence and common sense. They also have a culture which the sophisticated people of today may not appreciate, but which is solid. They are not literate and do not possess the mechanical skill of reading and writing. But, I have no doubt in my mind that they are able to take measure of their own interest and also of the interests of the country at large if things are explained to them. In fact, in some respects, I consider them to be even more intelligent than many a worker in a factory, who loses his individuality and becomes more or less a part of the machine which he has to work. I have, therefore, no doubt in my mind that if things are explained to them, they will not only be able to pick up the technique of election, but will be able to cast their votes in an intelligent manner and I have, therefore, no misgivings about the future, on their account. I cannot say the same thing about the other people who may try to influence them by slogans and by placing before them beautiful pictures of impracticable programmes. Nevertheless I think, their sturdy common sense will enable them to see things in the right perspective. We can, therefore, reasonably hope that we shall have Legislatures composed of members who shall have their feet on the ground and who will take a realistic view of things.

We have provided in the Constitution for a judiciary which will be independent. It is difficult to suggest anything more to make the Supreme Court and the High Courts independent of the influence of the executive. There is an attempt made in the Constitution to make even the lower judiciary independent of any outside or extraneous influence. One of our articles makes it easy for the State Governments to introduce separation of executive from judicial functions and placing the magistracy which deals with criminal cases on similar footing as civil courts. I can only express the hope that this long overdue reform will soon be introduced in the States.

Another important feature of our Constitution is that it enables amendments to be made without much difficulty. Even the constitutional amendments are not as difficult as in the case of some other countries, but many of the provisions in the Constitution are capable of being amended by the Parliament by ordinary Acts and do not require the procedure laid down for constitutional amendments to be followed. There was a provision at one time which proposed that amendments should be made easy for the first five years after the Constitution comes into force, but such a provision has become unnecessary on account of the numerous exceptions which have been made in the Constitution itself for amendments without the procedure laid down for constitutional amendments. On the whole, therefore, we have been able to draft a Constitution which, I trust, will serve the country well.

There are only two regrets which I must share with the honourable Members. I would have liked to have some qualifications laid down for members of the Legislature. It is anomalous that we should insist upon high qualifications for those who administer or help in administering the law but none for those who make it except that they are elected. A law giver requires intellectual equipment but, even more than that, capacity to take a balanced view of things, to act independently and, above all, to be true to those fundamental things of life—in one word, to have character. It is not possible to devise any yardstick for measuring the moral qualities of a man and so long as that is not possible, our Constitution will remain defective.

. The other regret is that we have not been able to draw up our first Constitution of a free Bharat in an Indian language. The difficulties in both cases were practical and proved insurmountable. But that does not make the regret any the less poignant.

We have prepared a democratic Constitution. But successful working of democratic institutions requires in those who have to work them willingness to respect the view points of others, capacity for compromise and accommodation. Many things which cannot be written in a Constitution are done by conventions. Let me hope that we shall show those capacities and develop those conventions. The way in which we have been able to draw this Constitution without taking recourse to voting and to division

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Whatever the Constitution may or may not provide, the welfare of the country will depend upon the way in which the country is administered. That will depend upon the men who administer it. It is a trite saying that a country can have only the Government it deserves. Our Constitution has provisions in it which appear to some to be objectionable from one point or another. We must admit that the defects are inherent in the situation in the country and the people at large. If the people who are elected are capable and men of character and integrity, they would be able to make the best even of a defective Constitution. If they are lacking in these, the Constitution cannot help the country. After all, a Constitution, like a machine, is a lifeless thing. It acquires life because of the men who control it and operate it, and India needs today nothing more than a set of honest men who will have the interest of the country before them. There is a fissiparous tendency arising out of various elements in our life. We have communal differences, caste differences, language differences, provincial differences and so forth. It requires men of strong character, men of vision, men who will not sacrifice the interest of the country at large for the sake of smaller groups and areas and who will rise over the prejudices which are born of these differences. We can only hope that the country will throw up such men in abundance. I can say this from the experience of the struggle that we have had during the period of the freedom movement that new occasions throw up new men ;

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not once but almost on every occasion when all leading men in the Congress were clapped into prison suddenly without having the time to leave instructions to others and even to make plans for carrying on their campaigns, people arose from amongst the masses who were able to continue and conduct the campaigns with intelligence, with initiative, with capacity for organization which nobody suspected they possessed. I have no doubt that when the country needs men of character, they will be coming up and the masses will throw them up. Let not those who have served in the past therefore rest on their oars, saying that they have done their part and now has come the time for them to enjoy the fruits of their labours. No such time comes to anyone who is really earnest about his work. In India today I feel that work that confronts us is even m difficult than the work which we when we were engaged in the strug We did not have then any conflic claims to reconcile, no loaves fishes to distribute, no powers to sh We have all these now, and the te ptations are really great. Would God that we shall have the wisd and the strength to rise above the and to serve the country which have succeeded in liberating.

Mahatma Gandhi laid stress on purity of the methods which had be pursued for attaining our en Let us not forget that this teach has eternal value and was not inte ed only for the period of stress struggle but has as much author and value today as it ever had fore. We have a tendency to blam others for everything that goes wro and not to introspect and try to if we have any share in it or not. is very much easier to scan one's o actions and motives if one is incl ed to do so than to appraise correc the actions and motives of others. shall only hope that all those who good fortune it may be to work th Constitution in future will rememb that it was a unique victory which achieved by the unique method taug to us by the Father of the Natio and it is up to us to preserve an protect the independence that we ha won and to make it really bear fru for the man in the street. Let u launch on this new enterprise of running our Independent Republic wit confidence, with truth and non-vio lence and, above all, with heart withi and God overhead. □ □ □

GANDHI & MARX

CHANDRASHANKER SHUKLA

Gandhiji liked Marx for siding with the poor: differences in the two ideologies.

WELL-meaning friends, here as elsewhere, have at times suggested a combination of Gandhi and Marx. Though Gandhiji had not gone through the writings of Marx and Engels, with later commentaries on these by Lenin and Stalin, he had gathered sufficient knowledge of the fundamental doctrines of Marx, mostly from talks and discussions with both advocates and opponents of Marxism in India and from a few books sent by some of his Marxist friends. What he admired in Marx was the fact that he, like Ruskin before him, rose above a narrow class consciousness and not only wrote with the whole society in view but definitely sided with the poor and the downtrodden. "His diagnosis of the economic malaise may be correct or not", said Gandhiji, "but there is no denying the fact that he thought of doing something for the exploited poor."

Precisely for the same reason, his sympathies were with Russia during the last war. "I wish that Germany and Japan should not win the war," he said during his internment at the Aga Khan Palace: "It is easier to deal with an opponent who is known to us. Germany and Japan have nothing new to give to the world. Even the old things they have adopted are rotten to the core, and these they have accepted as their ideal. On the other hand is Russia, which has got something new, no matter whether good or bad. In spite of the fact that Russia has used a lot of brute force, the power there vests in the people who are now fighting with wonderful bravery."

He was at the same time aware of the chasm between Russia's method and his own; and, referring to this, he said: "Maybe my method is a sign of my own stupidity; maybe I am living in a fool's paradise. I do not care if it is so. I don't want to reason about it. It would be futile to have recourse to argument in respect of a thing which has not been an outcome of reason. Not that I am unable to argue, but I do not wish to undermine my faith by indulging in a process of reasoning."

Nor was he oblivious to the sharp differences between the two ideologies—his own and that of the Marxists—in respect both of foundational beliefs and methods of reducing these to action.

Prius—'spirit' or 'matter'?

The existence of the spirit as distinguished from and superior to matter, which is one of the basic tenets of Gandhiji's faith, is rejected by the Marxists who, even when they do not totally deny the existence of the spirit, believe matter to be the ultimate reality and spirit to be at best a bye-product of matter. "For Marx, matter is the ultimate reality." "Materialism, in full agreement with natural science, takes matter as the *prius*, regarding consciousness, reason and sensation as derivative," said Lenin, "because in a well-expressed form it is connected only with the higher forms of matter (organic matter)."

Expressing his dissent from this disbelief, Gandhiji said: "I don't agree with the view which denies the exis-

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tence of any entity transcending the physical world. Its existence, however, cannot be proved through the evidence of the sense. It is self-evident. It can be realised only through the inner experience of man......In my view, the trend of human nature is essentially up-ward." "I have only one thing before me," he added, "Truth, absolute Truth; it *is*, even though 'beyond all scope of sense'. It is capable of being realized, non-violence being the only means available to us for the realisation."

Love versus hate

The question of non-violence as a principle of conduct arises only for one who believes in the existence of the spirit. For, as Gandhiji put it, man as animal is violent, but as Spirit is non-violent. The moment he awakes to the Spirit within, he cannot remain violent. Non-violence, synonymous with love, was the motive actuating all his activities and was the only means available to him in his dealings with his opponents. "I believe non-violence to possess the power of solving all our problems," he said, "and I also believe that, if there is any country in the world which will be prepared to solve all its problems through non-violence, it will be India and no other."

It was his life-mission to demonstrate the power of love, as it has fallen to the Marxists to demonstrate the power of hatred, as a motive force and a guiding principle in the cases of both individuals as well as large masses of men. Gandhiji was "incapable of malice or hate", wrote Louis Fischer. Another American,

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Rufus M. Jones, a renowned scholar, wrote of him: "I asked him whether after the agonies and difficulties that had confronted him, he still believed that the way of love would work in this difficult world. He stood up and ran his fingers down his sides and said: 'That truth has gone through my being, and there is nothing in the universe that will ever take it out of me' ".

For the Communists, even social service is inspired not by the motive of love or compassion but by that of hatred or combat. "The idea of social service which the Russians are seeking to convert into an incentive, is stripped of altruism," said Maurice Hindus, in a book which was hailed, as an unbiased study of Russian conditions, by all including Communists. "There is none of that spirit of pity for the lowly that pursues so unendingly Tolstoy's Nekhludov in the novel *Resurrection*, and that harassed Tolstoy no less poignantly. Rather would he invest it with a pugnacity if not heroism, akin to that an athlete feels when preparing for a contest." To be convinced of the correctness of this observation, one has only to read or hear the imprecations of the Communists against their enemies breathing as they do inveterate hatred. "You cannot conquer the enemy without learning to hate him with all the power of your soul," said Stalin, quite rightly from his own point of view. "Man must wake with this stubborn hate, fight with this hate, fall asleep at night with the hate unslaked," cried Alexey Tolstoy, singing a hymn of hatred during the last war.

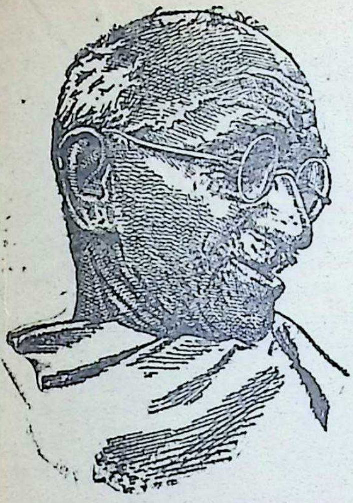
In Gandhiji's life there have been a number of occasions when he acted up to this law of love and non-retaliation. The lynching he was subjected to in Durban in 1896, the almost fatal assault on him by a Pathan in 1908, the assault by infuriated Sanatanists at Jassidih in April 1934, the throwing of a bomb at Poona the same year in June, the attack during evening prayers by hostile Muslim Leaguers at Rajkot in 1939, the attack by some Hindu young men at Calcutta in August 1947, and the throwing of a bomb at the prayer meeting in New Delhi on the 20th of January 1948,—not to mention the final supreme sacrifice—are instances in point.

Contrast these with the large scale massacres of men following the establishment of the Red regime in Russia.

"The Bolsheviks in their revolution, like the French in theirs, used terror as a weapon," remarked an English author, by no means hostile to Russia. "The numbers of those who died in the Red terror can never be known and for that reason they will always be exaggerated; the least incredible estimate is that which puts the number officially executed in 1918-19, as 70,000."

In 1929, Kulaks who opposed the collectivization of farms were deported *en masse* to labour camps in the frozen north. Moreover, a vast number, estimated sometimes at about two millions, has ben sent out for forced labour (called 'correction' in Soviet terminology) in different parts of Russia under the most shocking conditions of life and labour.

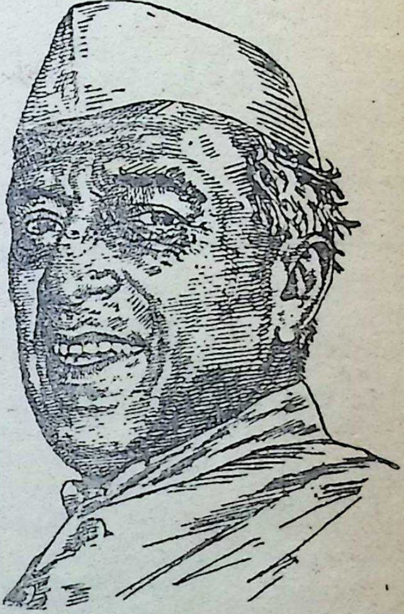
(To be continued)

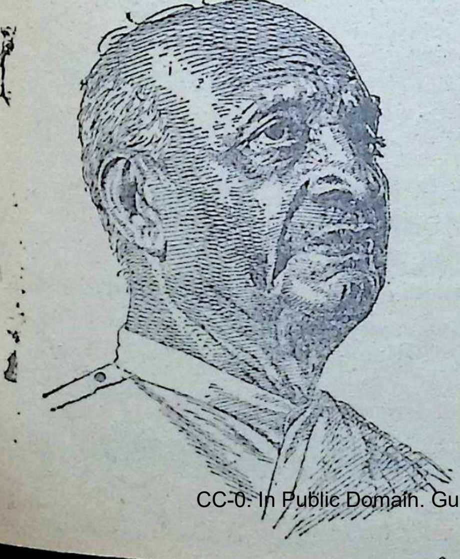


THE TRIUMVIRATE

V. B. KULKARNI

IN her long history, India rarely had three men of the calibre of Mahatma Gandhi, Sardar Patel and Pandit Nehru, who lived in the same period and laboured together for the same cause. Among the three, the Mahatma was undoubtedly unique. He sought to convert India to a way of life untried in the history of mankind. He combined in his person the traditional attributes of an ascetic and the shrewdness of a politician. His faith in God was absolute; and as a man of religion he acquired certain political and social convictions which put him on an entirely different pedestal as a national leader.





The Mahatma's faith in non-violence was almost as abiding as his belief in God. I say 'almost', because

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during his long life he was confronted with situations when he knew that non-resistance would have proved disastrous. We do not know whether mankind will ever recognise in non-violence an effective safeguard against the dissolution of its civilization, but Gandhi used it as a potent instrument for rousing the dormant energies of the Indian people and harnessed the new awakening to the struggle for national freedom. Throughout history, no other leader had used this method for winning his country's independence.

The Mahatma insisted that faith transcended reason. At the same time, much of what he said and did rested solidly on reason and reflection. Had it been otherwise, a large section of India's intellectual elite would not have followed him with such devotion. Even the most acute observer, Indian and foreign, could see that there was nothing weak or faint-hearted in the Mahatma's movement of non-violent mass action. It was dynamic and irresistible and compelled a mighty bureaucracy to admit its potency.

No less novel was his social philosophy, which rested on the belief that the ills of mankind could be cured by an appeal to the civilised conscience of one's fellowmen. His doctrine of trusteeship arose out of his conviction about the essential goodness of human nature. The fact that there are few instances in history when privilege has voluntarily given up its advantages did not weaken his altruism.

Being a great humanist, the Mahatma maintained that man was the measure of everything. He was not the enemy of modern civilization, but it was impossible for him to appreciate the evils which science and technology have brought in their wake. He could not admire a civilisation which bred a new class of factory outcastes and increased the number of unplanned cities with their inevitable slums. He saw that slum life led to many denials and reduced men to the bestial level. He also saw that industrialisation stimulated greed, selfishness and violence, which he regarded as the very negation of civilized existence.

It is for this reason that he pronounced his anathema on the many things which are regarded as the indispensable adjuncts of modern civilization. He preached against the proliferation of wants and asked his fellowmen to revert to a life of Spartan simplicity. Perhaps, the philosophy of Thoreau attracted him. "An honest man", declared the great American, "has hardly need to count more than his ten fingers, or, in extreme cases he may add his toes, and lump the rest. I say, let our affairs be as two or three, and not as a hundred or a thousand; instead of a million count half a dozen, and keep your accounts on your thumb-nail". Gandhi was much more than a preacher; he practised all that he preached so that his words commanded wide respect. He has been rightly classed with world teachers such as Buddha and Christ because, like them, he was a great conqueror who overcame his opponents without strife. After his death,

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India has chosen to install him o the snowy peaks of the Himalayas be worshipped from a distanc Honesty, discipline, selflessness a devotion to public causes, which fo med thecarinal principles of his adership, have almost been forgott by the present rulers of the countr

Sardar Patel was cast in a differe mould. A man of great determin tion, he was single-minded in t pursuit of his goal. He was endowe with a hardy spirit, besides a highl developed perception of the fitness things. Pragmatism was the philoso phy of his life and he seldom, if all, allowed himself to be influence by impractical idealism. During t best part of his life, he followed t Mahatma without doubt or demur. S long as the basic aim of winning n tional freedom remained unfulfilled he never felt called upon to evalua any aspect of Gandhian philosoph It was enough for him that t Mahatma's leadership had the poten to lead the country to the desired go

Years ago, some small men indul ed in the cheap jibe that the only cu ture the Sardar knew was agricultur It did not occur to them that in country like India a knowledge agriculture is an essential part of leader's education. The Sardar cer tainly did not belong to the city-bre elite, to a good number of whose clas the farm economy of the country i a sealed book. I remember a highl cultivated lady asking me in a seriousness many years ago whethe cotton was really grown in the field Perhaps she would have believed m if I had told her that the raw ma-for her abundant garments grew on trees!

The Sardar had deliberately spurned the club life and the tittle-tattle of the drawing room, having realised the emptiness of both. Intellectually, he was inferior to none and had proved his mettle both as a law student in London and as a lawyer at the Bar. In prison, he astonished Mahatma Gandhi and his Secretary, Mahadev Desai, by the quickness with which he learnt Sanskrit, a by no means easy language to learn when one is no longer young.

During the days of national struggle, the Sardar gave repeated proofs of his great ability as an organiser and as a leader of men. The Bardoli satyagraha proved beyond doubt that he was unrivalled in infusing into the masses his own qualities of courage and determination. And yet during the best part of his life, he was content to play the role of a soldier, never aspiring to supersede anyone in leadership. His abilities as a statesman were revealed in all their amplitude, with the advent of national freedom. He shared with Nehru the crushing burden of protecting the country from the shattering blow of partition.

Unlike the Mahatma and the Pandit, the Sardar was made of a sterner stuff. In the first years of national freedom, the country abounded in traitors. They and the angry displaced millions often posed a serious threat to the stability of the country at a time when its capacity to deal with the situation was limited. And yet the Sardar, as Home Minister, rose

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to the occasion with supreme self-assurance. He succeeded in instilling a wholesome fear into the heart of the wrong-doer who soon realised that his subversive activities would not go unpunished. The Sardar did not hesitate to fight the enemies of the State with the mailed fist. Perhaps, he did not share the Gandhian belief that man was essentially good; as an administrator, he saw to it that the opportunities for doing wrong by any section of the community were minimised.

The Sardar was undoubtedly a stern disciplinarian. It could be said of him, as it was said of Julius Caesar, that it was harder for him to utter threats than to execute them. Even so, he was never harsh or cruel. His struggle with the British bureaucracy was prolonged and bitter, but when freedom was won, he rose to great heights of magnanimity by inviting a number of British officers to stay on and to give the new State the benefit of their ability and experience. It was again his sagacity which prompted him to create a new Administrative Service by retaining all the good elements that were found in the British system. Many senior officers, who had the opportunity of working under him, have spoken in superlative terms about his insight and ability as an administrator.

Lord Wellesley, one of the most energetic British pro-consuls in India, wrote about his staff thus: "I have found the officers of the Secretariat to possess the industry of clerks with the talents of statesmen". The Sardar could justifiably make a similar claim about the men that worked for him. They looked upon him not only as their defender but also as their exemplar. The services, we need hardly remind ourselves, are the mainstay of a government.

The Sardar's approach to national problems was severely practical. No ideology obscured his thoughts or action. He was determined to make his motherland great and prosperous. He did not believe that this goal could be realised by creating cleavages in the body economic. He made no distinction between the public and the private sector so long as both the sectors were devoted to the realisation of the same goal. Attempts to fetter free enterprise did not, therefore, find favour with him because he was convinced that under an honest and efficient government the scope for malpractices would be extremely limited. The moneyed class feared the Sardar much more than it feared Nehru, despite the latter's strong leanings towards socialism. In fact, it did not fear the Prime Minister at all because it knew that he would not act.

Undoubtedly, the Sardar's greatest achievement lay in the integration of the Princely States. A number of them were as big as some of the European countries and not a few of their rulers welcomed the British withdrawal so that they could stake their claim to independent sovereignty. They were conscious not only of their own strength but also of the weakness of the successor Government of a turncated India. The problem of the States was, therefore, not merely complicated but full of danger. And yet

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the Sardar grappled with it by bringing to bear upon it all the tact, the sagacity and the firmness he had at his command. Without firing a single shot and without shedding a single drop of blood, he succeeded in taking over for the nation the great inheritance of the princes. His weapon was his own masterful personality and his persuasive ability. His historic achievement has often been compared with Bismarck's success in unifying Germany. The German Chancellor was undoubtedly a great unifier, but the problem of national integration faced by the Sardar was far more stupendous.

Besides, there was a fundamental difference between the two statesmen. Bismarck could scarcely conceal his contempt for the German princes. The Sardar displayed no such misanthropy. He showed great regard for the Indian princes and was, in fact, grateful to them for their great sacrifice. The princes in their turn felt drawn towards him for his sympathy and for his sagacious understanding of their problems. It is remarkable that though stripped of their privileges and possessions, they bore genuine respect for him.

It is India's misfortune that this great man did not live long enough to give the country the benefit of his wisdom and experience. With Nehru at the helm, the ship of State needed such a ballast. The Prime Minister was an Olympian and was endowed with an inspiring presence. He was also gifted with a powerful intellect. He was widely esteemed as a great friend of humanity. But, in spite of

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his numerous personal assets, his success as Prime Minister was by no means impressive. He was an impatient idealist besides being impulsive and self-opinionated. With the passing of Sardar Patel, the full impact of the infirmities of Nehru's leadership was felt by the administration of the country. He acquired the habit of thinking and deciding alone in the weightier matters of State so that the elaborate apparatus of government remained only partially used during his leadership of the country.

One writer has compared Nehru with Napoleon. The great Corsican was a man of the sword and a military genius, while the Indian leader was a humanist *par excellence*. From this point of view, the comparison is misleading, but there were many traits which were common to both. Napoleon was an indefatigable worker who laboured twenty hours a day without fatigue. Nehru's capacity for hard work was equally great. Napoleon did not expect men to be perfect and was always willing to pardon their faults. He held that vices and virtues were dictated by circumstances. The Indian leader was equally tolerant towards the failings of his colleagues and comrades. And like Napoleon, he had an explosive mind which seldom remained at rest.

Writing about the French Emperor, Andre Maurois says: "Napoleon had plans, but they were constantly changing. He had too much imagination and a consequent lack of proportion. When he drew up long-term plans for the future, he got carried away. 'You can give an impetus to things', he said, 'but then they carry you along with them'." The author goes on to say that Napoleon's plans were admirable but they were too many. "The supreme art", he declares, "is not to succeed but to know when to stop."

Every one of these words applies to Nehru. He attempted far too many things and since he did not know the art of delegating his authority or of decentralising his work, much of what he undertook went awry. He held the office of Prime Minister for nearly seventeen years and there was none to equal him in power or prestige. It was, therefore, very much in his gift to make the country great, but he failed to grasp the opportunity. Today, India is regarded as the Sickman of Asia.

There has been an interregnum in national leadership after Nehru's death. The affairs of the country are adrift despite the fact that we have a system of government which ought to ensure stability and progress. India's greatest need today is a set of rulers inspired by the Gandhian concept of rectitude, by the robust pragmatism of Sardar Patel and by the sincerity and enthusiasm of Nehru for public causes. Only when such men take over the administration of the country will the future of India be bright.

□ □ □

Only he can be a leader who never loses hope. A leader is useless when he acts against the prompting of his own conscience. All cannot become leaders, but all can be bearers.

—Mahatma Gandhi

GANDHIAN

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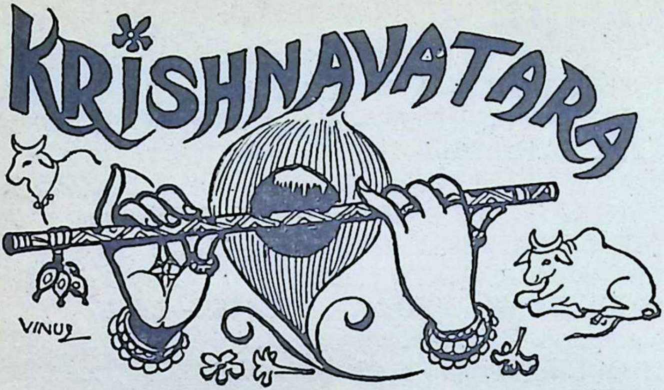


PART VIII: THE BOOK OF KURUKSHETRA

11. Shalva Laughs

TEN days later, the King of Kings celebrated the marriage of Pradyumna with Prabhavati with due ceremony.

It came as a surprise to every one who heard about the marriage of Prabhavati, daughter of Vajranabh, with Pradyumna, the eldest son of Krishna, the great Arya leader who had acquired ascendancy in the Aryan world and who had killed the King of King's principal allies, Kamsa, Shishupal and Jaraasandha.

Each time Shalva tried to destroy Krishna, the result was the same. His allies were killed in the battle one by one by Krishna with the aid of his miraculous weapon, *sudarshana chakra.*

The marriage procession was led by Vajranabh and Pradyumna, the drummers, fife players and the acrobats preceding it. Then followed the camel riders. They were surrounded by chosen warriors of the clan, proudly waving their naked swords.

The womenfolk did not join the procession; only the female members of Vajranabh's family followed them in litters.

Pravichi, the senior wife of Vajranabh and the mother of the bride, accompanied the bride in the litter. Deep sorrow was writ large on her at parting with her favourite daughter.

In the royal chamber, Shalva sat awaiting the procession with a smile on his lips and agony in his heart. Every Danava felt that getting the son of their bitterest enemy as the son-in-law was scarcely an adequate compensation.

Shalva felt deeply humiliated at getting Vajranabh's daughter married to the son of Krishna. It was a confession of complete failure—a ghastly one. However, he took satisfaction that at the present unsatisfactory condition of the fighting men, that was the only thing he could do.

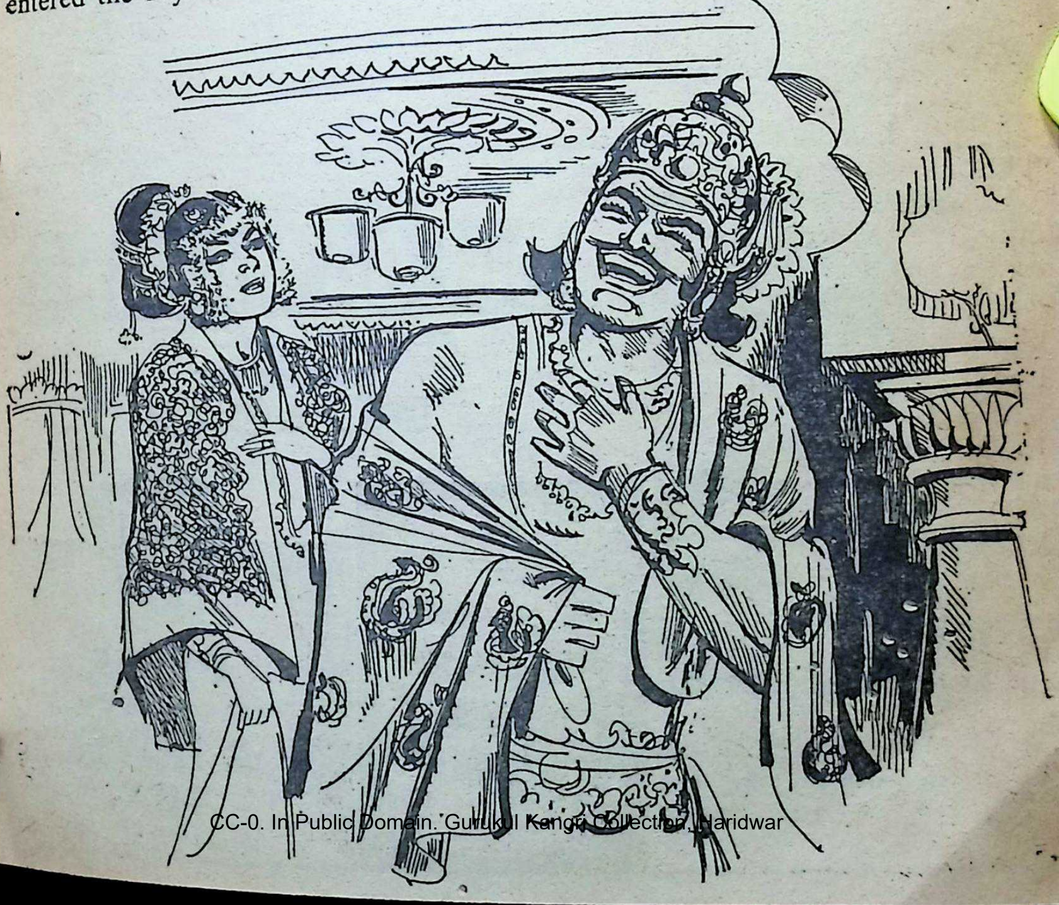
When the procession approached the royal chamber, all swordsmen lifted their swords to indicate the happiness of the community at the marriage.

When Vajranabh and Pradyumna entered the royal chamber, they knelt before the King of Kings and so did the high-ranking warriors who formed part of the procession.

The King of Kings glanced at Vajranabh indicating how happy he was at Prabhavati becoming a member of the family of his arch enemy, but it was a make-belief. Everyone in his heart of hearts registered a bitter humiliation which Shalva himself had caused.

The King of Kings welcomed them. 'Come in, valiant Vajranabh,' said Shalva. 'It is a great day for us and in honour of this occasion, I present you with this ring.'

Then he turned to Pradyumna and



said: 'I congratulate you, young Yadava, on your entering our family. Your father lives in sin, but for you we have nothing but affection and admiration.'

After a little pause, he continued: 'You are going to marry the most worthy daughter of the house of noble Vegavan and may you get a hundred sons! Those are my blessings. You, son of demon Krishna, would henceforward stay in Mugg Fort and be at our side when we come into contact with our enemies. Our blood will now mingle with yours.'

He called Pradyumna near him and took out his dagger. He pricked his arm and also the hand of Pradyumna and mixed the blood of both of them.

When the blood was mixed, there arose a cry of victory from the hig
ranking warriors. The cry was tak
up by the crowd waiting outside t
chamber. After the shouts subsid
there was a cynical smile on Pradyu
na's lips.

At the end of the ceremony,
Danava warriors again formed the
selves into a procession.

While leaving, according to the
structions of Vajranabh, Pradyum
approached the King of Kings a
knelt before him.

The King of Kings said: 'Vajr
nabh, Pradyumna is a courageo
warrior and though he has not t
tradition which we have, I am sur
he would help us.' Turning to Pr
dyumna he said: 'Now go and p
your respects at the shrine of t

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Great and Invincible Divine Mother —Uma.'

Women belonging to the high-ranking families had also gathered in their litters at the foot of the hill when the bride was brought there. This time, the litter was carried by Pravichi, Prabhavati's mother. Rest of the women followed her on foot.

When they reached it, the ladies singing songs gathered round the litter.

The shrine consisted of nine sacred stones. In the middle of the nine sacred stones was installed an image of Lord Shiva which was worshipped as *Prajapati,* the Lord of Creation and his Spouse, Divine Mother.

After the worship, they proceeded to the Mugg Fort where the King of Kings gave a dinner to all those who attended the marriage.

Pradyumna was furious. His heart was full of self-confrontation; he had hated the way he had lived during the last ten days in Mugg Fort. He had failed to keep his promise to his father. He had failed to achieve a spectacular victory—even a small one. He had to resign himself to leading an ignominious life.

Of course, in order to carry out his plans, he had to take a pledge of loyalty to the King of Kings, the bitterest enemy of the Yadavas. He had to marry the daughter of Vajranabh, who, he was sure, would as early as possible raid Dwaraka again and kill his father and uncles.

He had searched his heart and found that he was going to die not as a hero pledged to *kshaatra-dharma,* but as a coward betraying his father and family, and proving untrue to his 'mother' for whose sake he had taken this risk. There was no escape, he was convinced, from the ignominious life and to enjoy the little freedom which was allowed to him by Shalva. He had to marry Prabhavati, a Danava girl. He saw no sense in his action.

In Prabhavati, he found a brave comrade who was ready to join him in breaking through the fence which Shalva had made around him.

Again and again he thought why Shalva had changed his strategy; why he had given up his old idea of waging war against the Yadavas of Dwaraka.

If he had declined to marry, Prabhavati would be broken-hearted and he would be killed by the King of Kings. The career of Vajranabh would have been ruined. Possibly, he would have been killed if he ran away. If he committed suicide, Vajranabh and his family would be guilty and would be punished.

After the worship of the Divine Mother, the wedded couple were taken by Vajranabh to the royal chamber, where sat the King of Kings surrounded by warriors, with the chamberlain waving peacock feathers.

Turning to Pradyumna, the King of Kings said: 'You, the son of Krishna Vaasudeva, have rightly rejected your wicked father and have taken the wisest step in marrying Vajranabh's daughter. Now what do you propose to do?

'To enjoy whatever little freedom you have allowed me and live in the Mugg Fort with the daughter of noble Vajranabh,' replied Pradyumna.

'Valiant Vajranabh, look after your son-in-law. I understand that Krishna and the other Yadavas are likely to encroach upon our lands which have been acquired by our bravery.'

After a little pause, Shalva continued: 'It will not take more than ten days before we reach the frontier. In the meantime, valiant Vajranabh would see that Pradyumna is given complete knowledge as to how we live.'

The King of Kings then by gesture asked others to go out of the hall. Then he turned to Prabhavati and said: 'Prabhavati, come with me. want to talk to you.'

When they went into the oth room, Prabhavati stood silently trem ling like a leaf before Shalva to s his blessings. She saluted him touching the ground with her head

'You are a true Danava girl,' s Shalva. 'Be loyal to Pradyumna a maintain the high traditions of Danava women.'

Prabhavati understood what King of Kings meant. She could speak. Her voice was choked up.

There was tense silence in the h There was a sudden change in face of the King of Kings. He laug ed, and laughed and laughed.

□ □

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The Electioneering of a Prime Minister

C. R. ATTLEE

As the year 1949 drew to a close, I had to consider when to advise the King to dissolve Parliament. We had now been in power for more than four years and had carried out the programme which we had put forward at the last General Elections. We had no reason to think that we had lost the confidence of the country, for we had created a record in having never lost a by-election despite the fact that some of these had occurred in marginal constituencies and in two instances, owing to the behaviour of the retiring Members in very unfavourable conditions.

It is rare for a Parliament in modern times to run its full course, for with the approach of the date when a General Election is inevitable the minds of Members of Parliament are turned to their constituencies, while the Opposition will naturally take every opportunity to cause difficulties.

It is therefore the duty of the Prime Minister to choose the time which, in his view, is the most propitious. In these days the choice is limited. The Budget and the financial year, the local elections, and the holiday periods restrict the choice to late autumn, early spring or midsummer. There is always the gamble as to what the weather will be. November and February are notoriously liable to be foggy. Election work is difficult in winter in rural areas generally, and particularly in the north. I chose February and was very fortunate in that it turned out to be one of the best months in the year.

Accordingly, after opening the local campaign, I set off from Downing Street with my wife at the wheel of our car, accompanied by our old companion of past contests, Phillpott of the *Daily Herald,* and one detective. A very extensive tour had been arranged mostly in marginal constituencies but also with some big area rallies. My wife drove throughout the tour and never failed to get me to each place on time.

I made the final broadcast in the Election series and then settled down for the last few days of the fight in Walthamstow and in other parts of London.

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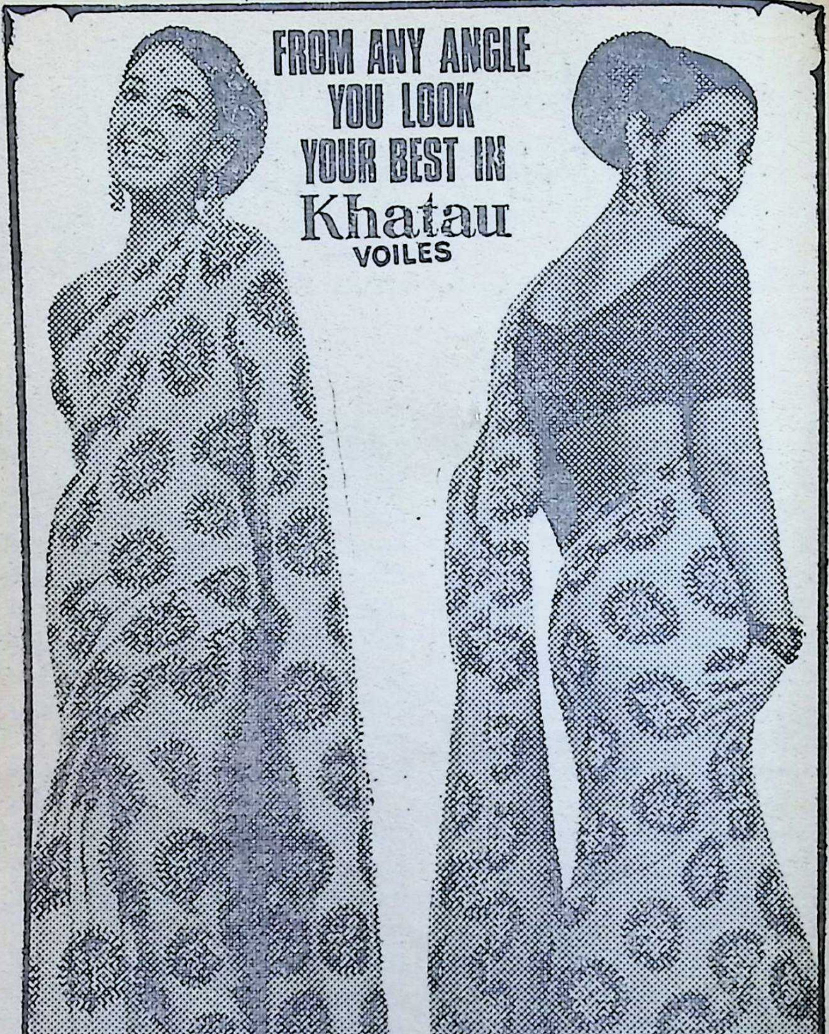
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Kalidasa's

ABHIJNANA SHAKUNTALAM-2

* *

R. A. KASHYAP

SOMEWHERE near the Ashram of Kanva we find the King with his retinue out on an expedition of hunting. Speeding fast in his chariot, he has come farther away from his other followers and he is with the charioteer ready to send a shaft to put an end to the life of a deer he is pursuing.

Kanva's Ashram on the banks of the river Malini was a famous one of the times. Hundreds of anchorites, brahmacharins and tapasis lived there pursuing in undisturbed quietness a life dedicated to the 'spirit'. Kanva was the Kulapati, the chief of the Ashram.

King Dushyanta belonging to the Puru dynasty was famed for his great strength of character and prowess. It was the wont of Kings in those days to keep their swords and weapons burnished by engaging themselves in such expeditions of hunting.

In fact, a little further on in the play we get a bit of discussion relating to hunting and we shall say something about the subject of hunting in that connection.

Abhijnanashakuntalam being a play, how did Kalidasa and the people of his day manage to show all these things on the stage?—is a legimate question that any careful student of the play may raise. The text itself gives an answer. We have such stage instructions as:

Raja-rathavegam nirupya (observing the speedying of the chariot) or *rathaarohanam naatayan* (making appropriate movements to in-

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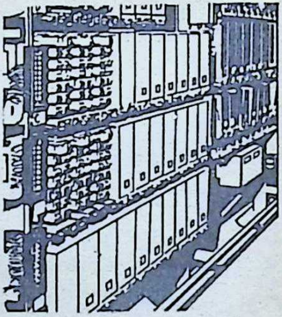

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dicate that he is getting into the chariot). These and many others with the elaborate poetic descriptions regarding the scene, the occurrences and so on clearly show to us that there were not elaborate stage equipment and arrangement for giving visual demonstrations.

In a way drama itself is make-believe and in this world of make-believe can we not indulge in making a little more of it?

The same problem troubled the great dramatist Shakespeare. In fact, his contemporary, another great dramatist, Ben Jonson, remarked, rather uncharitably, that the presentation of a battle scene is done with the help of three rusty swords. What answer has Shakespeare to give? Hear him in the earlier part of the play, *King Henry V*. He has to present the great and decisive battle of Agincourt. But how can he do that on the stage? He asks the question himself:

Can this cockpit hold
The vasty fields of France? Or may we cram
With this wooden O the very casque
That did affright the air at Agincourt?

That is impossible for any dramatist and so in modest reply he says:

O pardon! since a crooked figure may
Attest in little place a million;
And let us, ciphers to this great accompt,
On your imaginary forces work.

Thus then it will be possible for the audience to

Piece out our imperfections with your thoughts.

Shakespeare does not stop with this generality; he tells us:

Think, when we speak of horses, that you see them
Printing their proud hoofs in th' receiving earth.

Why should we do so?

For 'tis your thoughts that now must deck our Kings,
Carry them here and there, jumping over times,
Turning the accomplishment of many years
Into an hour-glass.

Who will fill in such details: The Chorus introduced into this play, just as the *Sutradhara* and the other characters in a *Vishkambhaka* or *Praveshika* etc. of Sanskrit plays supply us this want.

And this is what the Chorus prays of us:

Who, prologue-like, your humble patience pray
Gently to hear and kindly to judge, our play.

Kalidasa was much in the same predicament though he did not go to this length to explain things. For one thing the audience of his might have been less exacting and also perhaps there was no such uncharitable criticism. But for getting the best out of Kalidasa, or any dramatist, we should piece out the imperfections and hear gently and judge kindly also.

But such things are really no imperfections. The poetic descriptions that we come across in a play enabling us to get the right impact of a scene or a situation can hardly be achieved through a dull drab prose rendering. The imagery, the rhythm, the symbols and the rush of the lines in poetry create something which far exceeds the few elements that might be communicated in prose. The reader must therefore discipline his mind to see and visualise these as he reads and listens to the play. He will

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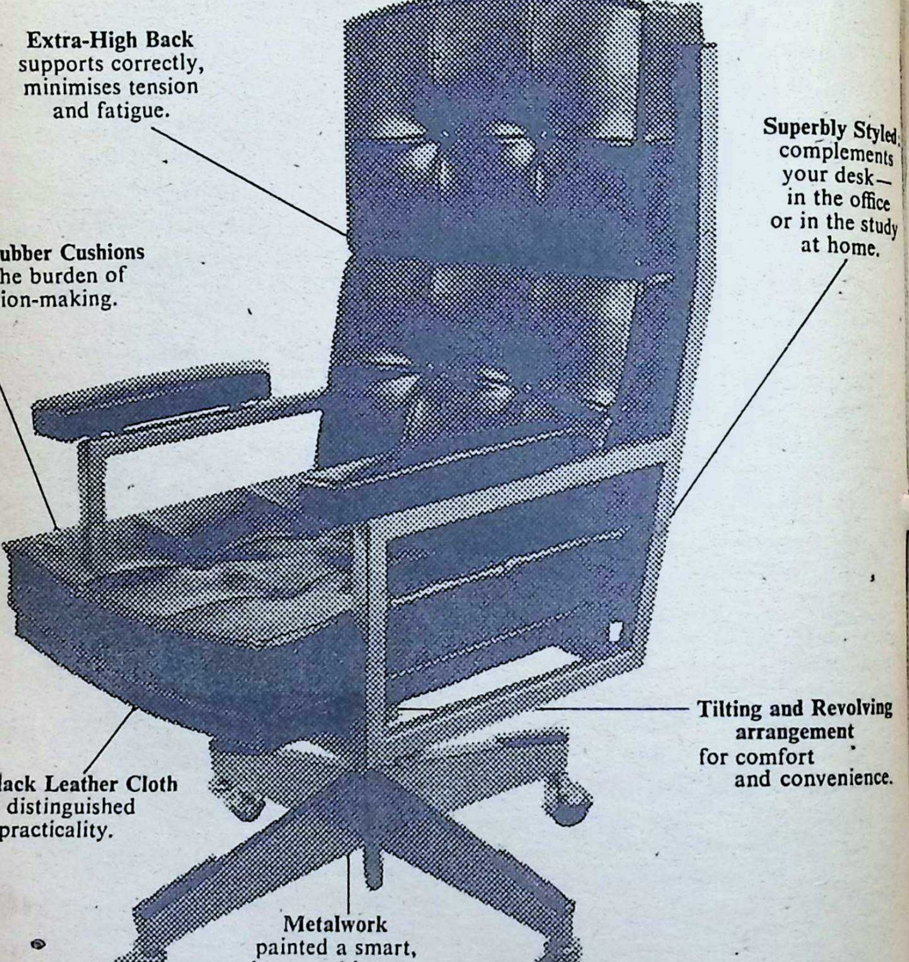

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then have a rich harvest in terms of meaning and enjoyment.

After this rather long preamble, which is essential for the understanding and appreciation of the play, let us proceed with the subject matter on hand.

The first act of the play begins with the King Dushyanta seated in the chariot and pursuing a black antelope in his hunt and the *Suta* minding the chariot. The charioteer is reminded of Shiva with his *pinaka* bow when he looks at his master with the bow ready for action.

The king feels that the black antelope has drawn them farther away into the interior of the forest but has time to paint in words a beautiful picture of the frightened antelope as it is being pursued by him. The description of the pursued deer is done by the King in a beautiful stanza of the variety known as *sragdhara* (the name of one of the innumerable types of metrical compositions, this one in particular having twenty-one syllables and cut up into three neat divisions of seven syllables each by the caesuras). In staging the play the actor playing the role of Dushyanta would naturally sing it in mellifluous voice, perhaps also repeating parts of lines more than once, partly as a piece of musical style but also to let the listeners get the full import of the poem.

The King describes the deer which looks ever so graceful, for it turns its neck backwards now and again to take a look at the chasing chariot. Fear has so permeated the entire frame of this black-antelope that the hind part of its body is being repeatedly drawn into the fore-part. Notice the manifestation of the self-protective instinct of the animal! Then there is another fine image. The poor creature has in its mouth a mouthful of tender *darbha* grass and the half-chewed grass is being strewn on the path as its panting mouth is wide open. The King observes that the antelope seems to be, for the most part, in the air as it is moving with all the swiftness it can command.

The poem projects a beautiful picture of the hunted antelope and the poet seems to have become one with the hunted animal as he gives expression to its feelings. Its delicately curving neck, its fear-contracted frame, the grass that is falling off from a panting mouth, the steady flight in the air with just a couple of footholds now and again on the earth—these our mind must picture to itself and thrill to those emotions that are evoked by them. The poet takes us to the feast but we have to enjoy it.

The King realises as he wakes up from this beautiful piece of description that the animal has moved so far away that he has to strain his eyes to see it. The charioteer comes out with the explanation. He had deliberately slackened the pace of the horses, as the ground was rough and uneven. But he is now giving full rein to the chargers and it is level ground. The King need not be worried. The charioteer goads the horses to draw the chariot fast by loosening his hold on the reins.

Once again we have to piece out the imperfections by our thoughts here. The charioteer describes how the horse, now that the reins have been loosened, have their fore-parts stretch-

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ed out fully and are dashing forward with their chowries standing motionless and their ears erect. How fast are they going? Suppose the poet told you that they were running at so many kilometres an hour, that would not give us the thrill of speed. So he tells us that even the dust that has been kicked up by these horses is not able to outstrip them. Such indeed was their speed.

The King adds his own little comment to this. He too has experienced the speeding of the horses and his chariot. He gives expression to the sight-impressions of many things as he moves in a swiftly moving carriage. What appears a small speck becomes enlarged very soon as we come nearer and what appears to be discontinuous acquires continuity. What by nature may be crooked appears straight, the curves having been straightened by the effect of speedy movement. Owing to the swiftness he finds nothing that is for long far away nor by his side.

Now the chariot has come within striking distance and the King has made himself ready for the slaying of the antelope. When he is just about to release the arrow, there is heard from somewhere, (in the theatre behind the curtain from the green room) the words:

O, king, don't kill the antelope, it belongs to the Ashram. The King darws back his bow and arrow and lets the hunted animal go. The charioteer also draws back the reins and the chariot is checked in its movement.

(To be continued)

English translation of
Bankim Chandra Chatterjee's
Bengali Novel
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AMAL KANTI MAJUMDAR

KAPALAKUNDALA

The Fatal Wedlock

19

In the Royal Palace

"Think no more of me as thy wife."
—*Birangana Kabya.*

MOTI came back to Agra. It is no longer necessary to call her Moti, for in the course of the past few days, she had been completely changed. She called on Jehangir, who greeted her as warmly as before and inquired about her brother and also about her health during the journey. What Lutfa had told Meher about Jehangir came to be true. After a brief conversation on various topics, when she touched upon Burdwan, Jehangir asked her, "You say, you had been with Meher for two days; what did she say about me?" Lutfa frankly told him about Meher's love for him. The Badshah remained silent, his big eyes filled with tears. Lutfa resumed: "My Lord! Your humble maid has brought good tidings for you, but no orders have yet been passed for rewarding her services."

The Badshah said with a smile, "There is no limit to your desires, my lady."

Lutfa: Am I to be blamed, my Lord?

Badshah: The Emperor of Delhi has become your vassal; what more do you want?

Lutfa: Desires of women are many.

Badshah: What is the new desire that has arisen in your mind?

Lutfa: Promise me before hand that my wish will be granted.

Badshah: If it does not interfere with state affairs.

Lutfa: A single individual cannot be a hindrance to the state.

Badshah: Agreed; tell me your wish.

Lutfa: I wish to get married.

Jehangir burst out laughing in jest and remarked, "This is a novel desire indeed. Has marriage been fixed up anywhere?"

Lutfa: Yes; it awaits your approval; it cannot be finalised without the royal assent.

Badshah: Does it require my ap-

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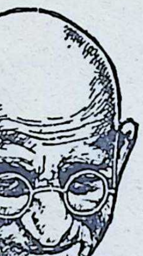
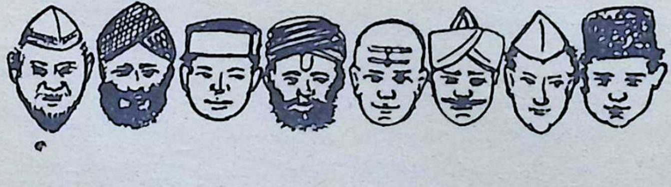


NATIONAL INTEGRATION

"*Let us forget all thoughts of 'I am a Hindu, you a Muslim', or 'I am a Gujarati, you a Madrasi'. Let us sink 'I' and 'mine' in a common Indian nationality. We shall be free only when a large number of our people are determined to swim or sink together.*"

—*Gandhi*



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N.'NATIONAL INTEGRATION' 'NATIONAL INTEGRATION' 'NATIONAL INTEGRATION' 'NATIONAL INTE proval? On whom do you intend to bestow so much happiness?

Lutfa: The fact that I have given the pleasure of my company to the Emperor does not make me faithless. Your humble maid seeks your permission to marry her own husband.

Badshah: Really! What will become of this old vassal of yours?

Lutfa: I leave Meher, the Empress of India with you.

Badshah: Who is the Empress Meher?

Lutfa: The one who will be the Empress of India in future.

Jehangir reflected: "Lutfa must have been convinced that Meher will become the Empress of India and that this will mean the frustration of all her hopes. Out of sheer disappointment, she wants to escape from the royal environment." With this thought he became sorry and remained quiet.

Lutfa: Is my lord opposed to this sort of marriage?

Badshah: I have no objection. But is it necessary for a woman to marry her husband?

Lutfa: Ill-fated as I am, my first husband did not accept me. I hope my lord will not abandon his poor humble maid.

The Badshah laughed in jest and then became grave. "My darling!" he said, "there is nothing in the world I will not willingly give you. If you so desire, you may do what you like. But why do you want to leave me? Does not the same sky hold both the sun and the moon? Can't two flowers bloom on the same stem?"

With beaming eyes, Lutfa fixed her glance on the Badshah and replied, "Small flowers may bloom, but two lilies cannot bloom on one stem. Why should I be a thorn in the side of your golden throne?"

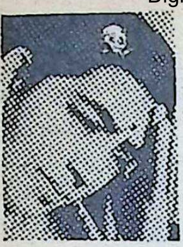
Lutfa entered into the secret chamber of her mind. She did not disclose to Jehangir why she had such desire. Jehangir remained satisfied with what he could feel from outside. The real mystery remained a sealed book to him. Lutfa was a hard-hearted woman. Even the princely appearance of Jehangir, which was capable of conquering the hearts of many women, would not touch her mind. But this time canker entered into her stony heart.

20

In the Sanctuary of the Mind

"Since the dawn of my birth, my eyes have feasted upon thy beauty, but still they remain unsatisfied. The sound of thy sweet voice has reached my ears but is not gone into my being. Many a sweet and lovely night has slipped by in grieving for thee in silence. For years and years, I have enshrined thee in my heart but it remains as restless as ever. Immersed in thy love, saints and sages have vainly sought to measure thy depth and mystery. Such a being," says Bidyapati, "is scarcely to be met with even in a million—a being who brings balm to the bruised heart and peace to the stricken soul."

Lutfa-unissa came back to her chamber. With a cheerful face, she sent for Pesmon to help her change her dress. After taking off from her body a garment studded with gold and pearls, she said to Pesmon, "Take this garment. This garment was re-



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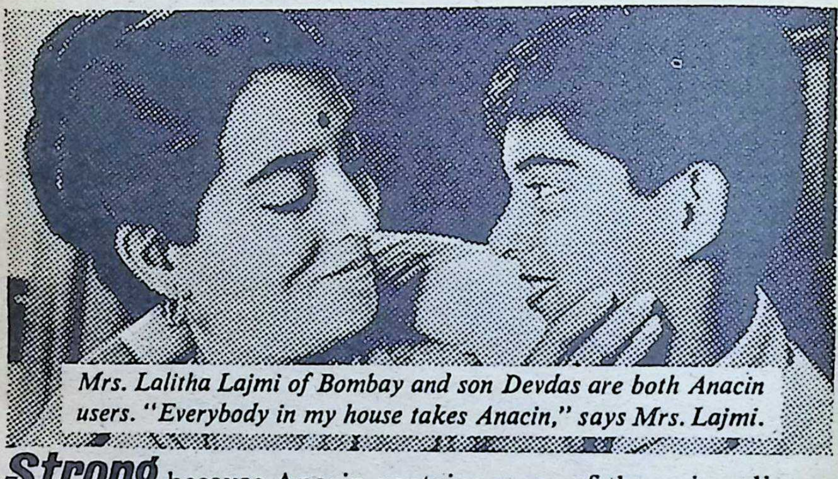

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"Why do you give this to me?" Pesmon asked, "what is the latest?"

Lutfa: Good news!

Pesmon: That I understand very well. But are you free from your fear of Meher-unissa?

Lutfa: Yes, I have no worry on that account now.

Pesmon screamed with joy, "Then I have become a maid of the Begum."

Lutfa: If you wish to become so, I will speak to Meher about you.

Pesmon: What is all this you say? You have just now told me that Meher has not the slightest chance of becoming the Begum of the Badshah.

Lutfa: I did not say that. What I said was that I had no worry on that account.

Pesmon: Why is there no cause for worry? All your labour will be lost if you do not become the sole mistress of Agra.

Lutfa: I will cut off all connections with Agra.

Pesmon: What is all this nonsense you say? I can't follow you at all. Will you be kind enough to explain to me what you mean by the good news of today?

Lutfa: The good news is that I am leaving Agra for good.

Pesmon: Where will you go?

Lutfa: I shall go back to Bengal and settle there. If possible, I shall try to be the wife of a gentleman.

Pesmon: Such a jest is a novel one but it makes our hearts tremble.

Lutfa: I am not in jest; I shall really leave Agra. I have said good-bye to the Badshah.

Pesmon: I wonder how could such an evil propensity steal into your mind?

Lutfa: This is not an evil propensity. You know I have roved about much in Agra, but what did I gain? I had a great thirst for happiness. To quench this thirst, I left Bengal and came over here. What price didn't I pay for this treasure? All the aims and objects with which I perpetrated evil actions of every kind have been realised—wealth and honour, pomp and power, ease and luxury, all these I have enjoyed to the full. But happiness still remains an unattainable ideal. Looking back upon the past days of my life, I can very well confess that not even for a single day did I taste happiness, nay, not even for a moment was this thirst quenched. On the contrary, it goes on increasing. If I make more efforts, I can gain more wealth and grandeur but to what end? If these things were capable of conferring happiness, I would have been happy by this time even at least for a single day. This craving for happiness is like a mountain stream. At first, a slender thread of water comes out of a lonely cavern and conceals itself—within its own bowels—none knows it; it gurgles on —nobody hears it. The more it flows on, the more it gains in volume, the more it gets muddy. Not merely this. Sometimes winds blow over it, waves rise and it becomes the haunt of alligators and crocodiles. With the increase of volume, the water gets more muddy and brackish. Innumerable beaches and deserts lie on the breast of the river. When the force of the current is spent out, the muddy river mingles with the unending sea

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and is lost in the vast Unknown.

Pesmon: I can't make head or tail of what you say. Why can't these things bring happiness to you.

Lutfa: Now I have come to know the cause of my unhappiness. The easeful life of three years that I spent under the cool shade of the royal palace, could not bring me the happiness I enjoyed one night during my return journey from Orissa. I have now come to realise myself.

Pesmon: What is it that you have realised?

Lutfa: So long I have been like a Hindu goddess who, though decked with gold and gems from without, is nothing but a bare stone within. In the pursuit of sensual pleasures, I have passed through fire but never touched it. Now let me try once more if I can find within it a heart of flesh and blood.

Pesmon: This, too, I can't understand.

Lutfa: Did I ever love anybody in the city of Agra?

Pesmon: (in a whisper) None.

Lutfa: Then what am I but a cold marble?

Pesmon: Why don't you love if you want to?

Lutfa: I have a mind to and that is why I am leaving Agra.

Pesmon: Why should you leave Agra? Don't you find anybody worth loving in Agra? Why do you run to that place of the rustics? Why don't you love him who loves you now? Who is comparable to the Badshah of Delhi in point of beauty, wealth and grandeur?

Lutfa: Why does water flow downwards while the sun and the moon are so high up in the sky?

Pesmon: Why?

Lutfa: Decree of Fate!

Lutfa did not disclose the whole story. Fire of love had touched the heart of the stone and the stone was melting.

(To be continued)

It is a pleasure indeed to enjoy prosperity after experiencing adversity. It is like the lighting of a lamp in pitch darkness. But to revert to poverty from prosperity will only make a living corpse of a man.

—Sudraka

Our Competitions

My dear chiranjeevis,

I INTEND giving you an interesting competition this time, somewhat simpler than the previous one, but at the same time enjoyable, though it may mean a little bit of work. I just don't believe in asking you to do something that has no challenge in it and so the competitions are a little tough always. But I am always confident that you like such challenges and the fact that you have so done it in the past gives me great happiness and encourages me to give you challenging competitions.

Before indicating to you the nature of this competition, let me tell you how I got this idea. During the last week of December, 1970, at the Aarey Milk Colony Estate there was the All India Scouts and Guides Jamboree. It was the sixth of its kind in India and was attended by over eighteen thousand people—scouts, guides, scouters and guiders and other units such as Sea Scouts, Rovers, etc. from all parts of India and also the world. In an area which was almost a wild one, a colony came up in a short time, thanks to the work of the Maharashtra Government and the spirit of comradeship and harmony that prevailed among the scouts and guides themselves.

Tents in hundreds were soon pitched and the exteriors and interiors were cleaned and decorated by the scouts and guides and they set up all the required things using their gadgets and other equipment. The scouts and guides, all young ones, had brought their rations and other things with them or when they wanted some more they went to the market that was also in the camp and then cooked their daily food and ate and enjoyed them. In fact, it was a sight to see these youngsters full of enthusiasm doing their own work and helping others also.

Of course, they had other programmes of great interest but of the things they were expected to do in order to get their certificates and badges there was one thing. They had to learn the song of some language other than their mother tongue. I saw these little ones meeting and asking others in order to get such a song. It was really a very interesting thing and it actually made people give up

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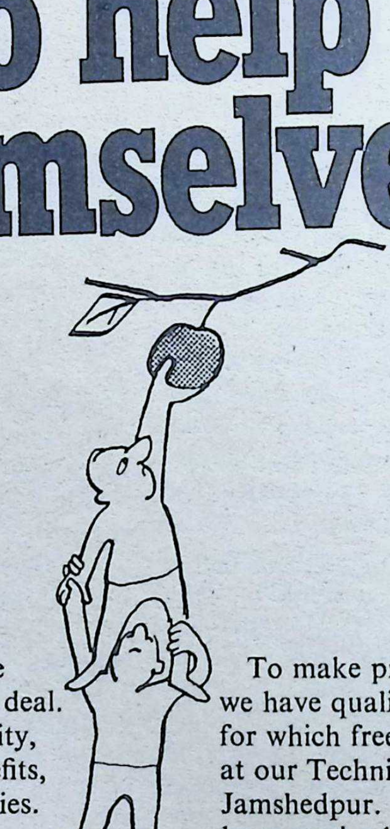

We think our workers are entitled to more than a fair deal. So, in addition to job security, they enjoy many other benefits, a number of welfare amenities.

But this is not all.

We also recognise the workers' need for self-development by offering higher job opportunities.

To make promotions impartial, we have qualifying trade tests, for which free training is offered at our Technical Institute at Jamshedpur. Here, 10,000 have received technical training so far.

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their exclusive attitudes and mix and mingle more freely with people of other languages.

I thought of the great value in such work and then contemplated on giving you a similar competition. But before giving you the exercise, I wish to say something about language itself.

Language, as you know, is an instrument by means of which we communicate our thoughts and feelings, our hopes and despairs, our ambitions and achievements to other people. Man always desires the company of other fellow men and the company of other men becomes enjoyable only when he is able to communicate with them. This desire of man to come into touch with others is a divine thing in him. Language, which enables him to achieve this fellow feeling and brotherhood, is also divine. In this achievement of his, man has created for himself many languages depending upon various things. But, whatever these languages may be in their external form, they all have arisen out of man's one central desire to communicate and share the company of other fellow human beings. Hence, all languages are divine in this sense. There is nothing lowly or despicable about any language in the world. For those who are not familiar with another's language they may sound strange, but on this score it is wrong either to think that the other man's language is inferior to yours or that it is harsh and unmusical. When we come closer into contact with other languages, we notice their common basis and similarities. We notice that they have a family likeness among them. And even among languages that belong to different families, there is a deeper underlying commonness.

Sri Aurobindo started writing something about this commonness of all languages. He was a gifted person. He knew thoroughly many languages: Sanskrit, English, Greek, Latin, Tamil, Hindi and his own Bengali, etc. Unfortunately, he died before he could complete this work and only one chapter of what he wanted to write has been published in the book *On the Vedas* as an appendix. In this very interesting essay, he says that all languages must have arisen from a common source and he wishes to deal with the science of Linguistic Embyology. The essay clearly proves to us that all the so-called great languages have a common ancestry.

All this I am telling you in order to impress on your minds the idea that language is a sacred thing and hating any language is hating a sacred thing. All great scriptures have said that God and Word were one and the same and that God created Speech. Nowhere do we come across a statement like God created English speech, or the German speech, or some other. I know that you, chiranjeevis, have always developed sane attitudes towards everything. I am giving you this competition to provide you with an opportunity for coming into more familiar contact with another's language.

Now to the competition itself.

I want everyone intending to compete to learn thoroughly one song or poem of another language which is other than your mother tongue. You

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must choose a language that you have not already studied in school or college. You must also choose a language which you already know well because you happen to live in a place where that language is used for daily intercourse. After making a study of the poem or song, you have to answer the following questions and send your answers to Mama, c/o Editor, Bhavan's Journal, Bharatiya Vidya Bhavan, Chowpatty, Bombay-7.

PROBLEM NO. 7

Before you send your answers, you must give the following details about yourselves.

1. Name, age, and address.
2. Languages studied at school or college.
3. Languages you know very well.
4. What you did in order to get the song or the poem and how you learnt it?

Then answer the following questions:

1. Write down the song or poem in the normal script in which it is written in the language. or poet. 10 marks
2. Write down the song or poem in Sanskrit characters. 10 marks
3. The name of the poet or author, when and where he wrote the poem or song, and some details concerning the life of the author or poet. 10 marks
4. Why the poet wrote the poem or song and the circumstances under which it was written. 10 marks
5. The meaning of the song or poem in English. 10 marks
6. Words found in the poem or song, which are also to be found in your own mother tongue. 10 marks
7. Words in the poem or song, which are either Sanskrit or are derived from Sanskrit. 10 marks
8. Words, which you think are found only in the language of the poem and has no similarities with other words in your language. 10 marks
9. Do you know any poem or song in your mother tongue which has great similarities with the poem or song? 10 marks
10. What things about the poem or song have impressed you most and why? 10 marks

As you will see, there are ten things you have to do and I have indicated that each carries ten marks. Your results will be announced on the basis of marks obtained.

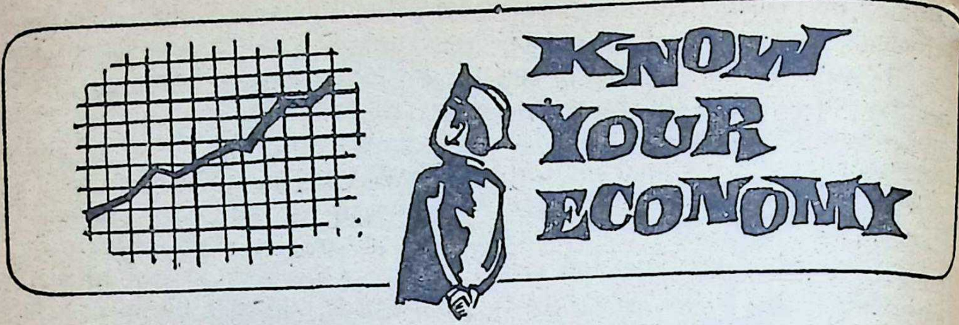
The date for submission of answers is *March* 31, 1971.

As for the results of the Random Scents Competition No. 1, they will be announced shortly.

Yours affectionately,
MAMA.

What light is to the eyes, air to the lungs, love to the heart, liberty is to the soul of man.

—Ingersoll



Food and Nutrition in India

DR. N. A. SHAH

"BATTLE against Hunger" is the only battle worth fighting for; for hunger is the greatest threat to freedom. Recognition of this fact gave birth to the F.A.O. In spite of its efforts of more than two decades, 3 out of 5 are either starving or suffer from mal-nutrition.

No independent country in the world will admit that its people are dying of starvation. No doubt, world food production has increased considerably after World War II, but the food crisis is still too much with us. It is estimated that about 20 million people starved to death in 1969.

Mal-nourishment is a world problem; but it is much more serious in India. When pregnant women and growing children do not get sufficient protein, particularly high quality protein, in their diet, children grow mentally retarded.

India, even before World War II, had to import about 2 million tonnes of rice from Burma. When Japan overran Burma, the situation got out of hand. The man-made Bengal famine took a toll of at least three million people in 1943.

Since then, the country is striving to increase its foodgrains production. Though foodgrains production has almost doubled, the situation remains far from satisfactory.

On the eve of the First Five-Year Plan, the *per capita* supply of calories was 1800 per day inclusive of 200 calories supplied by foodgrains imports. It stated that the minimum considered essential is 2400 calories per day. So, agricultural production was given the highest priority and 40 per cent of the Plan outlay was allotted for development of agriculture, irrigation and power. This was reduced to 30 per cent in the Second Five-Year Plan.

But a good part of the benefit from increased foodgrains production was wiped out by the increase in population. Population growth rate assumed by Planners for the decade 1951-61 was 1.25 per cent, while the actual growth rate came to 2.1 per cent.

By 1960-61, the *per capita* supply of calories had increased to 2100 per day; but it was still far below the norm.

In order to bridge the gap, expenditure on development of agriculture and power was again stepped up to 36 per cent of total outlay.

In spite of increased expenditure, production of foodgrains registered a declining trend because the country was faced with three monsoon failures in succession. The situation was saved by a high level of imports and liberal food aid by several developed nations.

In spite of spending about Rs. 5000 crores over a period of 15 years, the economic situation deteriorated so much that formulation of the Fourth Five-Year Plan had to be delayed by three years.

During the last three seasons, the country has harvested bumper crops and there is talk of the "Green Revolution". Government has already announced stoppage of grain imports from April, 1971.

Has the battle for food self-sufficiency been won?

At present, the growth rate of population is greater than the growth rate of foodgrains production. And, so, the danger of population outrunning food supply threatens both the economy and the very existence of democracy in the country. □ □ □

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Sri Trilokchand Jain,
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Sri V. P. Agarwal,
New Delhi.

(To be continued)

...Without Comment

A CONSTITUTION is not intended to be a static document. In a developing society, its provisions must lend themselves to meeting the changing needs and requirements of society. —*V. V. Giri,* President of India.

A COUNTRY'S Constitution should be short and ambiguous, so that it can be interpreted according to the conditions of the day.
—*Lord Parker,* Chief Justice of the United Kingdom.

THE imposition of regional languages as media for college instruction will not help to integrate India, but would create internal barriers among the elite. English must be the language of Indian Universities, if it is accepted as the link language of the country. —*C. Rajagopalachari.*

A LOT of undue importance is being given to University degrees by the employers and this has resulted in students resorting to unfair means in examinations.
—*Dr. D.S. Kothari,* Chairman, University Grants Commission.

THE emergence of a new "Science bourgeois class" is hindering the development of the proper atmosphere for scientific research in India.
—*Dr. Atma Ram,* Director General, Council of Scientific & Industrial Research.

BY reviving their Krishna-Consciousness, the problem of Naxalites in West Bengal would be easily solved. According to the scriptures, all worldly problems can be solved by spiritualism.
—*A.C. Bhaktivedanta Swami Prabhupada,* Founder of the International Society of Krishna-Consciousness.

THE privileges of a Parliament member are those of the House, and not of the individual. The Member has no privilege except to go to Parliament. —*Lord Hailsham,* Lord Chancellor of the British House of Lords.

WHY not call the cooks "Culinary experts" and the gardeners "landscape engineers" to take away any stigma that may be attached to the jobs?
—*Richard Nixon,* President of U.S.A.

ALTHOUGH India is highly advanced in most branches of learning, it has not bestowed much attention to history with the result that historic events of the country could not be written and recorded in their true perspective. —*Dr. K. K. Pillai,* Historian, in his presidential address to the 32nd Indian History Congress.

Notes & News

VEDAS IN ONE VOLUME

For the first time, all the four Vedas —*Rig Veda, Yajur Veda, Sama Veda* and *Atharva Veda*—have been published in Sanskrit, in bold type, in one huge volume of 1000 pages. This stupendous task was undertaken by 25 eminent scholars of Varanasi, with the active cooperation of numerous Vedic scholars from all over India, under the guidance of Swami Gangeshwaranandji of Sadguru Gangeshwar Chaturveda Sansthan, Bombay. The compilation, which has been done from recitation by Vedic scholars, seeks to correct wrong impressions created by foreign translators. Hindi translations of the book would also be made available soon, for the benefit of the general public.

In the presence of hundreds of devotees, "Bhagwan Veda"—the compiled edition of the four Vedas—was ceremonially installed at the head quarters of the Sadguru Gangeshwar Chaturveda Samsthan, at Tulsi Niwas, D. Road, Churchgate, Bombay, on January 2, 1971, coinciding with the 90th birthday of Swami Gangeshwaranandji. The Sansthan has planned to distribute 1000 copies of this volume all over India and abroad.

BHAVAN'S JAMMU AND KASHMIR KENDRA:

HIS EXCELLENCY Dr. Peter Kos, Ambassador of the Hungarian People's Republic, delivered a lecture on *Hungary, my country—its history, economy internal and foreign policy,* under the auspices of Bhavan's Jammu and Kashmir Kendra on December 8, 1970. Sri Girdhari Lal Dogra, State Finance Minister, presided.

Welcoming the distinguished speaker, Sri Jairamdas Nanda, Vice-Chairman of the Kendra, referred to the activities of the Bharatiya Vidya Bhavan and stressed the need for such cultural visits by foreign dignitaries, which would go a long way in promoting international goodwill.

Dr. Peter Kos, at the outset, expressed his great pleasure in his having been invited by the Bharatiya Vidya Bhavan to speak about Hungary, which is now a secular State like India. Surveying in detail the entire gamut of growing Indo-Hungarian contacts, he said that *Ramayana* and *Mahabharata* had been published in many editions in Hungary. He outlined the spectacular progress made by Hungary in all fields, ever since its liberation over 25 years ago from Fascist rule.

Sri R. M. Kaushik, Executive Secretary of the Kendra, presented to Dr. Peter Kos as memento a Hindi translalation of one dozen Hungarian poems as a symbol of Indo-Hungarian friendship.

* * *

Bhavan's Jammu and Kashmir Kendra organised the IIIrd Folk Dance competition on December 13, 1970. Justice Sri S.M.F. Ali, Chief Justice of Jammu and Kashmir High Court, presided and the awards were distributed by Smt. Bhagwan Sahay, wife of the Governor of the State.

Six schools participated in the competition, and presented dances of Jammu and Kashmir, Rajasthan, Uttar Pradesh and Assam. A special item presented on the occasion was Torch Lezim by the students of the S.R.M.L. Higher Secondary School, who had been trained by the National Fitness Corps. Three running cups were won by Diwan Badrinath Vidya Mandir, the Government Girls High School, Mast Garh, and the Government Girls Higher Secondary School, Mubarak Mandi and Rolki. Special prizes were awarded to the other schools which competed.

The Field Publicity Department of the Government of India specially arranged on the occasion the screening of Indian Folk Dances.

BRAHMARISHI SRI DAIVARATA SHARMA:

BRAHMARISHI Sri Daivarata Sharma, a great Vedic scholar and author of *Chandodarshan*—a Bhavan's publication—was felicitated on December 26, 1970, at a public meeting held under the auspices of the Bhavan's Bangalore Kendra, on the eve of his departure to the U.S.A. on a lecture tour. Dr. R. R. Diwakar, Vice-Chairman of the Kendra, presided.

Welcoming the Chief Guest, Sri M. P. L. Sastry, Hon. Director of Bhavan's Bangalore Kendra, said that *Chandodarshan*, which is the *magnum opus* of Sri Daivarata Sharma, gave a picture of the Vedas with all their beauty, and the Rishi was carrying with him the Gospel of the Vedas to the U.S.A. for the benefit of that country.

Dr. R. R. Diwakar, in his presidential remarks said that Sri Daivarata Sharma was not just an author but a *Mantra Drashta* who has "seen" Vedic Mantras by his disciplined study and *tapas* and who is a replica of the Rishis of the Vedic lore.

Tributes were also paid to Sri Daivarata Sharma by Prof. Nagarajan, who was engaged in the translation of a work by Sri Daivarata Sharma, entitled *Yoga Tatwa Sara*, an authority on the science of Yoga.

A shawl was presented to Sri Daivarata Sharma, on behalf of the Bharatiya Vidya Bhavan, on the occasion.

BHAVAN'S DELHI KENDRA: RAMADHYANI MEMORIAL LECTURES:

THE fifth Ramadhyani Memorial Endowment Lectures, under the auspices of Bhavan's Delhi Kendra, were delivered by Dr. A. K. Majumdar, Joint Director, Bharatiya Vidya Bhavan, Bombay, on 28th and 29th December, 1970. The subject of his lectures was *Facets of Indian Culture*. Sri Jaisukhlal Hathi, Chairman of the Delhi Kendra, presided on the first day and Prof. G. J. Somayaji, Chairman, Commission for Scientific & Technical Terminology on the second day.

In his lectures, Dr. Majumdar gave a bird's eye view of the six systems of Indian Philosophy and of the Bhakti element in religion. He said that the summit of Indian Culture was reached by philosophers and religious leaders. He also pointed out that art and architecture in India were religious. He dealt at length with the secular aspects of Sanskrit and Prakrit literature.

* * *

UNDER the auspices of Bhavan's Delhi Kendra, Pandit Kapindraji continued his Sunday discourses on *Ramayana* on 27th December, 1970. He alluded to the unflinching devotion of the boatsman, Guha, who told Lord Rama that he would first wash His feet lest the dust clinging to his feet would turn his boat into a damsel which would result in his losing the job and bringing his family into difficulty. Rama showered his grace upon Guha. Pandit Kapindraji also explained the value of the utterance of the name of the Lord and stressed the necessity of grace for crowning our spiritual efforts with success.

BHAVAN'S GUNTUR KENDRA:

BHAVAN'S Guntur Kendra celebrated Kulapati Munshiji's 84th birthday at a special function organised on December 31, 1970. Sri M. Hanumantha Rao, Advocate and leader of the Guntur Bar, presided.

Sri P. Venkateswara Rao, Secretary of the Kendra, welcoming the gathering, said that to speak of Kulapati Munshiji and his monumental work was to speak about the Bharatiya Vidya Bhavan, and prayed for Munshiji's health and long life. Sarvashri T. Ranga Reddy, M. V. Rama Rao, C. Muralidhar, P. Krishna Rao and P. Srinivasa Murthy eulogised the great services rendered by Munshiji in the cause of Indian Culture and wished him many happy returns.

VEDA SAMMELAN AT BANGALORE:

THE Veda Rakshana Nidhi Trust of Kulittalai, Tamil Nadu, which had organised a Veda Sammelan at Bombay in November 1970, held a ten-day Sammelan at seven centres in Bangalore in December, 1970, when the public of Bangalore got a rare opportunity of hearing the recital of all the six sakhas of the Vedas in full by young boys in the age group of 9-16. Lectures by eminent scholars—Sarvashri Sankara Sastri, Narasimhamurthi, N.T.S. Iyengar, Yagneswara Sastri and Panchapakesa Sastri—on the significance of the various mantras used in Upanayana and Marriage formed part of the Veda Sammelan.

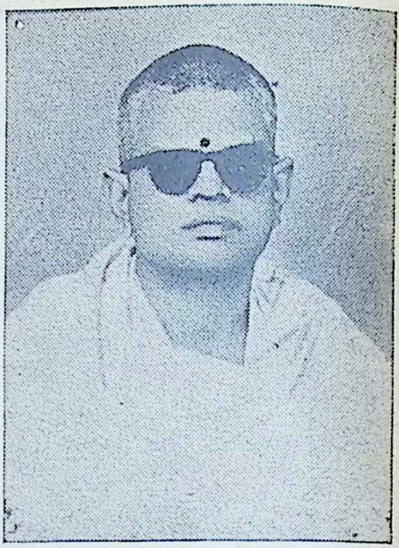
SAMPROKSHANA OF TEMPLE IN BANGALORE:

AMIDST scenes of solemnity and devotion, the *Maha Samprokshana* of Sri Rangamannar-Andal temple was performed at Jayanagar, Bangalore, on December 3, 1970, in the immediate presence of H.H. Vedanta Ramanuja Desikan Srimad Andavan Swamigal of Srirangam. In the temple are installed bronze and black stone idols of Sri Rangamannar and Sri Andal. The bronze idols are from Kumbakonam and the black stone idols from Malur. A large gathering of devotees witnessed the religious functions, which commenced with homam at 5 a.m. After poornahuti, the Kalasabhiseka took place, with several Agama Vidwans from Srirangam and Bangalore participating in it. H.H. Srimad Andavan Swamigal, the moving spirit behind the temple project, later presented shawls to honour the various members of the Temple Committee, headed by Sri T. S. Rajam, who were associated with the execution of the project.

DIVINE LIFE SOCIETY, MADURAI:

THE Divine Life Society, Madurai, conducts regular classes in *Gita* and *Kural* and also gives free tuition to students who wish to appear for the Sanskrit examinations held by the Bharatiya Vidya Bhavan. All the students, who were so far sent up by the Divine Life Society for these examinations, have passed with distinction, and a large number are now under training to appear for the forthcoming examinations in March.

SRI-LA-SRI SIVAMURUGA RAMALINGA SWAMI:



IN response to the wishes of devotees, Sri-La-Sri Sivamuruga Ramalinga Javvadhu Swami of Tiruchendur (Tamil Nadu), a Siddha Purusha who is considered to be the reincarnation of Saint Ramalinga, is now on a visit to Bombay. During his short stay of about ten days in the city, Swamiji will perform special poojas and offer his blessings to devotees.

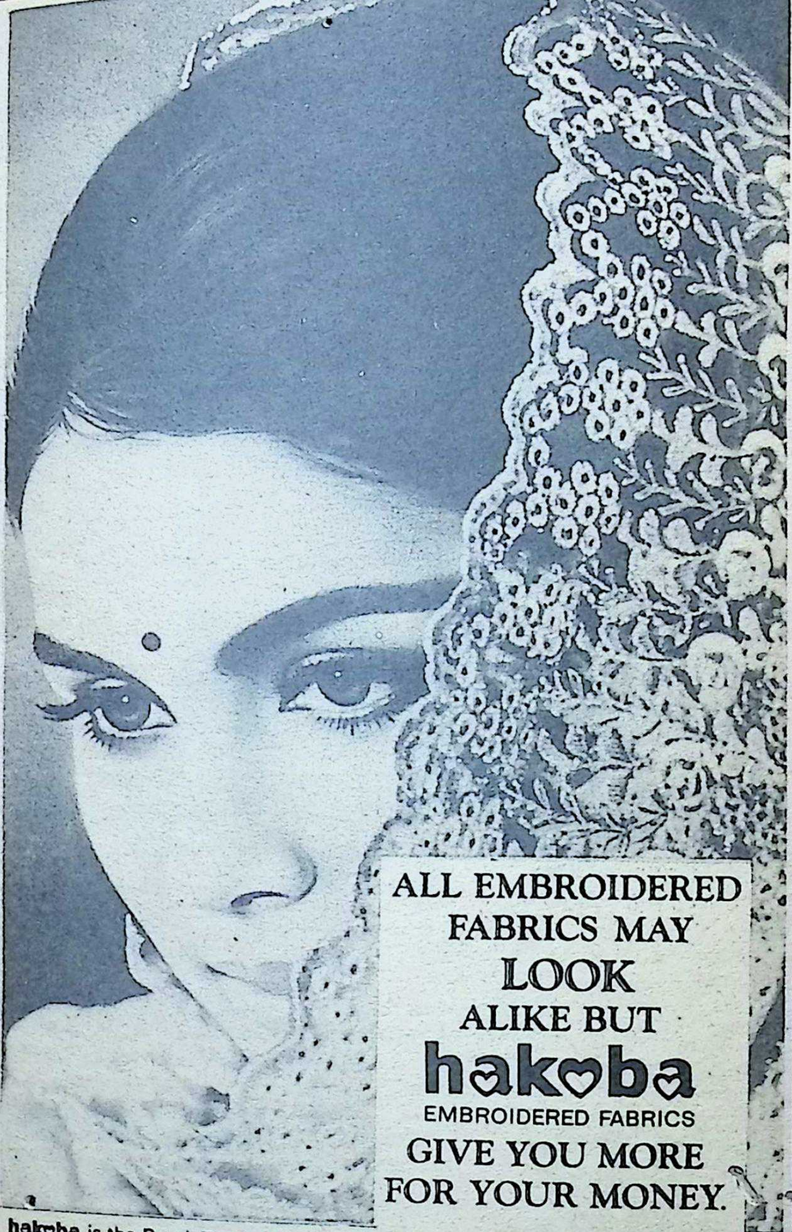
Further details can be had from the Reception Committee at No. 1, Lakshmi Nivas, Naupada, Thana.

FLOWER SHOW:

THE Bharatiya Vidya Bhavan and the Bombay Agri-Horticultural Society will hold their enchanting annual *International Flower Show* at the Bhavan's College campus, Andheri.

The three-day Flower Show will be inaugurated by Nawab Ali Yavar Jung, Governor of Maharashtra, on February 12, 1971.

All varieties of fresh flowers will be specially flown in from different parts of the world for the Show, in which many official and private organisations will participate.



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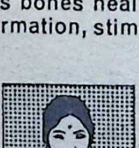

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Our Bookshelf

VINOBA—His Life and Work by Sriman Narayan. Published by Popular Prakashan, Bombay. Pages: XV+370. Price: Rs. 36/-.

SRIMAN NARAYAN'S excellently written book is the first authentic and definitive biography of the great "Walking Saint" of India. It was brought out in September, 1970, on the occasion of Vinoba Bhave's 75th birthday. Many short sketches of Acharya Vinoba Bhave have appeared, but this full-length account of his life and achievements fills a long-felt gap. A better biographer than Sri Sriman Narayan could not have been chosen. For, he has all the Boswellian qualities which have enabled him to delineate the many-faceted genius of his Johnson, Acharya Vinoba Bhave. In the first place, Sriman Narayan is a sincere, faithful and devoted disciple of the Acharya. Secondly, he is a well-versed writer. Thirdly, he has been closely associated with the political, economic and social movements of the Gandhian Era which are slowly transforming the face of India. Lastly, he has also been connected with the administrative machinery for quite some time and so is aware of the impact of Vinobian thought and work on the so-called "Steel frame".

Sriman Narayan has gone about his task with his wonted thoroughness. In the collection of materials for his biography, in the judgment he has exercised in sifting those materials and in the manner in which he has presented his life and work here, Sriman Narayan has exhibited the alertness and ability of a worthy biographer. His style is limpid and attractive, the narration fluent and free and his scholarship deep and undeniable. As a result, we get a full and fair account of the great silent revolutionary, Acharya Vinoba Bhave.

Indeed, Acharya Vinoba Bhave is eminently suited as a subject for biography. His early life and education which inevitably led him to Mahatma Gandhi, his transparent honesty and love for truth and goodness, his deep devotion and unquestionable faith—all these have those dramatic elements which give an extra-ordinary colour to his biography. Mahatma Gandhi, a great Acharya himself, magnanimously called Vinoba an "Acharya". So Vinoba has truly and really been the Acharya's Acharya. It was on 7th June 1916 that the two *Acharyas* met for the first time. This meeting is almost similar in meaning and significance to the meeting between Ramakrishna Paramahamsa and Swami Vivekananda. "When I was at Kashi", writes Vinoba Bhave, "my main ambition was to go to the Himalayas. Also there was an inner longing to visit Bengal. But neither of the two dreams could be realized. Providence took me to Gandhiji and I found in him not only the peace of the Himalaya but also the burning fervour of revolution typical of Bengal".

This great meeting between the two revolutionaries not only has changed the course of Indian history, but also has made significant contribution to political thought and philosophy of the whole world. The *Bhoodan* Movement with its concomitants—*Gramdan, Sampathidan, Jnanadan* etc.—is a revolutionary concept with wide-ranging social and economic implications. Though Acharya Vinoba Bhave lighted on this concept by accident in Pochampalli (almost like Alexander Fleming lighting on Penicillin), his mind, his

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philosophy and his life-long activities had directed him to that end. His strenuous work and regimen at Sabarmathi, Wardha, Nalwadi—and especially at Pavnar (Paramdham Ashram)—were unmistakable indications of Vinoba's mission. So *Bhoodan* and other *dan* movements are the natural and inevitable fruits of such a life as Vinoba's!

Like Mahatma Gandhi, Vinoba Bhave is a many-sided genius. He is a spiritual leader, educational experimenter, social worker, political thinker, practical realist and populariser of philosophical precepts—all rolled into one. His physical, intellectual and moral discipline owe a great deal to his strict and austere life, great and deep scholarship and unshaken and unswerving faith in God. One of the most interesting chapters in Sriman Narayan's book is Chapter 10 where we have the Acharya's *Bhashya* on the *Bhagavad Gita*. "I am convinced", says the biographer, "that the 'commanding heights' of Vinoba's personality...essentially depend on the remarkable originality of his thought and the versatility of his mind...His discourses on the *Gita* would shine out for centuries to come as glittering jewels of a great Rishi". Equally interesting is Chapter 14 which contains the genesis and analysis of the Acharya's '*Swarajya Shastra*', "a Grammar of Politics" as Sriman Narayan would have it. One of the dicta reads: "An essential characteristic of the best State is so to plan that as a rule only good men will be invariably chosen for administering it". How terribly ironical this sounds in the context of things obtaining at present in India! Sriman Narayan writes: "Vinoba has also been very critical of the system of elections that obtains in India. He strongly feels that the existing pattern is not conducive to a sound and healthy democracy. Direct elections for the Assembly and Parliament involve huge expenditure and encourage casteism, linguism and communalism". (Page 142). This notwithstanding we are now in for a mid term poll! *Swarajya Shastra* lays emphasis on the Gandhian principles of Non-Violence, truth, moral correctness, voluntary sacrifice and co-operation. Are they realizable in the India of to-day? I have my own doubts. For, was it not Sarojini Naidu who bewailed even in 1948 that Gandhiji with his fasts and philosophy had become an anachronism?

Men like Mahatma Gandhi are born once in a milleninum; Acharyas like Vinoba are much rarer. It is certainly no exaggeration to say that Gandhiji had one, and only *one*, disciple who splendidly exemplified the old adage—*sishyadichhet parajayam.* "An ascetic by choice, he has lived the life of a saint in the best tradition of Indian *Rishis*".

This well-written, well-documented, and well-produced book does great credit to Sriman Narayan. A staunch Gandhian (whom the Mahatma called "an extraordinary amalgam of scholarship, sobriety and humility), a more fervent Vinobian, Sriman Narayan, has produced a biography which few can equal and none can surpass.

—*N. Nanjunda Sastry*

HISTORY OF SINDHI LITERATURE

by Prof. L. H. Ajwani. Published by Sahitya Akademi, New Delhi. Pages: 225. Price: Rs. 6/-.

SINDHI, like Bengali, Urdu and Punjabi, is one of the languages common to India and Pakistan. The partition of the country has had a tremendous impact on the people speaking these languages and this, in turn, stands reflected in the literature of the language. The writer of this History, Prof. Ajwani, confesses in the preface that while writing this book he has had to work "under many handicaps, chief of them being remoteness from Sind and Sindhi libraries, and an attack of crippling disease".

Prof. Ajwani also says that the work lays no claim to originality or research. It is, he continues, simply the first attempt in the English language to give a simple and connected narrative of literature in the Sindhi language. The book consists of 12 chapters, the first four of which constitute the background, as it were. The other eight chapters are devoted to the unfolding

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of the story of Sindhi literature. The story is fluently told, it is well-documented, and the non-Sindhi reader does get a clear idea of Sindhi literature. It is quite authentic and good so far as it goes.

The last two chapters deal respectively with Sindhi poetry, and Sindhi drama and prose in the British era. It is a pity that the post-partition literature in Sindhi has not been taken into account at all. I am sure that on both sides of the border the wealth and wounds of the partition have been considerable. If our sweetest songs are those that tell of saddest thought, Sindhi has many such "songs". I only wish the learned historian, Prof. Ajwani, had added a chapter or two to discuss and analyse the recent trends.

Prof. Ajwani's book is one of a series of standard histories of Indian Literature sponsored by the Sahitya Akademi. This moderately priced volume serves the purpose intended, which, in the words of Jawaharlal Nehru, is to widen and deepen "the basis of our cultural knowledge" and make the "people realise the essential unity of India's thought and literary background".

—*N. Nanjunda Sastry*

MONASTICISM—CHRISTIAN AND HINDU-BUDDHIST by Anthony Elenjimittam. Published by Anthony Publications, Mount Mary, Bandra, Bombay-50. Price not stated.

THE book owes its inspiration to Gandhiji's suggestion to the author to devote his life to breaking barriers and building bridges between religions. "For nearly ten years", says the author, "I lived almost exclusively with non-Catholics", and this long interlude in the life of a Dominican Friar and Priest widened his horizon of Catholicism, "which is no more India or Europe-bound but as wide as God, Christ and His Kingdom". It is against such a back-ground that the present study of multifaceted Monasticism emerges.

The "hunger and thirst after Righteousness, Dharma, God", is as deep-rooted in man as his other basic urges. Monasticism weaves itself in a variety of patterns around the central urge for spiritual perfection, and successive generations of young men and women of diverse religious persuasions, through the ages, have chosen to tread the steep and narrow path of renunciation and discipline, seeking fulfilment of this soul-urge. Buddhism and Catholic Christianity have, as the author shows, "the largest and best forms of organised monasticism". Individualistic life is the rule in Hindu Monasticism, while in Buddhism and Christianity recluses and anchorites are an exception rather than the rule. Monastic life is compared to a ladder, whose first steps are initiation, profession of vows, probation and ordination. Once ordained, the monk or nun, priest or friar, "must, as a good soldier, obey his captain, even when the captain goes wrong". Discipline is what sustains the integrity of Monasticism, and where this is slack the fall is as steep as the promised rise.

This book of nineteen substantial chapters is not only remarkable for the light it sheds on the whole gamut of monastic life, but for its frank appraisal, fruitful comparisons and progressive advocacy of "periodic reforms in monasteries".

—*K. Seshadri*

PRACTICE OF YOGA (Revised fourth edition) by Swami Sivananda. Published by The Divine Life Society, P.O. Sivananda Nagar, District Tehri-Garhwal, U.P., (Himalayas) Price: Rs. 8/-.

Having been long out of print, this early work of Sri Swami Sivanandaji on a theme of paramount importance to man in his perpetual quest is now being issued in its revised form, and would be widely welcomed. Yoga is both a discipline and a delight; for it signifies primarily an exhilarating inward adventure into the uncharted realms of the spirit but under the unerring guidance of the Master. Books on Yoga have of necessity to reflect ripe experience and deep insight, if they should at all serve the purpose for which they are intended. In the present work of Swami Sivanandaji we have a blend of wisdom and experience, and hence it not only inspires but instructs, as well. It is an excellent introduction, lucidly propounding the fundamentals on its theoretical side and confidently leading the practicant, step by step, steering clear of obstacles and pit-falls and stressing the relevance of yoga both for efficient living and for ultimate realisation.

"Religion must educate and develop the whole man—his head, heart and hand", says the Swamiji and to this end offers practical lessons in Karma, Bhakti and Jnana, giving also the quintessence of Raja Yoga. "Harmony is Yoga. Yoga is oneness with Brahman". Its aim is union, absorption. It is attained through the practice of meditation. The chapter on Meditation is of pivotal significance and with its subdivisions, "Auxiliaries" and "Exercises," and its sequel "Special Sadhana", it is particularly designed to provide practical guidance.

—*K. Seshadri*

BOOKS RECEIVED

Books received for review are noticed in this column. Authors and Publishers are requested to send two copies of their books if they require a review.

In the case of books in Indian languages, it is requested that the name of the book and all other relevant details regarding these should be stated in English on a separate sheet of paper and sent to us.

FACETS OF BRAHMAN OF THE HINDU GODS by Swami Chidbhavananda, Published by: Sri Ramakrishna Tapovanam, Tirupparaitturai Post, Elamanur, S.Rly. Tiruchirapalli District. Price Rs. 2.50.

SIVA-NATARAJA—the Cosmic Dancer in Chidambaram by J. M. Somasundaram Pillai, B.A., B.L., with a For word by Dr. C.S. Venkateswaran M.A., Ph.D., Professor of Sanskri Annamalai University, Published by: J.M. Somasundaram Pillai, B.A., B.L. 28, Lecturer's Line, Annamalainagar, Chidambaram, South India. Price Rs. 3/-.

PATHS TO VIRTUOUS LIFE—by C. Narasimhan, M.A., B.L., I.A.S. (Retd.) Printed at Vivekananda Printers, Lakdi-ka-pool, Hyderabad-4. Copies can be had of: Radna Corporation, 5-9-19/1 Opp. Government Secretariat, Hyderabad-4. Price Rs. 3.5

FOOD AND MAN—by Miriam E Lowenberg: E. Neige Todhunter Ev D. Wilson: Moira C. Feeney: Jan R. Savage. Publishers: Wiiey Easter Private Limited J 41, South Extensio New Delhi-49. Printed by: Sudhi Balsaver at Usha Printers, 6, Tulloc Road, Bombay-1. Price Rs. 4.50.

INDIANS IN AFRICA—A SOCIO-EC NOMIC STUDY by H. P. Chattopadhyaya. Published by Bookland (P.) Ltd., No. 1, Sankar Ghosh Lane, Calcutta-6. Price Rs. 30/-.

OUR GANDHIAN HERITAGE by R. N. Bose. Published by Bookla (P.) Ltd. No. 1, Sankar Ghosh Lan Calcutta-6. Price Rs. 15/-.

ALONE IN AYODHYA by Mathurar Bhoothalingam Published by V.G. Thathachary, Managing Directo Soumani Publications (P.) Ltd., National Park, New Delhi-24. Pric Rs. 3.50/-.

KAMBA RAMAYANAM by V. S Mudaliyar. Published with the fina cial assistance of The Government India, Ministry of Education Youth Services. Price Rs. 5/-.

Edited by S. Ramakrishnan and printed & published by him for the Bharatiya Vidya Bhavan, at Associated Advs. & Ptrs., Bombay-34. Mg. Ed. J. H. Dave; Associate Eds. B. S. Rao; R. A. Kashyap.

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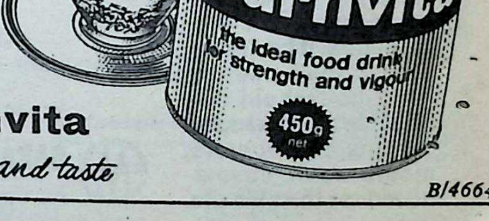
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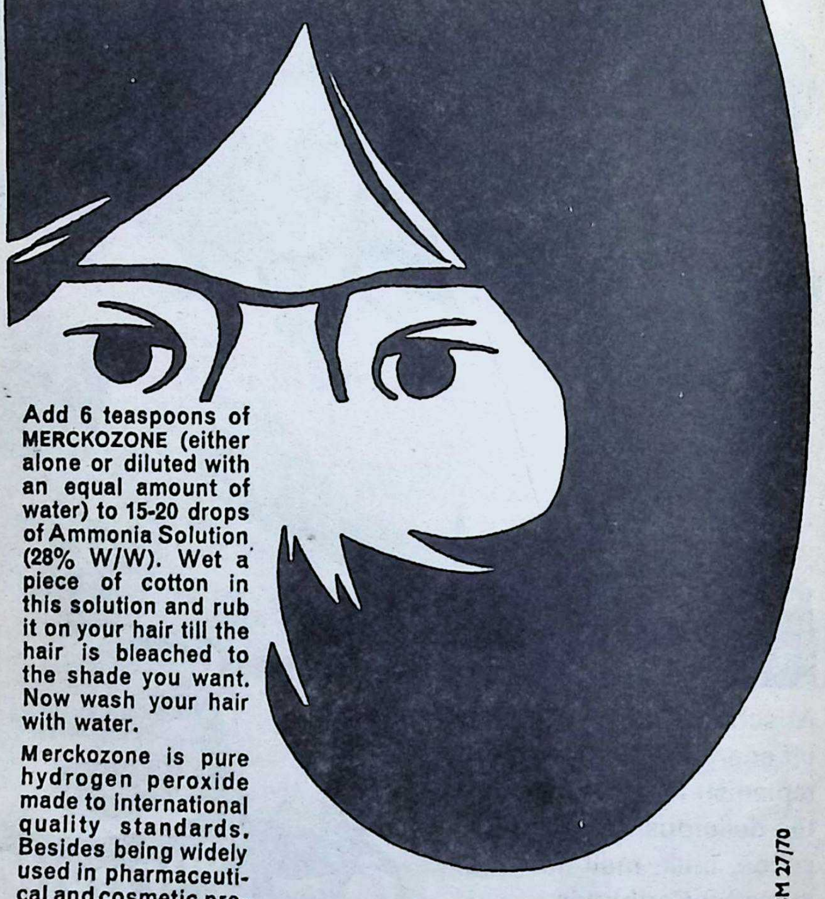

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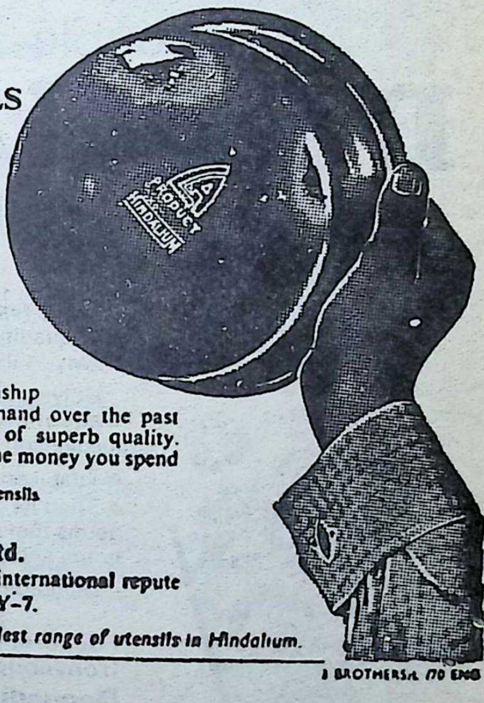

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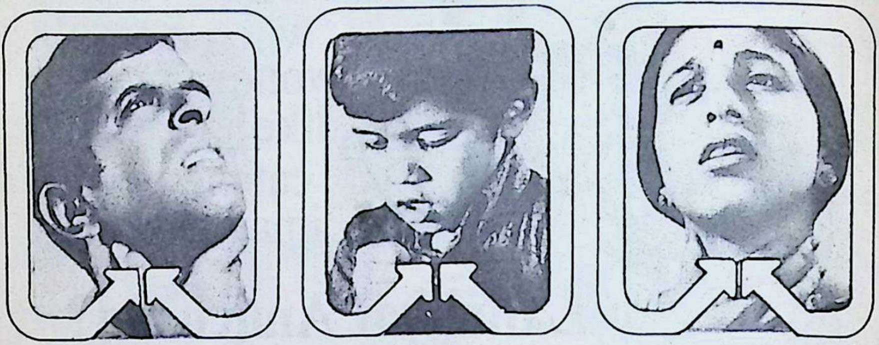

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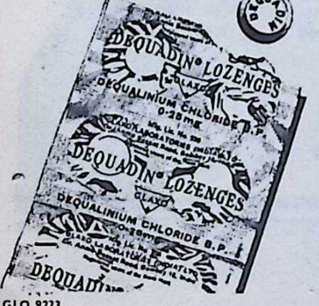
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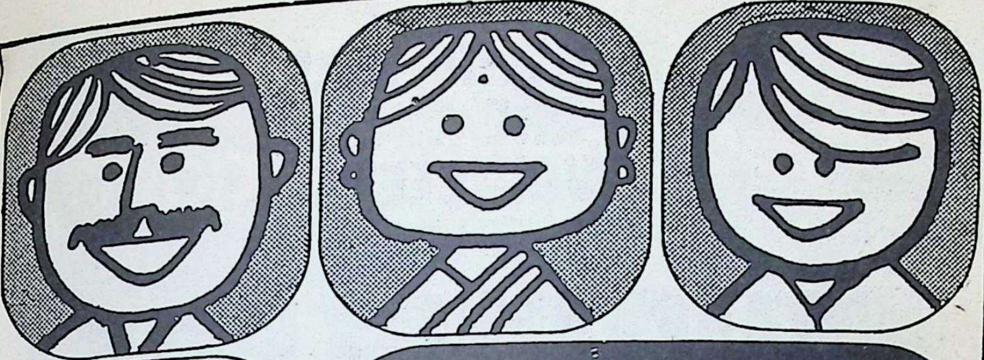

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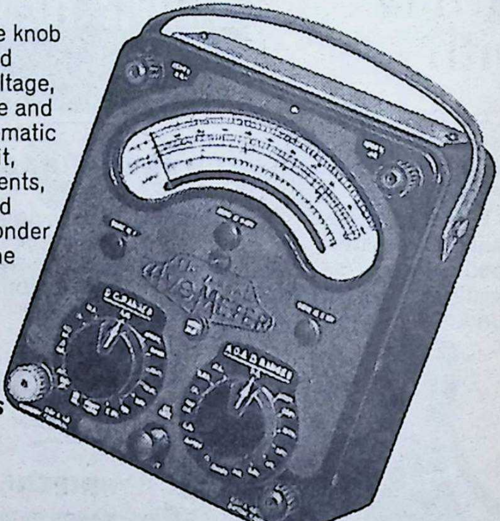

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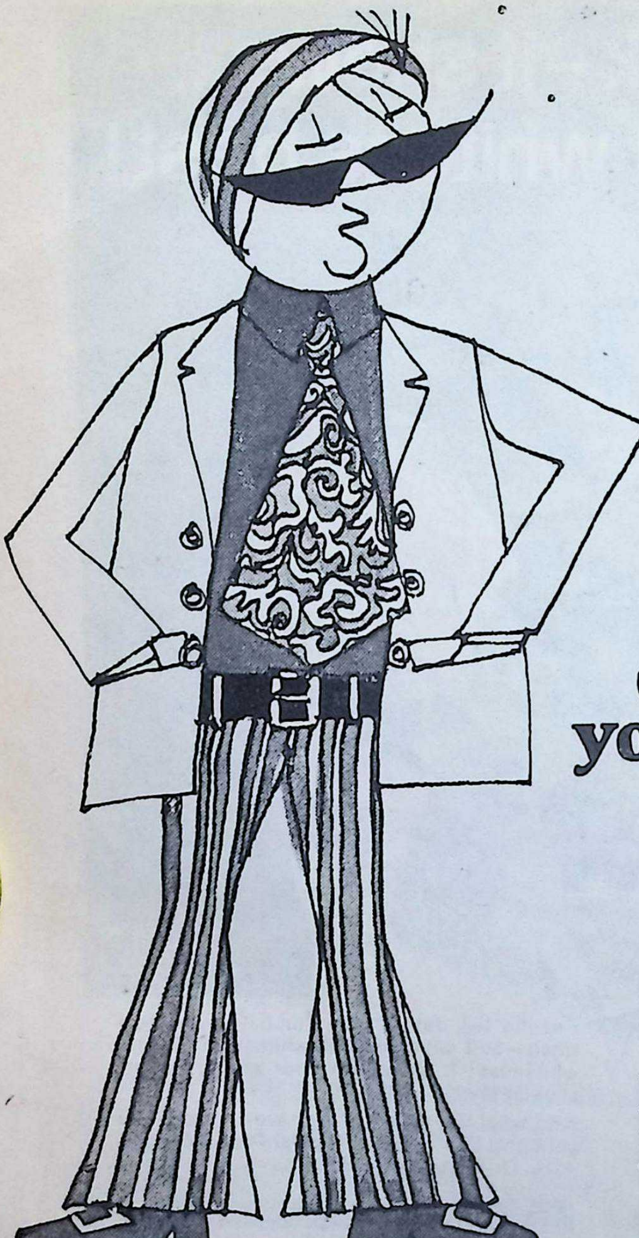

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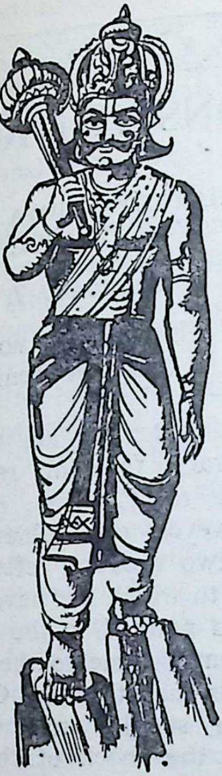
PRAYER TO BHIMASENA



कामी येन स कीचको विनिहतः
क्रोधी च दुःशासनः ।
लुब्धः स्तब्धमतिः सुयोधनश्च
मणिमान् मुग्धः मदाख्यो बकः ।।
कृष्णेर्ष्याभिरतश्च मागधपतिः षड्वैरिवर्गात्सदा
स त्वं भीम गुणाभिराम दयया दासं हि मामुद्धर ।।

He who slew the lustful Kichaka; Dusshasana, the anger-beclouded one; Suyodhana whose discriminating power had been eclipsed by avarice; Maniman, the slave of Moha; and Baka, the gluttonous and infatuated one; and Jarasandha, the Lord of Magadha, ever jealous of Sri Krishna; May Thou of such accomplishment, O Bhima, of the most pleasing good virtues, with compassion, lift me up from the depths to which the sixfold enemies have dragged me down!

—**Madhwashtaka of Sri Vadiraja Theertha.**

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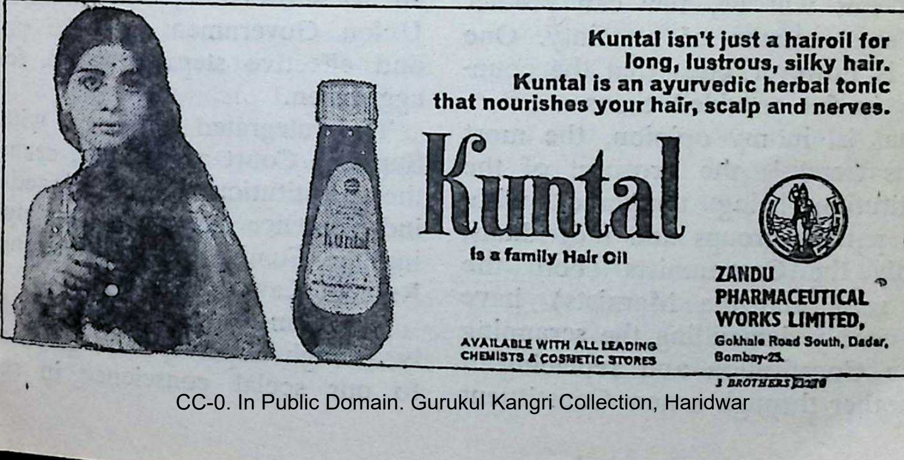

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KULAPATI'S LETTER

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REFLECTIONS ON OUR CONSTITUTION

BHARATIYA VIDYA BHAVAN,
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FEBRUARY 7, 1971

MY YOUNG FRIEND,

WE are on the eve of what is perhaps the most crucial election in the past 20 years to the Lok Sabha and some of the States. The vertical split in the congress has resulted in the upsurge of a plethora of parties and splinter groups, which have been trying to come to some understanding among themselves for election purposes, if not for the evolution of common policies and programmes. The pourparlers have brought together strange bed-fellows, making confusion worse confounded. This is true as much of the ruling party as the opposition factions. What the result of all this will be, few can predict with any measure of certainty. One thing is, however, clear that the country is in for troubled times.

What is, in my opinion, the most serious trend is the prospect of the Constitution being tampered with. Some parties, groups and individuals, notably the Communists (both the right wing and the Marxists) have been openly demanding the scrapping of the Constitution and replacing it by another through a new Constituent Assembly. That there is no legal provision for it does not seem to bother them.

In this context, I am tempted to quote extracts from my recent book, *Pilgrimage to Freedom,* in which I have surveyed our achievements in the past two decades, referred to the pressures to which we have been subjected and pointed to the trends that have recently come to the surface.

Since its inception, the Constitution has given stability to the country; withstood the shock of the post-partition developments; resisted the disruptive activities of the parties pledged to subversion; and enabled the Union Government to take promp and effective steps to resist foreig aggression.

The integrated judiciary, with the Supreme Court at its apex, set up by the Constitution, has functioned with independence and distinction, upholding the Fundamental Rights and the Rule of Law.

The Constitution has also definitely, though imperceptibly, given sha to our social conscience in several spheres of our life.

Parliamentary democracy has been functioning in our country successfully within the frame-work of the forms and processes akin to those of the Westminister model, whereas, in most countries which became independent after World War II, there has been a pronounced swing towards chaos or military dictatorship in various guises —like 'guided democracy' and 'basic democracy.'

The members of the minority communities have enjoyed equal rights with the Hindu majority and have occupied high offices of trust and distinction, including those of the President, the Vice-President, State Governors, Ministers and Judges of the Supreme Court and High Courts.

Ever since we gave the Constitution unto ourselves, democracy in India has been continually subjected to terrific pressures—(a) from external aggression; (b) from subversion and sabotage; (c) from regional chauvinism disintegrating the national outlook; (d) from the manoeuvres of the ruling group to retain power at any cost; and (e) from a rapid deterioration in the national character, leading to indiscipline, violence and anarchism.

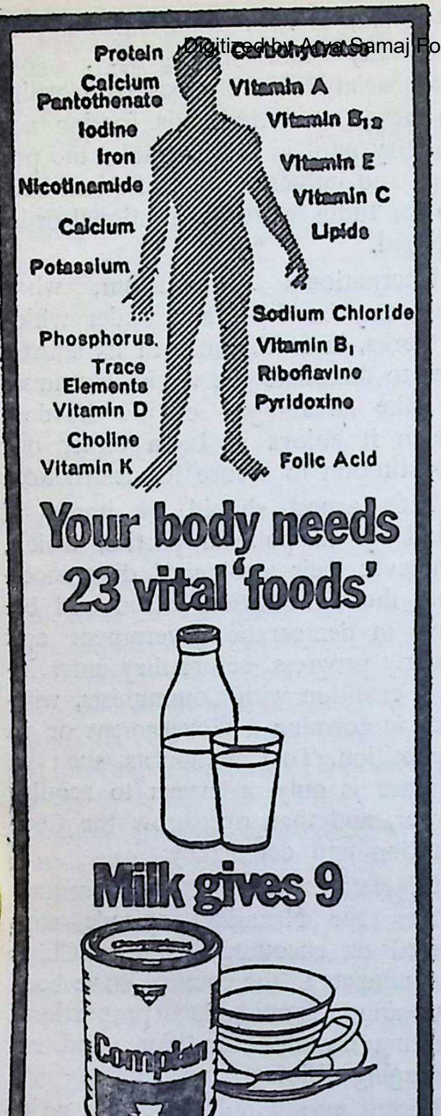
The dream dearest to Jawaharlal's heart was to consolidate India's position in the international order by forging a close alliance with Communist China. It was abruptly shattered in 1962 by China's invasion of India and the retreat of the Indian forces in the area controlled by the North-East Frontier Agency. This debacle, correctly ascribed by the then President of India, Dr. S. Radhakrishnan, to "credulity and negligence", gave Jawaharlal Nehru a shock from which he never recovered. His foreign and military policies lay in ruins; the prestige and influence which he had built up for India in the international order crashed.

International Communism, whatever may be the brand under which it works, in furtherance of its sinister aim to dominate the world, continues to take advantage of the freedom which it enjoys in India under our Constitution to secure its destruction.

This aspect should be borne in mind by all political parties, which, whatever their ideological differences, hold the Constitution sacred and believe in democratic government and orderly progress, before they enter into a coalition with Communists, whether in forming a Government or in Opposition. To Communists, such an alliance is only a means to acquire power, and then overthrow the Constitution and democracy.

Of late, such attempts—among others, the Naxalbari episode—supported or encouraged by pro-China Communists in the country, have been assuming formidable proportions, creating unstable conditions and encouraging disintegration.

Recent events and tendencies go to show that there is a widespread assault on the Rule of Law—a challenge to the peaceful, orderly progress envisaged by the Constitution, posing a serious threat to the unity and integrity of the country. Freedom itself is in peril at the hands of those who are working for the violent overthrow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of the democratic way of life and the myopic protagonists of linguistic and regional chauvinism.

Parliamentary democracy is being superseded by "street parliaments" which impose their decision through mass coercion, the legislatures helplessly rubber-stamping them.

There have been instances, in the recent past, when the authorities appeared to have come to a tacit alliance with the leaders of the demonstrations by instructing the forces of law and order not to interfere with demonstrators while they molest citizens going about their lawful avocations.

The students have acquired the status of a privileged class to whom the policemen must always apologize for maintaining law and order. They try to dictate terms to the Government and the educational institutions by demonstrations and direct action.

It is an open secret that, by and large, it is the politicians that are at the bottom of students' agitations, and this is very much to be deplored.

In addition to being anti-democratic, anti-national and subversive of discipline, the student disturbances destroy the roots of the nation. The main reason for the students' present-day behaviour is the decline of the moral authority of the home and the family, which is the foundation of Indian culture.

The shadow of *gheraos*, a collective act of unabashed coercion, is all over the country. It is a naked defiance of the Rule of Law, the very negation of the democratic way of life. It is the instrument of anarchism and, if it becomes a chronic affliction, the country is doomed.

This organised violence is not a matter of accident or an occasional outburst; it is well-planned, well-organised and well-financed.

If these anarchic manifestations are not arrested by the machinery responsible for maintaining law and order, they will destroy the Rule of Law and the Constitution and all it stands for.

Another, insidious pressure, which has been crippling our democracy, comes from tribalism, that is, overpowering sectional urge, the most rampant being linguism and regional chauvinism. Gripped by them, many political leaders have failed to canalise national energy through well-regulated democratic processes.

Jawaharlal Nehru surrendered to regional chauvinism when he agreed to the creation of linguistic provinces, with the result that the power and influence of the Centre have been considerably attenuated.

Rajaji bears grim testimony to this fatal error on the part of our leadership. He recently wrote in *Swarajya*: "I saw all this coming and told Jawaharlal Nehru about it. He agreed it was an evil prospect and the linguistic reorganisation of the States was a bad thing. 'But what is one to do?' he exclaimed in desperation and surrendered to the evil step by step."

If parliamentary democracy has to be saved in this country, Parliament must re-capture its moral authority over the country by giving prompt and effective support to those whose duty is to maintain law and order in the country.

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The debates and interpellations in the legislatures reflect the irresponsibility which has entered our public life. Walk-outs have become a normal feature; unseemly scenes, even in Parliament, are not infrequent; the jurisdiction of the Privileges Committee is indiscriminately invoked to discredit the Government of the day.

No doubt, some parties in the Opposition want to destroy the prestige of parliamentary democracy. They are interested in bringing Parliament into disrepute.

Parliamentary democracy could be saved only by the leaders of the non-Communist parties, in power or out of it, being ready and willing to deal with the situation with firmness, courage and strength:

First, by Parliament maintaining the stability of the country by upholding law and order at any cost;

Secondly, by the Government remaining responsive to public opinion;

Thirdly, by breaking through the psychological barriers imposed by 'tribalism';

Fourthly, by securing economic advance, not through bureaucratic agencies, but in a way which would enable the people voluntarily to participate in the nation-building adventures with enthusiasm, and no faster; and

Fifthly, by all political parties having faith in the Constitution, and in democracy, avoiding an alliance with Communist parties under any circumstances.

Contemporary history shows that a parliamentary democracy collapses when certain conditions come into existence: First, when the leadership is badly split or paralysed by indecision; secondly, when there is widespread loss of respect and support for the political authorities; finally, when no political opposition, with a clear conception of the role of a constitutional alternative, is ready to organise effective political action.

We are heading towards a situation when all the three conditions are likely to come into existence.

The pressures against which the Constitution has been struggling from the outset have of late gained the upper hand. I hope the common-sense of our people will make them cling fast to the Constitution.

The root cause of all these disturbing developments in recent years seems to be a crisis in our national character. The moral base of public life has been shattered; there is corruption at every level; discipline is conspicuous by its absence; intellectual honesty has become a thing of the past; and our standard of conduct, whatever of it is left tends to drop steeply.

As Swami Vivekananda has pointed out, "Religion goes to the root of the matter. If it is right, all is right. You have the saying that man cannot be made virtuous by an Act of Parliament. And that is why religion is of deeper importance than politics, since it goes to the root and deals with the essentials of conduct."

Yours sincerely,

K. M. Munshi

Glimpses of Divine Manifestations

S. Ramakrishnan

The inadequacy of reason or "mental logic" has been recognised, as they grew in maturity and ripe in wisdom, by many world famous modern intellectuals like Upton Sinclair (American Nobel Laureate) and top-ranking scientists like Albert Einstein. The intellect, these giants have conceded, is incompetent to penetrate and reach that which is above and beyond its limited ken.

Intellect which works within the finite, mundane sphere, cannot arrogate to itself the capacity and right to pronounce judgment about the realm of the supra-sensible. It is for this reason that the renowned German philosopher, Immanuel Kant affirmed: "I demolished reason in order to make room for faith." But this does not mean that we deride reason. To know the limitations of reason is not to discard it. In fact, it is the ornament of reason to recognise its own limitations and to point the way further.

Did not Jesus Christ say: "Except ye see signs and wonders, ye will not believe"?

There are miracles and miracles. All that glitters is not gold. We must distinguish between the bad coin and the good coin. There are the so-called occult phenomena, which are not far removed from magic and which parade themselves for exciting curiosity, making money and earning cheap fame. There are the genuine ones which baffle the intellect. They take place to proclaim, in the words of St. Augustine, "the glory of God" and aim at the "relief of man's estate". Such divine workings enlighten and provide guidelines for sincere aspirants. They represent the efflorescence of Divine Grace; they leave an abiding, wholesome influence on us and lead us God-ward.

The real saint does not perform miracles; God performs them for him, as the well-known philosopher Prof. R. D. Ranade has put it. The super-sensuous powers emanate from saints in measured proportion to the quality and extent of disciplined, dedicated, selfless and meritorious life they lead. By being merely instrumental,—*nimittamatram* in the language of the *Gita*—for the occurrence of miracles, such saints call our attention to the majesty and immanence of God. All their personal desires are reduced to ashes, their ego totally erased; and they live after enlightenment only for conferring benefaction on the suffering humanity.

St. Paul defined faith as the "substance of things hoped for, the evidence of things not seen." St. Augustine averred that belief rests not on what is called scientific demonstration but on faith. His dictum with regard to miracles was *Credo quia impossible* (I believe because it is impossible). Faith transcends reason.

True, miraculous phenomena are not ends in themselves. As Yoga Samrat Patanjali himself has emphasised in the *Yoga Sutras*, Siddhis should not be sought after for their own sake; they are but adjuncts or, if at all, lamp-posts or sign-posts to guide us on our spiritual journey.

Our *Punyabhumi* has been blessed with an unbroken succession of saints and sages. These high-souled men or supermen of Bharat have sanctified the whole of India from end to end. These God-men are not confined to one particular age, community or region; there has been a continuous stream of them. Even today, lakhs of such God-men live in our holy land. Most of them live in the serene solitude of thick, intractable forests to avoid disruption of their *daivik sadhana*. Some live on the banks of sacred rivers like Ganga, Yamuna, Narmada, Godavari, Kaveri, etc., and some even amongst us, almost unrecognised.

A few, however, occasionally show their powers to instil faith and help reform the irreverent, sceptic, misguided humanity. Verily, these are glimpses of Divine Manifestations.

We bow our heads in humility and reverence to all such *tapasvins* and *siddha-purushas*. Our motto is "What we cannot comprehend, we must not condemn but venerate."

It is a sad fact that generally no great saint, or for that matter, greatness in any sphere of life, is fully accepted or duly honoured in his own lifetime and in his own place, as the Bible points out.

We, of this generation, are doubly fortunate. On the one hand, we are witness to the breath-taking, undreamt of, fantastic achievements of science, like man walking on the moon and his being on the high road to synthesise the human gene; and on the other, we have in our midst men of super-science—god-men— who by the control and direction of their inner powers or *siddhis*, are able to achieve the incredible, highlighting thereby the limitless powers of the soul or *Atman* and vouching, as it were, for the accounts we read in the Epics and Puranas of deeds of divine grace.

That Sage Vasistha could, with a foot-long Brahma-danda, rout an army of the Kshatriya King, Viswamitra, appears to us today to fall within the realms of the possible after witnessing the miracles performed by some of the saints and sages now living amidst us.

We may also recall how Yayati, wishing to lead a life of youthfulness even after he had aged in the normal course, took over, with the consent of his last son Pururavas, his youth and lived for a thousand years.

We have also the example of *Parakayapravesha* of Sri Adi Sankaracharya who entered the body of King Amaru who had just died and then obtained the necessary knowledge and experience of family life, to answer the questions of Pujya Bharatidevi, the spouse of the peerless Mimamsaka, Pandit Mandana Misra, with whom he had entered into a philosophical debate.

May we not say with Hamlet: "There are more things in heaven and earth, O Horatio, than are dreamt of in your philosophy"?

We have eye-witness accounts of several such "undreamt of things"—glimpses of Divine Manifestations. Elsewhere in this issue, we have the privilege of presenting one such by Dr. Nakul Sen, I.C.S., Lt. Governor of Goa, Daman and Diu.

□ □ □

Adhyayana Bhaga
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अरण्ये शरण्ये सदा मां प्रपाहि
गतिस्त्वं गतिस्त्वं त्वमेका भवानि ॥७॥

अनाथो दरिद्रो जरारोगयुक्तो
महाक्षीणदीनः सदा जाड्यवक्त्रः ।
विपत्तौ प्रविष्टः प्रनष्टः सदाहं
गतिस्त्वं गतिस्त्वं त्वमेका भवानि ॥८॥

TRANSLITERATION

vivaade vishaade pamaade pravaase
jale chaanale parvate shatrumadhye
aranye sharanye sadaa maam prapaahi
gatistwam gatistwam twamekaa bhavaani
anaatho daridro jaraarogayukto
mahaaksheenadeenah sadaa jaadyavaktrah
vipattau pravishtah pranashtah sadaaham
gatistwam gatistwam twamekaa bhavaani

TRANSLATION

In times of dispute, distress, inadvertance or when in travel; or when one is troubled by water or fire or lost on a mountain; or when one is surrounded by enemies; and in the forest, O refuge, protect me always; Thou art alone my refuge, O Bhavani!

Without a guide or master, decrepit, pestered by old age and disease, most humiliated and wretched and slow and niggardly of speech am I and I have fallen in distress and am lost always; hence Thou alone art my refuge, O Bhavani!

VOCABULARY

Subantah

Following are the a-ending nouns in the two verses:—1. *vivaada;* dispute 2. *vishaada;* despondency 3. *pramaada;* inadvertance 4. *pravaasa;* journey 5. *anaatha;* without a protector or Lord. 6. *daridra;* indigent 7. *roga;* disease 8. *yukta* accompaniod 9. *ksheenah;* emaciated 10. *deena;* wretched 11. *pravishta;* one who has entered 12. *pranashtah;* one who is lost 13. *parvata;* mountain, 14. *anala;* fire, 15. *jala;* water (a-ending neuter) *shatru;* enemy (u-erding mas.) *aranya;* forest (a-ending neuter) *vipatti;* distress and difficulty (i-ending feminine.) *vaktra;* mouth (a-ending neuter).

Tinantah

paa — to protect; pra+paahi;Thou protect. Imperative form.

COMMENTARY

In this verse the speaker refers to a number of distressing situations from which he seeks escape and the refuge in all these cases is Bhavani. In a dispute the intervention of divinity often solves the problem more satisfactorily than human agencies. A spirit of understanding and give and take results and one is enabled to overcome the embarrassments. In times of despondency and in other situations too the speaker of the poem thinks only of Bhavani. The reiteration is only to point out the greatness cf Bhavani.

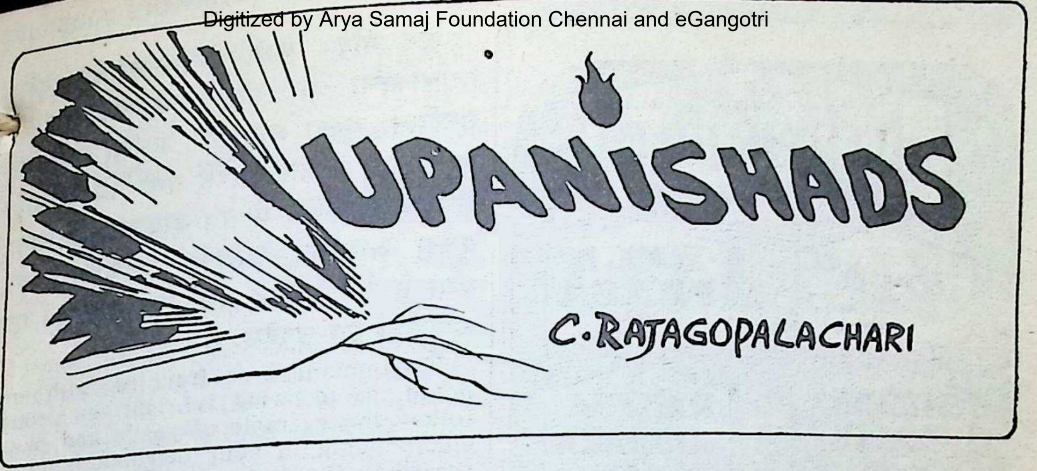
In the last verse the speaker thinks of his despicable condition. He is without a guide, wretched, pestered by old age and disease, emaciated and worn-out, and slow and niggardly of speech and one who has been thrown into distressing situations and hence lost completely, a castaway.

LANGUAGE WORK

In the previous Adhyayana Bhaga we gave some account of the Compounds. In the last verse here we have an example of a *Dwandwa* compound or Samasa. *Jaraa cha rogashcha=jaraarogau*;It means old age and disease. After making this compound we can combine the other word yukta with this in a tatpurusha compound. *jaraarogaih yuktah — jaraarogayuktah* (one who is troubled by old age and disease.)

In these two verses again we have a large number of *a-ending* nouns; *vipatti* will have to be declined as mati, *i-ending* feminine.

□ □ □



TAITTIRIYOPANISHAD

We have in the *Taittiriya Upanishad,* (First *Valli, eleventh Anuvaaka*) a valedictory exhortation which reveals to us something of the system of education that produced the cultured among the ancient inhabitants of this sacred land.

वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद। धर्मं चर । स्वाध्यायान्मा प्रमदः। आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः। सत्यान्न प्रमदितव्यम्। धर्मान्न प्रमदितव्यम्। कुशलान्न प्रमदितव्यम्। भूत्यै न प्रमदितव्यम्। स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ॥ १ ॥

After having taught the *Vedas,* the teacher instructs the pupil thus: Speak what is true. Do your duties. Continue, without neglect, the daily study of the *Veda.* Now that you have come to the end of your stay with your teacher, marry and bring forth progeny. Do not swerve from Truth and *Dharma,* and do something useful in the social economy. Achieve greatness, and do not fail to refresh your memory in respect of what you have learnt.

देवपितृकार्याभ्याम् न प्रमदितव्यम्। मातृदेवो भव। पितृदेवो भव। आचार्यदेवो भव। अतिथिदेवो भव। यान्यनवद्यानि कर्माणि तानि सेवितव्यानि, नो इतराणि। यान्यस्माक सुचरितानि, तानि त्वयोपास्यानि, नो इतराणि॥ येके चास्मच्छ्रेयांसो ब्राह्मणाः, तेषां त्वयाऽऽसने न प्रश्वसितव्यम् ॥

Remember the gods and your ancestors. Honour your mother. Look upon her as God. Honour your father. Look upon him as God. Honour your teacher as God. Honour your guest. Look upon him as if God came to receive your attention. May you ever exercise your understanding and, distinguishing the good from the blame-worthy, avoid the latter and ever do what is good. Follow all that was good in your teacher's life, not any other. You will meet with better men than even the teachers with whom you have lived. Show them due respect.

श्रद्धया देयम्। अश्रद्धायाऽदेयम्। श्रिया देयम्। ह्रिया देयम्। भिया देयम्। संविदा देयम्।

Give gifts with faith, not neglectfully but with joy, with humility, with fear and with kindness.

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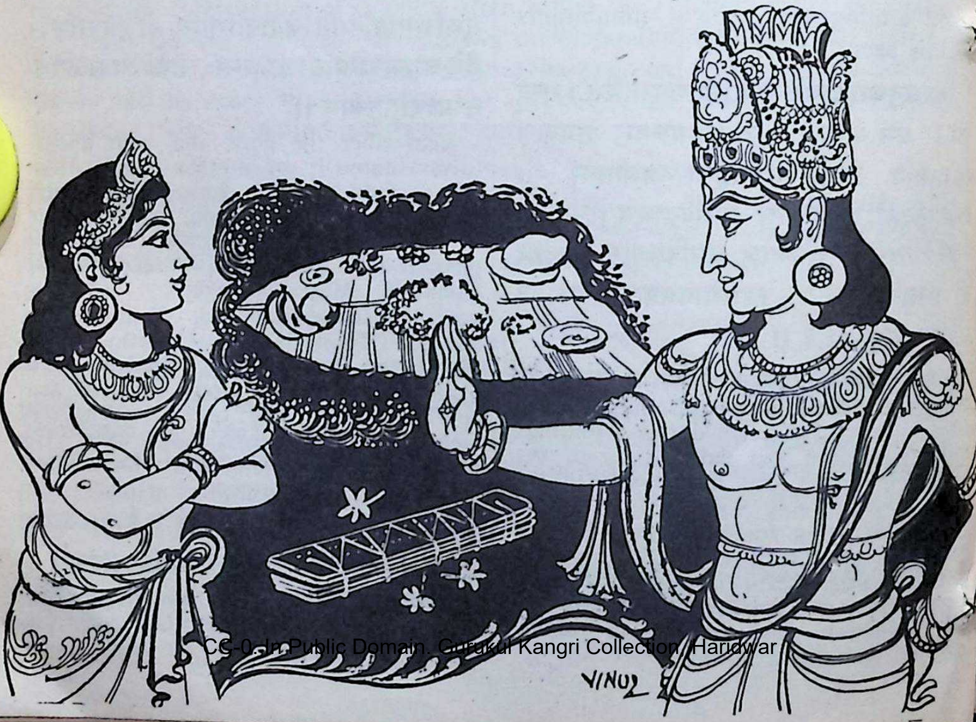
अथ यदि कर्मविचितेकित्सा वा वृत्ति: विचिकित्सा वा स्यात्। ये तत्र ब्राह्मणाः संमर्शिनः, युक्ता आयुक्ताः, अलूक्षा धर्मकामाः स्युः, यथा ते तत्र वर्तेरन् तथा तत्र वर्तेथाः। अथाभ्याख्यातेषु। ये तत्र ब्राह्मणाः संमर्शिनः, युक्ता आयुक्ताः, अलूक्षा धर्मकामाः स्युः, यथा ते तेषु वर्तेरन् तथा तेषु वर्तेथाः। एष आदेशः। एष उपदेशः ॥

If your mind is troubled with any doubt as to what is right or wrong, follow the example of gentle and pious elders living in your neighbourhood in regard to those matters. This is the rule and this the teaching.

I-11

In the third *valli* of the *Taittiriya Upanishad, Varuna* instructs his son *Bhrigu* on the immanence of *Brahman* in matter as well as in the Spirit. The food we eat and the air we breathe are sacred forms of *Brahman*



which build us up and enable us to, speak, think, act, exercise the will and understand.

अन्नं ब्रह्मेति व्यजानात्
अन्नादेव खल्विमानि भूतानि जायन्ते ।
अन्नेन जातानि जीवन्ति
अन्नं प्रयन्त्यभिसंविशन्तीति ।।

Know that food is *Brahman*, for from food, indeed, are born all beings in this world, by food do they live, and, after death, they become food again for other beings.

III-2

We should not speak ill of food. We should not throw away food. We should produce plenty of food. We should turn no one away who comes for food.

अन्नं न निन्द्यात् । तद्व्रतम् ।
अन्नं न परिचक्षीत । तद्व्रतम् ।
अन्नं बहु कुर्वीत । तद्व्रतम् ।
न कंचन वसतौ प्रत्याचक्षीत । तद्व्रतम् ।

III-7-10

The teaching is that food should be looked upon as *Brahman*, for from food are born all beings, by food do they live, and they become food at their death. It is as food, one for another, that all beings are made inter-dependent and made into one linked whole in the world.

□ □ □

An optimist sees an opportunity in every difficulty; a pessimist sees a difficulty in every opportunity.

—Anon.

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The Ideal of a Universal Religion

SWAMI RANGANATHANANDA

WHETHER any particular religion is fit to assume the role of universal religion will be determined by first determining the very concept of universality with respect to religions. The achievement of universal religion does not depend upon any particular religion assuming that status by eliminating or subordinating all other religions; this method has been tried, even through resort to wars and crusades, but without achieving the results aimed at, and even producing the contrary result of increasing popular revulsion against religion itself. Universality in religion will be achieved by every religion striving to express its universal, ever-present dimension centred in its essential core of spiritual insights, and soft-pedalling its non-essential peripheral aspects.

But one basic question faces us today, arising from a problem which has been developing since the first World Parliament of Religions concluded its sessions in this city of Chicago seventy-five years ago; it is the question as to the widening cleavage between the traditionalistic and the modernistic approach to religion. The subject of universal religion cannot be separated from the more basic subject of peoples' attitude toward religion itself; it is an undeniable fact that during the last few decades we have been witnessing a

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* *From Lecture delivered at the Symposium of Religions organized by the Vivekananda Society, Chicago, on 15th September, 1968, in commemoration of the 75th anniversary of the Chicago World Parliament of Religions of 1893.*

steady erosion into mankind's faith in religion, more particularly in traditional organized religion.

This has become accentuated during the last few years. In the West, we can trace the beginnings of this decline of faith from the sixteenth century onwards; it became intensified in the seventeenth century as a reaction to the thirty years' war between Catholics and Protestants in Germany, when two denominations of one and the same world religion fought fiercely, decimating the population, without reaching any conclusion as to which particular specification of a kingdom of Heaven was the true one. The Western man's reaction to this experience was, in effect, to say 'hell to both denominations', silently first, and vociferously as the centuries rolled on. The erstwhile desire to strive for and establish a kingdom of Heaven was changed into the more promising desire to establish a kingdom of man on earth. Faith in man began to replace faith in God; humanism began to replace religion.

This revolutionary change became intensified by the recurring conflicts of retreating religion with advancing science in the next three centuries. By the end of the nineteenth century, the triumph of modern science was complete, as was also the defeat of religion, its opponent. Reason and free critical inquiry won against passionately held dogmas and beliefs. Since that time, conviction as to truth and validity of religion and God became difficult to come by, so far as *thinking* people were concerned, though many of them continued to belong to a religion or a denomination by habit. Humanism, including scientific humanism, became the faith by which the thinking millions lived. But even this new faith, namely, humanism, received a severe jolt in the Second World War, which witnessed unprecedented cruelties on a vast scale practised by man on his fellowmen. The idol set up by humanism for worship was found to be as unsatisfactory as the one which this idol had earlier displaced. It was realized that man could no more be the focus of a passionate faith, man as one found in oneself and in others. When faith in man was blasted, how could humanism survive? Modern man still swears by humanism, more by habit, as in the case with religion earlier, and also for want of a better alternative. But how can it have dynamism when man is self-centred, does not trust another, and is largely incapable of loving and inspiring love? Today, therefore, we see man without a focus of faith, neither on God above nor man around. This insufferable vacuum is being filled up by various ad hoc substitutes, mostly of a harmful kind.

This is the tragedy of the human situation today. The horizon of man's existence has contracted for want of ideals and visions. He finds himself in a situation in which his past is irrecoverable, his present uncertain, and his future an interrogation. It is in this context that we have to discuss the place of religion in human life.

Already many thinkers, including scientists, are taking a second look at religion; they have the feeling that, in throwing away religion, they have thrown away something of vital value to man and his fulfilment. They have the feeling that they have thrown away, as it were, the child with the bath tub. And the search is now on for the essential core of religion, for the vital truths which nourish the moral and the spiritual man; the search is on for that experience which confers meaning on all experience and makes for life's fulfilment.

A revolutionary transformation is fast coming on Christianity, more especially on Catholic Christianity, during the last one decade. It will not be too much to say that such transformation is coming on every religion today. Modern world conditions and modern experiences are forcing young minds to turn the searchlight of reason on their religion. Much in religion as traditionally received cannot survive such scrutiny. This is the situation today in every religion, whether it is Hinduism, Christianity, Islam, Buddhism, Shintoism, Judaism, or Zoroastrianism.

The experience of Hinduism in this regard holds a lesson to all her sister religions. For the past over a hundred years, the searchlight has been thrown on the Hindu religion not only by outsiders, friendly and hostile, but also by the Hindus themselves, by some of the finest minds in Hinduism. The net result of this searching scrutiny is the general acceptance of the need to winnow the chaff from the grain in the hoary Hindu tradition. The idea that whatever is traditional has to be accepted wholesale has completely vanished from the Hindu religion.

Christianity had the good fortune to be subjected to this self-searching earlier than any religion, by virtue of modern scientific thought having had its origin and development in Christian countries. But it was unfortunate that Christian religion itself did not initially gain from this scrutiny. This was, firstly, because the scrutiny was conducted not by committed Christians but by Christian 'drop-outs' of the modern scientific thought group, and, secondly, because Christianity's worldly ambitions and programmes, which had dominated her spiritual message and function for centuries, continued to be successful until the eclipse of Western Imperialism and Colonialism at the end of the Second World War. With that un-Christian world-function becoming out-of-date, after the War, sensitive Christians themselves became critics of their faith with a view to discovering the true face of their religion and its mission in the emerging post-war world. Starting as a gentle questioning, it has become a barrage in hardly two decades, throwing up and down many a passionately held dogma and belief. This is the arresting phenomenon of the developing conflict between its traditionalists and modernists.

From the Hindu point of view, this is a salutary experience for Christianity or for any other religion; if properly guided, out of the fire of crisis, a healthier and purer Christianity will emerge as a positive spiritual force. Such self-searching is going on in Judaism, Islam, Buddhism, and Zoroastrianism also, though with less force. But these also can be expected to experience its full force before long. Earlier or later, no religious tradition today can escape the preying and, sometimes, irreverent searching by its own youthful adherents, even if it escapes this treatment from outsiders.

The truth is that every religious tradition contains much that is non-essential and irrelevant to man in the modern age. Many of them still contain elements that nourished and sustained it in its tribal stage of evolution, or that nourished its earlier political and social purposes which do not constitute contemporary realities.

A religious tradition, as developed in any of the higher religions of the world, discloses two aspects of itself: firstly, a pathway to God, the means to the deepening and expansion of the spiritual consciousness of the individual man; secondly, the fixing of a social milieu in which the individual man is to conduct his life and achieve his destiny. Of the two, the second constitutes a variable element, being different from religion to religion, even varying within one and the same religion in the historic process, and forms the most irrelevant element in the context of the revolutionary social milieu of the modern age. But the first constitutes the invariable core element in every religion, unaffected, in its essential features, even by the revolutionary exigencies of history. Hinduism, among all religious traditions, has recognized the truth and significance of this two-fold classification. It refers to the invariable, timeless, and, therefore, universal elements of a tradition as the *Sruti*, and the variable, time-conditioned elements as the *Smrti*. It also upholds the pre-eminence of the first over the second and the need to recast the second in response to the exigencies of historical changes. If this is not done, these *Smrti* constituents will choke the religious tradition concerned, resulting either in making it obsolete and irrelevant, or in the twisting of the personalities of its followers by the Procrustean bed which it provides for them. These *Smrti* elements are like the bark of a tree which protects the tree and grows along with it. If, however, it fails to grow with the tree it chokes the tree to death; but a living tree will refuse to be choked to death; it will shed the dead bark and grow a new living one in its place. In the pithy words of Sri Ramakrishna on this subject, with respect to the Hindu tradition: 'The Moghul coins have no *currency* under the East India Company's rule'.

It is this second element of the religious traditions that is proving a stumbling block to all thinking men and women in the modern age in their efforts to accept and live by religion. It is also the only factor that militated against the satisfaction of the deep-felt modern urge in every religion for inter-denominational and inter-religious unity. The universal dimensions of every religion, on the other hand, are moving it in the healthy direction of inter-religious understanding and cooperation in response to contemporary conditions of human life and thought.

Religions in the past tried to achieve universality by socio-political expanson, often by aggressive wars. They also resorted to the more insidious ideological war of misrepresentation of other religions. Today, the first has become irrelevant and the second foolish. It is not easy or safe to continue to befool the world in an age when every educated adherent of a religion has access to all types of books on the world's religions, including critical, often sharp, ones on one's own. Also, many nations today are multi-religious, as also multi-racial and multi-lingual. Society at the tribal stage is religiously and politically monolithic.

When tribal societies evolved into the nation-states, the tribal mind did not side by side evolve into the nation-mind, but remained fragmented, particularly at the religious level. This explains the religious bigotry and intolerance practised by the nation-states and their persecution of religious minorities. These persecutions and the intolerant attitudes behind them ended in the very recent centuries not because of a genuine growth of the tribal religious mind into the national or the universal dimension, but because of the sheer evaporation of religious faith itself. As in the political, so in the religious, there cannot be the universal in expression if there is not the universal in intention. An international political order can be generated and sustained only by international minds, by men and women imbued with a mankind-awareness. Similarly, universal religion is the product of men and women reaching out to the universal in religion. Every religion has produced a few such even in the unpropitious times of the past, proving thereby its universal dimension behind the temporal and the parochial. Modern world conditions are highly propitious for the widest diffusion of this blessing from the heart of every religion. This demands that all religions stress their essential spiritual role as pathways to God, as means to the deepening and expansion of the spiritual consciousness of their adherents, and soft-pedal their erstwhile *Smrti* role as socio-political disciplines, which are obviously irrelevant in the modern political context. It is thus only that the central spiritual values of religion will help in the forging of new *Smrtis* relevant to the modern age. This alone will help to bring religions closer and closer to each other and to the millions of the alienated but spiritually hungry among modern humanity.

(To be continued)

All that grace and colour which transmutes mere existence into life—in a word, art,—may be said to have arisen out of religion. Sculpture had its origin in idol making; architecture, in temple-building; poetry in prayer; drama, in telling legends; and dancing, in the seasonal worship of the Gods.

—Lewis Browne.

[Sri Satya Sai Baba reached Goa, at 10 P.M. on the 7th December, 1970, and was received at the Cabo Raj Nivas by the Lt. Governor, Sri Nakul Sen, I.C.S. and family. That very night, he took over in his infinite compassion the attack of acute appendicitis which a devotee was about to suffer from; expert physicians opined that he could not be cured without an immediate operation. On the 10th evening, however, when Baba gave a long discourse during the Bhajan session at Raj Nivas, he was perfectly normal, cheerful and in good health. His recovery within a couple of days, without any surgical treatment was considered a miracle not only by laymen but also by the expert physicians who attended on him.

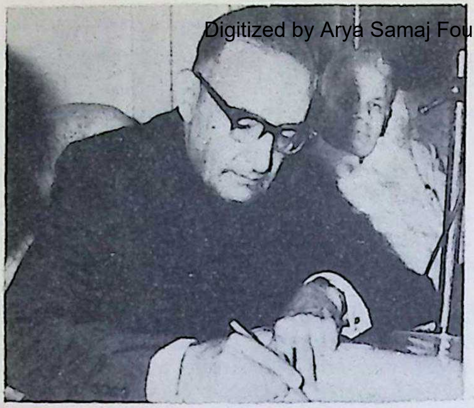
The speech, reproduced below, which was delivered by the Lt. Governor, Dr. Nakul Sen, on the 10th December, 1970, in the presence of Baba, who had cast off the malignant and painful illness which he had taken on, will give the reader some idea of the divine mercy, grace and power of Baba. Ed.]

Some Unforgettable Experiences-1

Dr. Nakul Sen, I.C.S,

Lt. Governor of Goa, Daman & Diu

IT is our supreme good fortune that we find Divinity present amidst us today. I need not say how this has come about. To tell you who Sri Satya Sai Baba is will be like showing candle light to the midday sun. The inhabitants of Goa are indeed fortunate that Baba has come here and blessed them with his darshan. As we look back at the past history of Goa, we feel emboldened to lay a special claim for Baba's darshan and blessings. This will make you curious why I have said so. I do not have to remind you that Goa is an ancient land; Goa is a sacred land; Goa is a land of the Rishis. It is the land originally inhabited by Maharshi Parasuram and his devotees called Saraswat Brahmins. When they came to Goa, they found its beauty and landscape enchanting, but they could not locate any level ground where they could settle down with their cows, which they had brought with them from the North. Varuna, the Lord of the Oceans, welcomed Maharshi Parasuram and made the sea recede from that much of the area, which was re-



The Author

quired by the Maharshi and his followers for their settlement, and the cows for their pasture lands. As the sea receded, the cows in utter ecstasy ran towards it and that is how this land came to be called *Gomant,* that is, the land's end to which the cows could go. All Goans are the descendants of Maharshi Parasuram and it is the result of their good deeds (*Punya Karma*) spread over many lives that Baba has come here to give darshan to them.

Goa is also the land of Lord Shiva, who lived on the Sahyadri mountains. He had infinite love for his divine consort, Bhagwati Parvati, and for her pleasure created through his Sankalpa two rivers—the present-day Mandovi and the Zuari, which are the counterpart of the holy Ganges in the North. The ancient names of these two rivers are Mahadevi and Agnashini. They keep alive for all time to come the sacred memory of Lord Shiva and Bhagwati Parvati. Ever reminding us of them, they flow down the Sahyadri ranges through the entire territory of Goa, rapidly moving over the falls and leisurely sauntering over the plains before finally merging into the Indian Ocean. Both these rivers are very happy today—they are in ecstasy! They are humming divine songs of infinite sweetness. Those who have eyes to see and ears to hear can participate in their joy. Their happiness is boundless and is emerging from the consciousness that their creator, Lord Siva, has come to Goa today in the form of Sri Satya Sai Baba to meet and bless them. It is a widely known fact that in the present times Siva Shakti is finding its expression through Sri Satya Sai Baba, who is the physical manifestation.

There is yet another reason why Sri Satya Sai Baba has blessed us with his visit. Those who have read the story of Lord Krishna know fully well that he and his elder brother, Sri Balaram, visited Goa in the early years of their life and stayed here for over two years. They were chased by Emperor Jaraasandha of Magadha, who was defeated by them in a spectacular hand to hand fight on the soil of Goa itself. Sri Balaram would have killed him, but Lord Krishna had already ordained his death at the hands of Bhima and, therefore, Sri Balaram could not be allowed to kill him. It is from Goa that while leaving this beautiful land, Lord Krishna took the Garuda Dhwaja which was so dear to him and which remained with him all his life.

Lord Krishna loved Gomant. No wonder, he decided to visit this ancient and sacred land again in the form of Sri Satya Sai Baba.

The sole object of my saying all

what I have said is that, both historically and spiritually, the Goans are like children of Sri Satya Sai Baba and can, therefore, rightly lay a claim on him. He has loved Goa in his previous incarnations and Goa continues to be dear to him even now. Baba lives in the inner recesses of the hearts of his devotees and there is nothing which he would not do for them. Those who have read his life story or have had the good fortune of remaining in contact with him over a period are aware of his breath-taking and unaccountable *leelas* and *mahima.* He has simultaneously appeared in his present form at different places to help his bhaktas in distress or impending calamity and saved them from it. He has assumed through his will (*sankalpa*) illness of his bhaktas and suffered it for them, because, otherwise, they would have been just overpowered by it.

We have been the witnesses of a similar *leela* of Baba during his current visit to Goa—*leela* which is breath-taking and which has greatly perplexed the medical experts of Goa. He came here on the evening of December 7th and during the very first night of his stay at Cabo Raj Nivas, he took upon himself, through his *sankalpa,* a most serious illness which suddenly assumed a very grave character. The eminent surgeons and physicians, who were called to examine him, suggested immediate surgery as the only treatment. Their diagnosis was that Baba was suffering from an acute attack of appendicitis with an abscess which was assuming

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a malignant character. While the doctors came one after the other to see him, he was cheerful and smilingly listening to what they said, after mutual consultations, and agreed to the medication they could administer to him at his residence. The crisis came on the third night, i.e., December 9, when the temperature and the pulse were rising fast and Baba was not retaining any nourishment whatever. In utter despair, the doctors suggested drastic remedies, at which Baba just smiled.

The wonder of wonders happened on the morning of December 10th when the temperature came down from 101.8°F to 98.4°F and the pulse from 112 to 86. When I saw him in the morning he told me that the Kirtan scheduled to be held at Cabo Raj Nivas on the evening of December 10 should be held as originally fixed and that he would grace it with his presence. The doctors became panicky and I could feel that they were dead against what Baba had said to me. My sixth sense somehow assured me that Baba was showing one of his *leelas* in Goa and that through his *sankalpa* he would get rid of the trouble as quickly as he had assumed it nearly 40 hours earlier. In the afternoon, when the doctors examined him again, they could not locate any abscess, nor could they find any trace of the stony lump of flesh near it. The whole area of the appendix was soft and as normal as it could be.

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Lo and behold! At 6 p.m. in the evening, Baba walked from his bed room to the dais in the main hall, a distance of about 200 feet, without any aid and sat down erect on an office chair. As all of you can see, he is cheerful, smiling and looks to be in the best of his health. This *leela* which he has enacted in Goa at Cabo Raj Nivas will be remembered with amazement and deep reverence for generations to come. It leaves no doubt in our minds that there is nothing on this earth which Sri Satya Sai Baba cannot do through His will —*sankalpa*.

□ □ □

To approach a mighty monarch, a man must ingratiate himself with the officials who keep the gate and guard the throne. So, to reach the Almighty Lord and to obtain His Grace, one must practise much devotion, serve many devotees and keep for long the company of the wise.

—Sri Ramakrishna Paramahansa

... We have a common country to love and serve, belong to one Motherland and are all children of the same soil ...

Fundamental Unity of India

Dr. Radha Kumud Mookerji

WHEN the entire mankind is seeking to think in terms of larger and larger political association and even of One World based upon the vital unity of the human race and to cultivate cosmopolitan outlook and international mind as the subjective or psychological condition of that consummation, it is prejudicial to the progress of humanity to create new fields of division in a narrow spirit of nationalism.

India as an integral unity has inevitably developed a certain ideology, outlook and traditions inspired by Nature and reinforced by History and their accumulated momentum will not yield to a stroke of politics.

No one can deny that India has been marked out by Nature as an indisputable geographical unit, clearly separated from the rest of Asia by outstanding natural boundaries, the mountains of the North and the seas of the South.

And even deep down this patent geographical unity, there lies an underlying unity founded on the rocks of ages. These rocks are the sources of India's mineral wealth. They are not affected by the artificial divisions of the country on the surface, which are dictated by merely political con-

Ayodhya Mathura Maya Kasi
Kanchi Avantika
Puri Dvaravati chaiva saptaita
moksadayikah

is a Puranic couplet in which the whole of India is represented as the land of seven principal Mokshapuris—Ayodhya, Mathura, Maya-Hardwar, Kashi, Kanchi, Avantika and Dwaraka—which it is incumbent on every devotee to visit and which cover between them practically the entire length and breadth of India.

siderations. They have built up with vengeance, below that surface, a deeper and inviolable unity expressing itself in a continuous and continental subterranean expanse underlying and embracing within its comprehensive group the geographical areas of different States in utter defiance of the artificial boundaries which divide them above. India's geographical unity, thus laid broad and deep in the rocky foundations of her geological structure, mocks at human design for its division which does not rest on any natural or physical grounds!

It will appear that the material resources of India are so divided and distributed among its different parts that they must hold on together and remain united as far as possible in a common economic system which can promote the prosperity of each to the full extent of its potentialities. The call of industrial progress promoting the greatest good of the greatest number is a call for unity in the midst of political and administrative divisions. The financial call for unity is no less imperative in the way of obtaining foreign capital and import on cheapest terms.

The political division of India cannot obliterate certain national and historical memories. It cannot wipe out the life and history of centuries.

It is essential that the States respect, preserve and promote these deeper unities in the life of their people without emphasising their differences which are comparatively superficial and confined only to politics, for politics does not exhaust the totality of life's interests. The field of culture is much wider and reconciles differences in a comprehensive synthesis.

Within India, its citizens should regard it as a religious duty to promote its own unities for the cultivation of a cosmopolitan all-India outlook, to subdue a narrow spirit of localism and provincialism which threatens to be one of the greatest obstacles to the growth of India as a strong national State. In the cultivation of this wide spiritual outlook, it is fortunate that a Hindu can draw his inspiration from his sacred scriptures. These help him to worship Mother India in her visible form presented in so many ways and meditate on her *Virata-Deha* in all its majesty and magnificence by uttering the preliminary purificatory mantra:

> *Gange cha Yamunechaiva Godavari Sarasvati,*
> *Narmade Sindhu Kaveri jalesmin sannidhim kuru.*

The worship of *Deshmatrika* is a part of Hindu religion and its texts and prayers are not subject to politics. Spirit must triumph over matter. Thought is catholic and cosmopolitan.

Mankind must invoke all aids to the cultivation of the spirit of Universal Brotherhood.

The spirit, according to Hindu philosophy, clothes itself in the body in and through which it works; it needs a vehicle, an instrument, a physical framework whereby it expresses and outshapes itself in the external world of matter. And it seems that the same principle applies in respect of the spirit of nationality.

A common fatherland is preliminary to all national development; round that living nucleus will naturally gather all those feelings, associations, traditions and other elements which go to make up a people's language and literature, religion and culture, demanding its preservation and independent development as a valuable cultural unit.

The unifying influence of a common country, of common natural surroundings is indeed irresistible, and the assertion may be safely made that it will be effectively operative against other-disintegrating, disruptive forces and tendencies such as differences in manners and customs, language and religion.

Now that India is a free and sovereign State, the most important of its problems is the strengthening of its internal cohesion and unity against the disintegrating forces created by the racial, religious and linguistic differences dividing its peoples.

INDIANS ALL

I am an Indian; every Indian is my brother....The ignorant Indian, the poor and destitute Indian, the Brahmin Indian, the pariah Indian, is my brother.... The Indian is my brother, the Indian is my life. India's society is the cradle of my infancy, the pleasure garden of my youth, the sacred heaven, the Varanasi of my old age. The soil of India is my highest heaven, the good of India is my good.

—Swami Vivekananda

These cannot be welded together into a living nation, a puissant political entity, unless in the first place they can understand and feel that they have a common country to love and serve, that they all belong to one Motherland and are all children of the same soil.

The citizens of Free India, irrespective of their cultural and social differences, must keep alive a living conception of their mother-country as an integral unity against the prevailing trend of political thought towards disintegrating India with smaller linguistic States.

(*From the author's* Fundamental Unity of India*—a Bhavan's publication*).

□ □ □

In the Hindu pantheon, anything and everything could be regarded as religious—right from snakes (Naga god) to elephant (Ganesh) and trees.

—S. P. Sen Verma.

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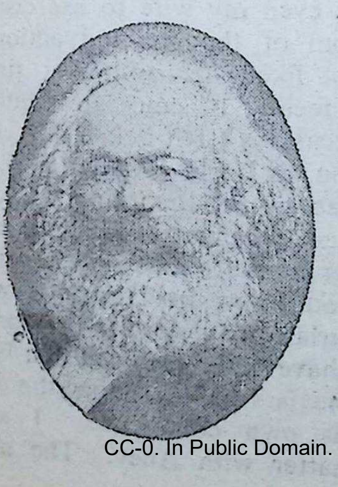
Continued from Bhavan's Journal *dated January 24, 1971.*

GANDHI & MARX

CHANDRASHANKER SHUKLA



Ends and Means

Gandhiji insisted on the purity of means which, to him, were, "after all, everything. As the means, so the ends." "I converted the Congress to non-co-operation in 1920," he explained. "I was hard put to it. Not in a single instance evil means were used....I stand for courtesy, gentleness, good manners," To him, means and ends were like a seed and a tree. "You may never choose wrong that good may come of it," he said to Mrs. Polak, years ago. Had not Jesus said: "Of thorns men do not gather figs, nor of a bramble bush gather they grapes."

The Marxist, on the other hand, sets no limitation to the means, for to him the end justifies the means. "It is necessary," said Lenin, "to use any ruse, cunning, unlawful method, evasion, concealment of truth."

In 1931, Gandhiji said in England: "I am so pre-occupied with my own country that I must admit that I am rather ignorant of what concerns the Russian people. All the same, I can tell you that when India is free, she might well imitate what there is of good in Russia. If Russia becomes a little more spiritual, all would be perfect with her." "Even though Russia has many achievements to her credit," he later observed in 1942, "her work will not endure, unless her methods are clean."

For Gandhiji, life was a continuous process of self-purification, i.e. purging the heart of all impurities, which, to him, was also the inner meaning of the non-co-operation movement, Fasting and prayer came in as a part of this process. "The 21 days' fast (of May, 1933) was undertaken largely as a penance for cases of corruption among Harijan workers which had come to my notice," he said. "Self-purification is no doubt a general need; but this cause (*viz.*, Harijan service) requires a larger measure of it." Anything similar to this is unknown to the Marxists; and occasional mass purges in the party followed by dire consequences for the outcasts constitute the only process of cleansing known to them.

Liberty and its Denial

The evil means, however, do not fail to corrupt the ends, as Aldous Huxley has so cogently shown. To take but one example, i.e. of liberty. Gandhiji described the right of free speech as "the foundation-stone of Swaraj"—liberty of free speech not only for himself but for all—"free speech for a Communist, and free speech for a Forward Bloc-wallah." "If I give it a religious colour," he went on to say, "I can call it full religious liberty, the liberty, cultural and religious that the Muslims are asking for." "This liberty," he asserted, "is the foundation of freedom". "We have never spoken of liberty," said Lenin, on the contrary. "We shall exercise the dictatorship until the majority submit." Democracy, based as it is on reverence for the individual, soul, is acceptable to Gandhiji but not to the Marxists. "Democracy is a bourgeois conception, which the revolutionary proletariat must overthrow," said Lenin. Trotsky endorsed his Chief's opinion by saying: "Democracy is a wretched and worthless masquerade. We repudiate it in the name of the proletariat. Three times hopeless is the idea of coming to power through Democracy." They only seek "an opportunity to crush, to smash to bits, to wipe off the face of the earth the bourgeois state machinery—even its republican variety."

Attitude to Opponents

Gandhiji not only tolerated differences of opinion but positively encouraged their expression. In a talk with Dr. K. M. Munshi in December, 1933, he said: "I have not the slightest apprehension so far as Jawaharlal is concerned. I have the fullest confidence in him, and I am sure that all his activities will be above board. He never disregards my wishes. The letters we exchanged at Poona in September last were written, not at his instance but mine. I said to him: 'If there is any difference of opinion between us, let the world know of it. I don't desire anyone to suppress his own opinions'. I have always allowed even my wife to exercise her freedom of thought and action. I have not liked her acting at times under a feeling of constraint, but on those occasions I felt helpless... Let me tell you, as I told Jawaharlal, that you are free to act according to your individual judgment. No one need consider himself to be under my discipline. You know my relations with Jawaharlal. My word is law to him. But I have never enforced that law. Everyone is free to follow the dictates of his own conscience. I argued this matter with Aney. The able lawyer that he is, he said: 'I will do so much, and do it in this particular way'. There is no question of discipline today. Discipline merely demands of everyone that he or she should be guided by his or her own judgment."

In the course of another talk, he said: "I don't consider my opponents to be fools. I credit them with keen intelligence. I have great respect for Kelkar, for instance." He admired the courage of conviction on the part of those who opposed him and even parted company with him. Which among his most valued co-workers did not have differences of opinion with him on matters of prime importance at some time or other?" Yet, all of them remained to him as dear as they were before—nay, became dearer still, if such a thing was possible.

"The subordinate who declines to sacrifice his judgment to a mistaken conception of loyalty is rarely acceptable, except to the really great," said David Lloyd George, out of his vast experience as an administrator.

What a sombre picture on the other side! "Official glorification of the infallible leader, intolerance of political opposition, frequent use of force to punish and terrorize, discouragement of independent thinking or doing, uniformity." "We do not want to accept tolerance," Vyshinsky is reported to have told Mrs. Eleanor Roosevelt.

In Russia, "there is no room for a free intelligentsia. There is no room for a leaven of minority opinion." "This precious new society, this paradise of Komsomols, does not make

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provision for the independent mind and spirit—for the mind and spirit as we understand, that is."

"They managed to get rid of the Tsar but not of Tsarism," remarked Thomas Masaryk, perhaps with a sigh. "They still wear the Tsarist uniform, albeit inside out."

For all the achievements—granting the reports are correct—this atrophy of the spirit is too high a price to pay.

"It is necessary to repeat that 'the worst crime against humanity ... the ruthless destruction of innumerable minds' is practised in Soviet Russia today with a single-mindedness and an efficiency very much in excess of that attained by any Tsar who ever lived."

"For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

Some Communists' Disillusionment

In a volume, recently published under the title *The God that failed,* six ex-Communists, all intellectuals, have described "the journey into Communism. and the return". These "studies in Communism" give the reader an insight into the factors which led to the conversion of the writers to Communism, followed some years later by their disillusionment and their breaking away from the Communist apparatus. One of these, Arthur Koestler, who, besides being a member of the Communist Party, stayed in the Soviet Union for one year, half of which he spent travelling, says:

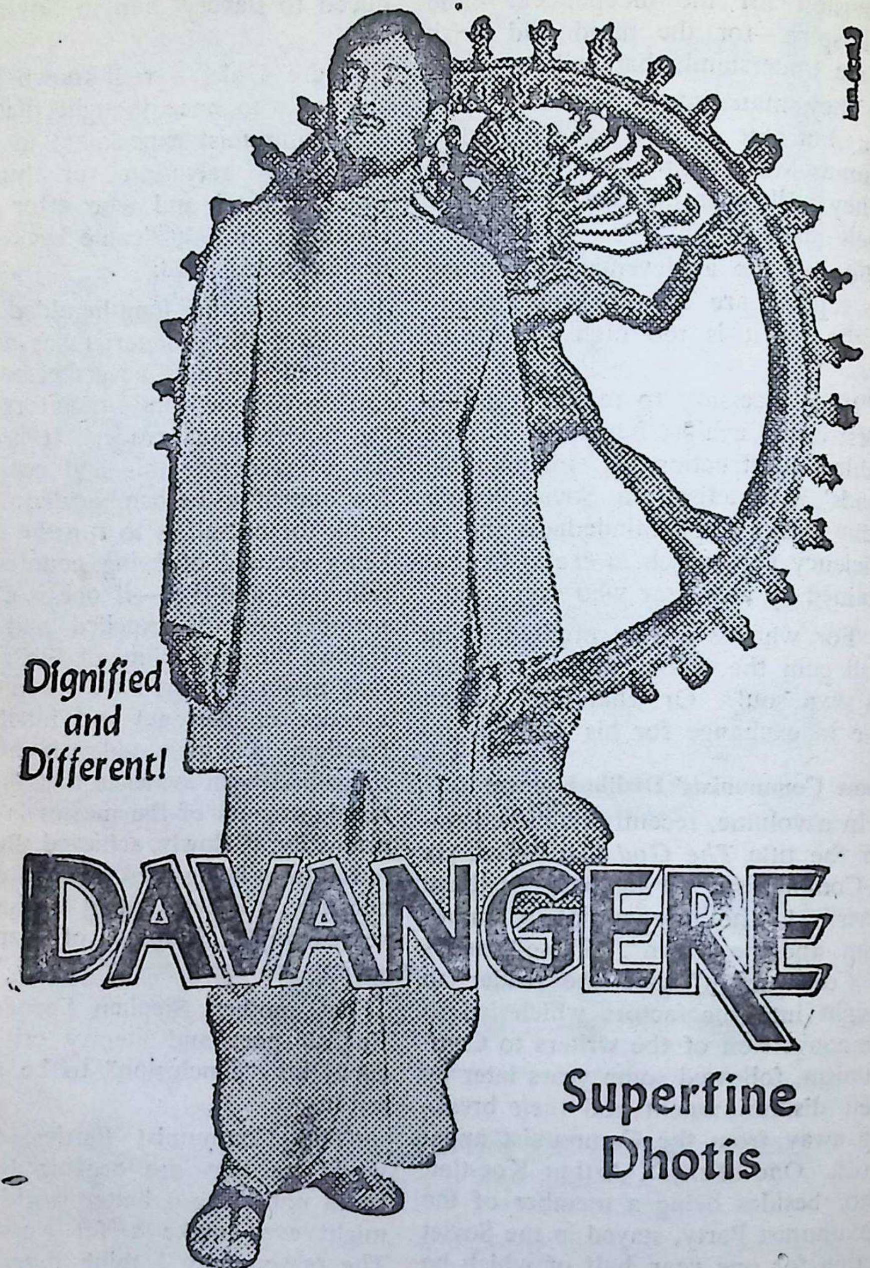
"At no time and in no country have more revolutionaries been killed or reduced to slavery than in Soviet Russia."

Andre Gide, a well-known French author, who once thought that from the Communist experiment in Russia "the only salvation for humanity would come," and who after a visit to Russia in 1936 "came back utterly disillusioned," said:

> Although the long-heralded dictatorship of the proletariat has not materialized, there is nevertheless dictatorship of one kind—dictatorship of the Soviet bureaucracy. It is essential to recognize this and not to allow oneself to be bamboozled.... To think for oneself is to run the risk of being accused of being counter-revolutionary, and then—if one is a Party member—one is expelled and there follows the probability of Siberia.... One might perhaps have accepted the absence of personal and intellectual freedom in Russia today if at least there had been evidence that the material progress of the masses is being gradually, if slowly, achieved. But this is far from being the case and, on the contrary, it is evident that all the most reprehensible features of capitalist society are being re-established."

Yet another, Stephen Spender, an English poet and literary critic, records his "conclusion" to be as follows:

"The Communist Parties of the world, as they are organized today, could not make a better world. They might even make a far worse one. The reason why I think thus is that too much power is concentrated in the hands of too few people. These few people are so protected from cri-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ticism of their conduct on any except Party lines that neither they themselves nor anyone else is protected from their worst human qualities: savagery, vindictiveness, envy, greed and lust for power."

Douglas Hyde, a British ex-Communist, who worked on the Communist London daily, *The Daily Worker*, describes in his autobiography, how he was led to renounce Communism and "to embrace the Christian faith against which he had fought so long and so bitterly." Explaining how Communism thrives on disbelief, he says:

"It is precisely the existence of that vacuum which gives Communism its chance. Communism, I believe, has had its origins in precisely that spiritual vacuum which exists all over what once was Christendom .... Communism is the child of unbelief. Bad social conditions are only the things on which it feeds. And that is why communism has been able to take what is essentially a religious instinct and to use it for evil ends, take good qualities and use them for evil too...

"I know from experience that many good people annually go into the Party. But after accepting an evil creed, how can their lives fail to become evil too? The 'steel-hardened cadre' is an artificial product; he is something made and moulded by Marxism, often from some of the best materials, into something which is perhaps the most deadly thing on earth today. For the 'steel-hardened cadre' there are no spiritual values, no moral or ethical considerations. No human compassion influences his Marxist judgment; neither love nor pity nor patriotism has any room in his make-up nor has truth nor honour, except within his immediate circle of comrades. Conscience has become something which prompts him to lie, to deceive, to betray. Communism has become an end in itself and that end will always justify the means."

Extermination versus Reform

The ultimate goal of Marxism is the bringing about of a classless society through the dictatorship of the proletariat and the "liquidation" or "extermination" of the bourgeois and petit-bourgeois classes. "Loot the looters," is one of the Communist slogans.

"Working through non-violence," said Gandhiji, on the other hand, "we will not kill capitalists, big or small, though they will no longer be able to intimidate or exploit the poor." "I do not rule out legislative measures," he went on to say, "in respect of economic changes. The commission to be given to the capitalists will be fixed by legislation. I wish not to kill them but to make full use of their talents. Trusteeship is the ultimate ideal I have conceived for the capitalists. I wish them to accept this status voluntarily. If some of them, however, refuse to part with anything which they call their own, they will be compelled—in our scheme of things—by force of legislation to part with them. The capitalists, who are in a minority, will have to submit to the will of the majority. There are several things I wish to deprive them of—e.g. titles and class consciousness. I do not,

A multi-millionaire friend of Gandhiji told him: "I am prepared to renounce my millions and give up my business to follow you."

Gandhiji quietly replied: "I do not want you to renounce either your millions or your business. I want to make use of both for the service of the poor."

however, wish to confiscate their property; I only want a just and right use of it."

He did not divide the poor and the rich into two clear-cut sections—good and evil. Good and bad men are to be found in both the classes. "There are industrious rich and industrious poor," said Ruskin, "as there are idle rich and idle poor." The rich, as individuals, are not beyond redemption. "If it has been possible for me to improve," argued Gandhiji, "how can I possibly presume the utter impossibility of other people undergoing improvement?" Ahimsa, he told a co-worker, required a double faith—faith in God and also faith in man. To say that the rich are by birth evil and cannot improve is, according to Gandhiji, like the Sanatanists' argument that untouchability attaches to a class of persons by birth and cannot be eradicated by any means whatsoever. Human nature is, in Gandhiji's view, essentially god, just as in the Communists' view it is essentially evil. Had it been evil in fact, there would not have been so much selfless love, service and sacrifice since the very beginning of the world.

•

No Meeting Ground between Bolshevism and Gandhism

As far back as in 1924, Gandhiji clearly stated his attitude towards Bolshevism: "I am yet ignorant of what exactly Bolshevism is.... But I do know that, in so far as it is based on violence and denial of God, it repels me. I do not believe in short—violent—cuts to success... I am an uncompromising opponent of violent methods even to serve the noblest of causes. There is, therefore, really no meeting ground between the school of violence and myself."

The Communists also seem to have understood him correctly as being of not much use to them, and, in their International Programme of 1928, they issued the following definite instructions: "Gandhism is more and more becoming an ideology directed against mass revolution. It must be strongly combated by Communism."

In the course of a comparative study of Gandhi and Stalin, Louis Fischer remarks: "Generalissimo Stalin and Mahatma Gandhi exemplify the antithesis between dictatorship and democracy. It is the greatest antithesis in the modern world... Gandhi's life is an open book. Stalin lives behind a thick curtain. No dictator comes close to his subjects.... The more Gandhiesque a democracy, the less Stalinist and Hitlerite it is ... Gandhism does not mix with Hitlerism or Stalinism."

□ □ □

P. THANKAPPAN NAIR

LUDWIG VAN BEETHOVEN

A child of the French Revolution, Beethoven detonated the world of music with such a profound charge of thought and passion that the world still reverberates with the sock...

"BEETHOVEN advanced music from salon to concert hall, from castle to cottage, and made it the most democratic thing in the aesthetic world", says Robert Haven Schauffler.

Ludwig van Beethoven, whose bicentenary was celebrated by the world on December 16, liberated music from the long-standing indignity of being carried on by lackeys, by his sheer personal magnetism, will-power and intensity of genius. He freed music from the ignominious role of hanger-on of the fashionable world and made it a universal thing—a materialisation of the utmost range of the human mind and spirit, omitting none of the peaks and abysses. Thus, Beethoven will ever be remembered in the world of music for giving a new lease of life from the cloistered seclusion of Classicism.

Engaged always in pressing out delicious nectar for the mankind, Beethoven was thickset, well-built, and had an untidy appearance with a look of a Robinson Crusoe. He was ugly, but noble in bearing. His face was broad with a fresh ruddy complexion, his hair brick-red, eyes bright and small dilating in a peculiar way and nose short and broad. He was shaven upto the eye-brows with no beard or moustache. He had a firm mouth, determined and finely shaped, his lips protruding with a look almost of fierceness. His teeth were white, regular and good upto his death. His jaws were broad, and he was broad across the shoulders. His hands were covered with thick hair; fingers strong and short with broad tips. He had a deep cleft on the right cheek that made his face strangely assymmetrical. He was a man of fine feelings. He used to wear a broad-brimmed hat.

Born in Bonn (now capital of the Federal Republic of Germany) at 515, Bonngasse, as the first living child of Johann van Beethoven and Maria Magdalena Keverich, Ludwig was given lessons in violin and piano when the boy was hardly four by Johann and his colleague Tobias Friedrich Pfeiffer, who would often come home intoxicated and pull Ludwig out of bed and set to play through his lessons. Ludwig inherited the music tradition from his grandfather Louis van Beethoven (1712-1773) as well, who was the principal singer at St. Peter's at Louvain, bass singer at St. Lambert's at Siege, and from 1733 singer and later kapellmeister of the electoral chapel at Bonn.

The music training Ludwig had earlier from the court organist, Gilles van der Eeden, Pfeiffer and Franz George Rovantini was erratic. His first regular teacher was Christian Gottlob Neefe. Ludwig was appointed Neefe's deputy as court organist in 1782, but his first salaried appointment was in 1784 as second organist with the Elector Max Franz at a salary of 150 florins. He also played harpsichord and viola in the court orchestra. It was at the suggestion of Neefe that Beethoven was sent to Vienna in 1787 to meet Wolfgang Amadeus Mozart (1756-91) and Franz Joseph Haydn (1732-1809), who together dominated the world of music during the second half of the 18th century.

Neefe was the first musician to recognise the genius of Beethoven. Beethoven wrote his first compositions under Neefe's guidance and they were published in February 1783. "The young genius deserves assistance to enable him to travel. If he continues as he has begun, he will without doubt become a second Mozart", Neefe had predicted. Beethoven's training under Mozart was not long. When the youngman improvised a given theme, ending it with a perfect fugue, Mozart was enthusiastic and declared: "Take note of Him, one day he will be famous... pay attention to this young man. He will yet make a noise in the world".

Count Ferninand Waldstein, Beethoven's patron in Bonn, sent the young music genius again to Vienna in 1792, this time to take lessons from Haydn, the Father of Symphony and the founder of the String Quartet. "Dear Beethoven", wrote the Count on October 29, 1792, "you are travelling to Vienna in fulfilment of your long cherished wish. The genius of Mozart is still weeping and bewailing the death of her favourite. With the inexhaustible Haydn she found a refuge, but no occupation, and is now waiting to leave him and join herself to someone else. Labour assiduously, and receive Mozart's spirit from the hands of Haydn—Your true friend, Waldstein".

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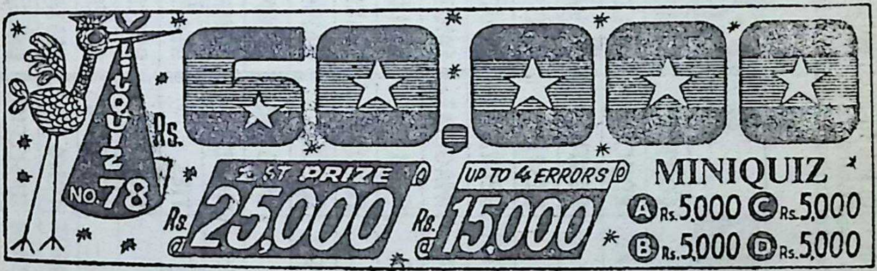
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2	CULTURAL	EDUCATIO-	CULTURAL	EDUCATIO-	CULTURAL	EDUCATIO-	CULTURAL	EDUCATIO-
3	DAWN	DEATH	DAWN	DEATH	DAWN	DEATH	DAWN	DEATH
4	DEITY	DESTINY	DEITY	DESTINY	DEITY	DESTINY	DEITY	DESTINY
5	EDUCATION	RECREATI-	EDUCATION	RECREATI-	EDUCATION	RECREATI-	EDUCATION	RECREATI-
6	EMOTION	IMAGINAT-	EMOTION	IMAGINAT-	EMOTION	IMAGINAT-	EMOTION	IMAGINAT-
7	FAILURE	FUTILITY	FAILURE	FUTILITY	FAILURE	FUTILITY	FAILURE	FUTILITY
8	FEARS	FEELINGS	FEARS	FEELINGS	FEARS	FEELINGS	FEARS	FEELINGS
9	HAPPINESS	SUCCESS	HAPPINESS	SUCCESS	HAPPINESS	SUCCESS	HAPPINESS	SUCCESS
10	LAND	LANGUAGE	LAND	LANGUAGE	LAND	LANGUAGE	LAND	LANGUAGE
11	MANNERI–	MOODS	MANNERI–	MOODS	MANNERI–	MOODS	MANNERI–	MOODS
12	NECESSIT–	TIES	NECESSIT–	TIES	NECESSIT–	TIES	NECESSIT–	TIES
13	PEACE	PRAYER	PEACE	PRAYER	PEACE	PRAYER	PEACE	PRAYER
14	REBELLI–	RELIGIOUS	REBELLI–	RELIGIOUS	REBELLI–	RELIGIOUS	REBELLI–	RELIGIOUS
15	TESTAMENT	TOMB	TESTAMENT	TOMB	TESTAMENT	TOMB	TESTAMENT	TOMB
16	UNCERTAIN	UNSELFISH	UNCERTAIN	UNSELFISH	UNCERTAIN	UNSELFISH	UNCERTAIN	UNSELFISH

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16 CLUES

(1) We can almost control the physical universe. Can we **CHANGE/CONTROL** ourselves ?

(2) Exchange of **CULTURAL/EDUCATIONAL** ideas, policies and practices among nations is, of course, a time-honoured process.

(3) There is no solemnity so deep, to a rightly-thinking creature, as that of **DAWN/DEATH.**

(4) All peoples, primitive or modern, have acknowledged some kind of **DEITY/DESTINY.**

(5) If bread is the first necessity of life, **EDUCATION/RECREATION** is a close second, and the nation caters for both.

(6) Music, subtlest of all the modes of expression of the **EMOTION/IMAGINATION,** is able as well to titillate the senses.

(7) One of the greatest enemies of the will to work, the will to win, or the will to live, is a sense of **FAILURE/FUTILITY.**

(8) Children catch their **FEARS/FEELINGS** from their parents.

(9) No concept of **HAPPINESS/SUCCESS** can be divorced from peace of mind.

(10) **LAND/LANGUAGE** is an asset of unprecedented potentiality ; it also entails heavy responsibilities.

(11) **MANNERISMS/MOODS** are like measles; you may not see that you have them, but everyone else does ! and they are equally catching.

(12) The present can be explained as a result of the inevitable **NECESSITIES/TIES** of the past.

(13) There is no power like **PEACE/PRAYER.**

(14) Man is innately **REBELLIOUS/RELIGIOUS.**

(15) This earth is not man's home, but his **TESTAMENT/TOMB.**

(16) Life is life in so far as it is **UNCERTAIN/UNSELFISH.**

NOTES : These are quotations. Author's words are correct solutions. Official Solution in the city edition (last page) of Sunday Standard & Bharat Jyoti dated 21-2-71. Prize list in Litquiz Weekly. Advance 28-2-71. Complete 7-3-71. Abridged in Sunday Standard & Bharat Jyoti of 7-3-71. Send 30 Paise stamps and receive translations of these clues into 9 languages including Tamil, Telegu, Kannada. Send self-addressed 10 Paise post card with your entires to receive Official solution immediately. Ask for a FREE Specimen copy of Litquiz Weekly.

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middle of November 1792, never to return to Bonn. Haydn was paid 8 groschen on December 12, 1792, as his fee by Beethoven for the first lesson. He took lessons at Haydn's house. Haydn was busy; so Beethoven took lessons from Schenk, a well-known Vienna composer, in secret. Beethoven was Haydn's disciple till he left for England on January 19, 1794. Haydn nicknamed Beethoven as the Great Moghul.

The eminent theorist, Albrechtsberger, was Beethoven's next music teacher in counterpoint. He also took lessons from Schuppanzigh on the violin. His music teachers testified that Beethoven was not a good pupil. "I want to learn the rules in order to find out the best way of breaking them", says the composer.

Now a fine pianist, proficient also on the violin and viola, Beethoven made his debut as pianist in March, 1795. This first night's performance was criticised in the following words: "His playing is absolutely brilliant but hardly delicate and at times unclear. He is at his best when improvising freely". Schenk had a different estimate. "It had the clarity of daylight at high moon. Casual figures developed into such motifs, full of truth and beauty. Suddenly he changed to an entirely different key and expressed the most violent passion. More gentle modulations led in turn to a divine melody, and now the bewitching tones of the piano became melancholy, playful with a touch of roguery... His playing was as superb as his inventiveness".

Beethoven was a master of extemporisation and his improvisation was most brilliant and striking. He attracted the attention of the elite of Vienna. He played his works in Vienna's salons and academies. Prince Lichnowsky maintained a small but excellent orchestra, and retained Beethoven to play regularly at his Friday Chamber performances.

Infinitely strict in the smallest detail, Beethoven had an insatiable standard of perfection in music and daily life. No convenience of singers or players weighed for a moment against the interests of his finished compositions. "Every week he altered and grew more complete and every time I saw him he appeared to me to have advanced since the last in knowledge, learning and judgment", wrote Goethe.

The mystery behind Beethoven's remaining a bachelor has not yet been solved. Perhaps it will never be, as he was wedded to his art. He had a number of ladies as admirers. He was welcome at any time to the boudoirs of the aristocratic ladies of Vienna of his day. Princess Lichnowsky, Countess Guiletta Guicciardi, Princess Odescalchi, Baroness Ertmann, sisters of Count Brunswick and others welcomed this romantic composer to their private apartments as he had neither a taste for immorality nor for libidinousness. He considered marriage in 1810 with Therese Malfatti, daughter of a land-owner, but her parents objected. He had a love affair with Countess Josephine Deym, younger sister of Therese von Brunswick and a number of love letters written to this 'Immortal Beloved' have been published. Beethoven was secretly engaged to her. Countess Guiletta Guicciardi, to whom he dedicated the 'Moonlight Sonata', did not marry Beethoven as her family objected to her marrying a man "without rank, fortune and profession". Asked why he did not marry, he answered: "Among women, the soul has no body, and the body, no soul". His conception of an ideal woman, whom he longed for, is expressed in the sublime and sensitive music of *Fidelio,* his only completed opera.

Deafness which attacked him as early as 1800 drove him to commit suicide in 1802. But "art alone restrained me. In my profession this is a terrible affliction. How humbled have I felt when someone near me has heard the distant sounds of a flute, and I have heard nothing; when someone has heard a shepherd singing, and again I have heard nothing", laments the composer in his *Heiligenstadt Testament* dated 6th October 1802. Thanks to his deafness, the posterity has preserved his "Conversation Books", which are treasure troves of his thought. His hope of recovery of hearing faded like fallen leaves of autumn as years advanced.

A child of the French Revolution (1789-1815), Beethoven detonated the world of music with such a profound charge of thought and passion that the world still reverberates with the sock. He stood for democracy, equality, liberty and fraternity and translated the triumphs of the revolution into music. He was an admirer of Napoleon Bonaparte who consolidated the gains of the revolution. *The Third Symphony* is dedicated to Bonaparte. He frequented French Ambassador Bernadotte's levees and was in his confidence. When the leading statesmen of Europe like Castlereagh, Duke of Wellington, Prince Matternik and Czar Alexander, assembled at Vienna for putting the clock of history back in 1814, Beethoven was commissioned to write the festival sonata and wrote the cantata *Der glorrieche Augenblick* in a hurry. He was the cynosure of all statesmen during the Congress.

How did deaf Beethoven conduct his concerts? Seyfried has described his conducting in these words: "The orchestra had to take great care that they were not disturbed by their leader. He had feeling only for his own works and was incessantly absorbed in expressing his requirements with an endless variety of gesticulations. He would 'diminuendo' by making himself smaller and smaller and 'pianissimo' by virtually crawling under the stand. As the volume increased, he reappeared from his hiding place and grew in stature; assuming almost the proportions of a giant when the orchestra reached full volume, he would raise himself up on his toes—in fact, a veritable perpetuum mobile". Imperious and exacting, Beethoven thus would impress his will on the orchestra by an endless variety of gesticulations.

Why is it said that Beethoven freed music? How did he free music? Beethoven was the last of the Viennese classicists and first of the romanticists. His works marked the close of the classical period. Before his time it was not usual to endeavour to express emotion or atmosphere in instrumental music. He broke with the past by abandoning the minuet and by introducing his own free scherzo in its place. No doubt, he was brought up in the classical tradition, but we must remember that he learnt the rules to find the best way of breaking them. The distinctive features of Beethoven's musical language were their cross-rhythms with syncopations and sudden sforzando and the crescendos that led not to a fortissimo but unexpectedly and in the form of an illusion to a piano or pianissimo. He gave to the symphony a new richness of expression by striking a balance between expression and form. Beethoven's musical descriptions of rising passion are unparalleled. "He directed music away from harmony and atmosphere and concentrated interest on energy and dynamic action. He leavened and widened the sphere of man's emotion as great philosophers and poets have extended the sphere of man's intellectual activity", says a critic.

The range of keys within which the composers of sonatas and symphonies before Beethoven confined themselves was very narrow. His predecessors were in the habit of separating their clauses than of connecting them. An innovation of great importance in the finale, for which no precedent can be found, was the introduction of the chorus. Beethoven's each piece and each movement had its own individuality. His music has been described as Heroic Style on account of his admiration for the French school of opera composers of his time. From the French he borrowed the idea of fanfare motives that reverberated throughout his work. From an ethical viewpoint, Beethoven was naturally drawn to subjects of epic or heroic grandeur and attempted to illustrate them in music by numerous means.

Shakespeare of music, Beethoven had a perfect command of pregnant melodic phraseology and of a varied, original, and sometimes daring harmonic idiom with such a sense of the innate principles of form as went far beyond a mere successful adherence to the convention of balance and variety of material and key. His ability to imagine his melodies and harmonies in garbs of glowing instrumental colour was unparalleled.

Music did not come to Beethoven as a magician's mango. He was never out without his sketchbook to store up themes and ideas. Musical ideas developed in the form of a canon also occur in some of the notes with amusing rhymes and puns he sent to his friends. He was fond of improving canons in this way. He took three years to write three Rasoumovsky string quartets. Similarly, it took three years for completing the great *Misa Solemnis,* written for prince Nicolas Galitzin intended for the enthronement of his pupil, Rudolph, as archbishop of Olomouc in 1820.

The world's finest symphonies and orchestras are amongst the nine of each that he wrote, its finest pinaforte sonatas among his 32, and its finest string quartets among his 17. The first symphony was first performed at the Halburg theatre in Vienna on April 2, 1800. The second symphony was performed at Theater an der Wien on April 5, 1805. The third symphony was first performed at the residence of Prince Lobkowitz in

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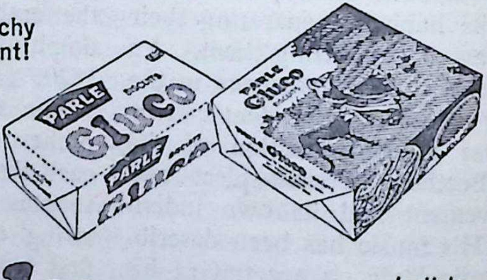

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March, 1807. With this "Eroica" he established his position as a great composer. "The unity of purpose he here achieved within a long and diverse structure is truly staggering, even today. In the first movement alone, the structural invention and cogency went far beyond what even Mozart had achieved in his "Jupiter" symphony, and the second movement —a vast funeral march—has an overwhelmingly tragic emotional content". The fourth symphony was composed in 1807. The fifth and sixth symphonies were composed in 1812 and the seventh performed in December 1813. The eighth symphony, an orgy of rhythm in which Beethoven most clearly showed us his true nature, was first performed at Archduke Rudolph's house on February 27, 1814. The ninth symphony was written in 1824. The ninth symphony is significant in both its length and finale. Here he crowns three superb instrumental movements with a choral one that, as well as summing up all that has gone before, expresses in music the joy in existence more ecstatically than any other work.

"The burning intensity of Beethoven's genius is just as evident in the chamber music. His quartets are the product of a revolutionary age in which the social graces and formal restraint of the 18th century were thrown off in a search for a more personal mode of expression. The early op. 18 set and the Razoumovsky quartets, op. 59, go even beyond the range of Haydn's and Mozart's works in the medium, but it was in his late quartets, his final musical testament, that Beethoven refined and distilled his art for posterity. No words can possibly describe their unique quality, but any and every chance should be taken to make their acquaintance: the effort required will be more than amply rewarded." (*Pears Cyclopaedia*, 78th edition).

Fidelio, Beethoven's only opera, earned him the 'Martyr's Crown'. It is a universal symbol of liberty, the composer identifying himself with the struggle for freedom from tyranny and release from darkness. It was first performed at the Theater an der Wien in Vienna on November 20, 1805. His words were too deep for words, that is why he did not write more operas. In fact, Beethoven crowned the achievements of Mozart and Haydn and each of his major works still defined a world of its own more sharply than did the cantatas of Bach, the operas of Handel and the symphonies of his own masters.

The bachelor composer died on Monday, March 26, 1827, at 5.45 P.M. and was cremated at the Wahringer cemetery in Vienna. His grave fell into neglect, but Gesellschaft der Musikfreunde exhumed and reburied the remains on October 13, 1863. Beethoven's monument now consists of a large flat stone covering the grave, surrounded by an iron railing and headed by an obelisk in stone bearing a lyre, the usual emblem of eternity, and the simple name Beethoven.

"Plaudite, amici, comedia finita est" (Applaud, my friends, the comedy is over). These were his last words. "I feel as if I had written scarcely more than a few notes.... I hope still to bring a few grand works into the world, and then like an old child, to

end my earthly course somewhere, amongst good people". This was his last testament.

Beethoven's personal effects such as furniture, clothes, the pianos etc. were sold by public auction on April 3, 1827. His musical masterpieces were sold on November 5 by auction for 1193 florins. These included 50 lots of sketch and notebooks, 73 autographs, and 40 copies of unpublished works. His Conversation books and diaries were sold for one guilder and 20 kreutzer! Fortunately, more than 5,000 pages of his all-important sketches have been preserved today. T of the many pianos the composer use for creating his masterpieces are to day preserved at his original home a Bonngasse, Bonn. The house wher Beethoven was born is designated b a tablet erected in 1870 after it ha been purchased by an association o amateurs and dedicated for ever a Geburtshaus Beethoven. A complet edition of Beethoven's works wa published in 24 volumes in 1862-6 with a supplement in 1888 from Leipzig.

□ □ □

A good woman is known by what she does; a good man by what he does not.

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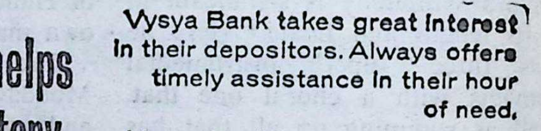
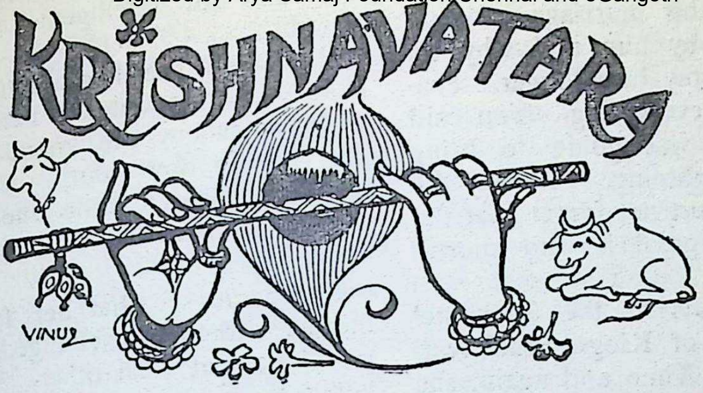




PART VIII: THE BOOK OF KURUKSHETRA

12. Prabhavati makes up her mind

WHEN Prabhavati met Pradyumna at night in the hut set apart for them, she almost collapsed. There was no joy, no peace. Tears were in her eyes and agony in her heart.

Pradyumna gently placed his hands on the shoulders of his wife. He gathered her in his arms as she helplessly sank herself into them.

After a short exchange of dalliance as husband and wife, they began to assess the situation which faced them.

Pradyumna asked: "What is the matter, Prabhavati? After meeting the King of Kings, you seem to be overwhelmed with misery."

"I know what he wants us to do," said Prabhavati.

"We are facing a grim tragedy,' said Pradyumna.

Prabhavati looked at her husband with hope and confidence of a newly wedded couple, and said: "Now that we are one as husband and wife, we could defy the whole world."

Pradyumna said: "From now on, we have to count the moments which have been given to us by the King of Kings, but we must make the best use of them. The problem is how to meet the dangerous situation that has been created by the King of Kings."

After a little pause, he continued: "There is no escape from this terrific situation. You must have courage, Prabhavati. You know your father has accepted the plan set up by the King of Kings and this marriage of ours might have been devised by your father as an instrument of our destruction."

"How horrible! Suppose I beg of my father not to wage war against the Yadavas, what would he say?" asked Prabhavati.

"He is not playing a child's game.

The problem is to find out why he welcomed me with such effusive compliments, why this marriage of ours was celebrated by him and why he wanted me to stay here longer. Prabhavati, forget everything. You said that this night was going to bring thunder and lightning. It may be true, but you must not forget that the time at our disposal is very short," said Pradyumna.

Since she received the 'mandate' from the King of Kings, Prabhavati was not herself. Time and again, she touched the thin instrument which she had concealed in her hair. Now she was expected to keep up the high tradition of Danava women, whatever it was.

There was a rumour that certain women had been chosen in the past by the King of Kings to carry out certain mandates which nobody knew what they were.

She knew not the purpose for which the 'mandate' was to be carried out. She had not the courage to ask her mother what the 'mandate' was, but this much she was sure that it would bring a disaster.

If carried out, the 'mandate' would destroy her life, her home, and would mean the loss of her husband whom she had come to love and respect.

Will she be able to carry out the 'mandate'? Was it possible for her to have the courage to do it?

If she faced it with disobedience, the next morning her father and the whole family would be killed by the King of Kings.

She looked at her husband now and again. Every time she did, waves of emotion swept over her. How handsome and how intelligent he was, she thought.

How could she then ask her mother about the 'mandate'? Perhaps she knew all about the 'mandate' when she was in her youth. She might have assassinated some one in order to earn the hand of her father, Vajranabh.

She could see that her father and mother sometimes exchanged meaningful glances at each other. Why was her father, who was so frank, secretive over this 'mandate'?

How was she to save herself and her husband from this 'mandate'? If she did not obey it, the King of Kings would kill her husband immediately. How could she go to him asking for extension of time?

She must either obey the 'mandate' and become an assassin of her husband or invite the King of Kings' wrath the next day for disobeying his 'mandate'. There was no way of escape.

The servitors of the King of Kings must have been posted to prevent her and her husband from running away; and if they ran away, to whom could they have gone even for advice.

Her mother had kept her away from this secret because she would not like her husband and herself being assassinated by the King of Kings.

She lay in the embrace of Pradyumna imagining that she was leading the happiest of life, but that thought did not give her any happiness.

She knew that her mother would never forgive her for disobeying the 'mandate'.

Why was her husband so cruel, she thought. Did he know of the 'mandate'? Yes, to some extent because after her meeting with the King of Kings, he had called her to his private room to meet him alone. What could be the 'mandate'?

All the time, both of them were making love, Pradyumna was watching her, sometimes with deep concern in his eyes.

Pradyumna treated her gently as a mother would treat her child. He knew that she must have been given some orders by the King of Kings which she did not like.

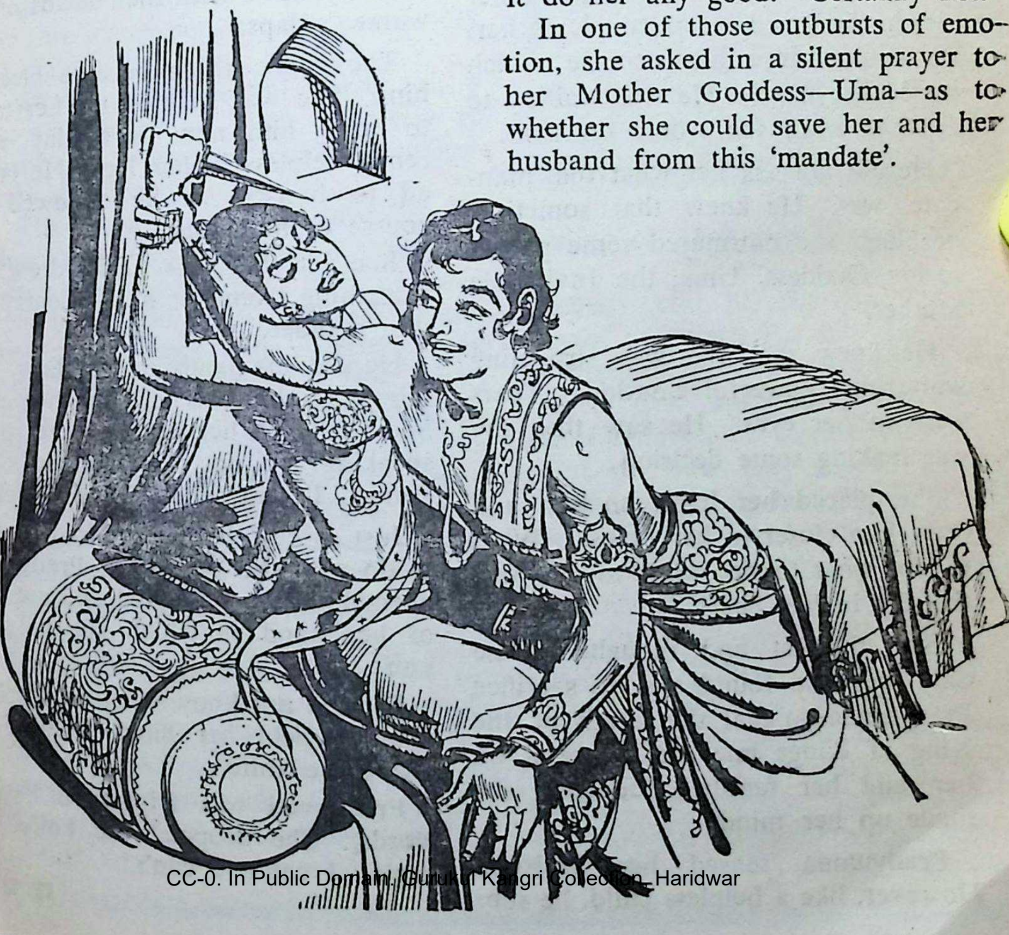
Pradyumna could sense that Prabhavati was miserable beyond words.

She was trying her best to find the motive of the King of Kings. After a little while, she gave up her attempts.

There was only one night between what would be her last day of happiness and the misery into which she would be thrown the next day, she thought.

Would it save her husband if she disobeyed the 'mandate'? No, he would be killed by the King of Kings. If she carried out the 'mandate', would it do her any good? Certainly not.

In one of those outbursts of emotion, she asked in a silent prayer to her Mother Goddess—Uma—as to whether she could save her and her husband from this 'mandate'.



If she disobeyed the King of Kings, she would kill her father. How it would help the King of Kings, she could never understand.

Why was he unforgiving towards her father? She had gathered from some personal remarks that her father considered the King of Kings as an enemy.

But it was inevitable that she should obey the 'mandate' this very night.

Pradyumna was clever. He smiled, he laughed. He patted her on her back. Now and again, he caressed her as if there was no other care in the world except to please her. He could sense her struggle which stirred her mind. He was waiting to discover what she would do next.

He did not ask her what the 'mandate' was. He knew that sometime or other, she murmured some prayer to her Goddess, Uma, the Invincible Mother.

He knew that she was struggling with some powerful emotion. Tears were in her eyes. He saw that she was making some decision.

She placed her hand on him and drew him closer to her breast. What to do, what to do, what to do, was the cry in her heart.

She thought and thought as the only way she found was to sacrifice Pradyumna so that the wrath of the King of Kings may not descend on her and her family. Suddenly, she made up her mind.

Pradyumna sensed her decision. However, like a helpless child, he submitted to the pressure of her e brace.

He saw how helplessly she clung t him; at the same time, he was wai ing for some opportunity which sh was seeking.

Suddenly, he released himself from her embrace and lay down on her lap He looked up at her face. He knew that she was making some decision.

Suddenly, a flash came: Vajranabh had told him during the course o conversation that the Danava women would assassinate their lovers while they lay down with their heads on the women's laps.

The whole thing became clear t him. She was making up her mind to knife him now as he lay apparently helpless in her lap. He laughed to himself as he followed the course of her mind.

She bit her lips. She drew ou something from her hair to carry ou the 'mandate'.

He slid his hands on her laps. H felt that she was closing her eyes She finally bit her lips. He heard he speaking 'No, no. I cannot do it... I must, I must,' she said to herself.

Just as he felt that she had decide to do with the 'mandate', Pradyumn opened his eyes, laughed and got hol of her hand in which she held th knife.

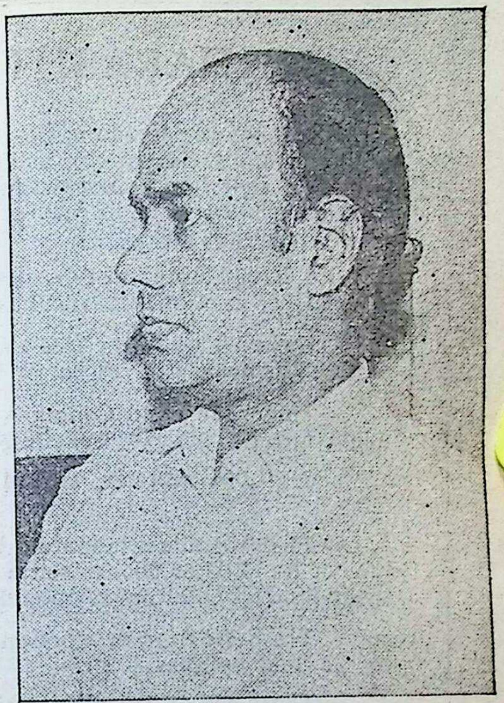
She did not know what to do. Pradyumna held her hands firmly, an seized the knife.

Prabhavati was frightened beyond words. She dropped the knife. can't. I can't. I can't.'

□ □ □

IN MEMORIAM

NATH PAI



FEW young men of our country in recent times have risen to such political eminence in as short a time as Sri Nath Pai who was snatched away from our midst at the premature age of 46, by the cruel hand of death the other day. Like a meteor, he rose in the political firmament only to vanish half way.

Starting his political career as a youth leader, Sri Nath Pai grew to national dimensions within a comparatively short period.

His impact on public life did not stem from the wielding of power of office, nor from the pursuit of rabid extremism, nor cheap sensationalism, but by the regal path of party work and parliamentarianism. His views were perhaps a little left of centre, so far as the under-privileged were concerned, but all reforms start that way. At heart, he was none the less a staunch nationalist. Indeed, he has been a Cassandra so far as Pakistan is concerned and proved right without doubt.

Sri Nath Pai had a penchant for progressive legislation. He brought about in the fourth Lok Sabha healthy reforms in parliamentary procedures. Abolition of the 'lame duck' session and modernization of the phraseology of the Presidential summoning of M.P.s are illustrations in point.

Lately, with his Bill (since lapsed) known as "Nath Pai Bill" he sought to establish the supremacy of the Parliament over the Constitution including Fundamental Rights. It was a point of view that needed hearing. Again, he had been fighting for the curbing of gubernatorial powers in the formation and dismissal of ministries and the introduction of guidelines for Governors. All these were but typical of his youthful blood and burning passion for reform.

Sri Nath Pai brought to bear upon all what he did a fresh mind, enthusiasm, a silver tongue and a magnetic personality. The secret of his success in public life lay in his throwing heart

MAHARASHTRA'S MARCH .....

Having won freedom, the country set as its next target the achievement of democratic socialism. To achieve this, the main plank adopted was that of land for the tiller, increased production and provision of social services. Maharashtra's achievements in each of these spheres are not only encouraging but greatly inspiring.

3,78,000 hectares of Government land has been distributed to the landless; 72 per cent of this land has gone to Backward Classes.

Eight lakh seventy-five thousand three hundred tenants have been declared as owners in respect of 10 lakh 36 thousand 400 hectares.

Under the Land Ceiling Act, 21,900 hectares have been distributed to 5,900 tenants and 70 societies.

53,64,000 hectares, spread over 6,695 villages, have been consolidated.

20,300 landless labourers have been given financial assistance to the tune of Rs. 3,03,85,000 to settle on fallow lands. Besides, government has spent Rs. 35,77,000 on 17 model colonies.

The State food production potential has gone up from 55 lakh tonnes to 72 lakh tonnes.

There are 41,362 cooperative societies with a membership of 89 lakhs; their paid-up share capital Rs. 196 crores; their funds Rs. 289 crores; working capital Rs. 1,257 crores and loans advanced by them amount to Rs. 285 crores.

Wards of guardians whose annual income does not exceed Rs. 2,400 get free education up to S.S.C.; while those with less than Rs. 1,200 get the benefit at all levels of education. This has expanded the educational programme so much that, there are to-day 44,223 primary educational institutions with 65.10 lakh students: 4,816 secondary schools with 19.43 lakh students and 448 collegiate institutions with 3,00,400 students.

In 69-70 alone, 25,392 students belonging to the backward classes received scholarships amounting to Rs. 1,65,00,000.

In the tenements built by the Maharashtra and the Vidarbha Housing Boards, 20% accommodation is reserved for those belonging to the Backward Classes.

Over 12,000 villages in the State have been electrified and 1,95,000 agricultural pumps energised.

Work on 21,500 wells has been completed to improve drinking water supply in rural areas.

64,212 k.m. of roads serve the rural and urban population of the State.

TOWARDS DEMOCRATIC SOCIALISM

and soul, head and heels, into his projects, without fear or favour, in a crusading spirit, without leisure or rest.

Tall, fair-looking, dapper, with a large forehead and balding head, Sri Nath Pai had what the phrenologists would call an intellectual's face. It was not, however, that of an egg-head though. Born in a patriotic family of Ratnagiri, Nath Pai was educated in Poona, Belgaum and London. He joined the Rashtra Seva Dal and the Congress Socialist party in the early forties. While in London soon after, he courted imprisonment for his part in the "Quit India" movement. After qualifying for the Bar from the Temples Inn, he formed the Indian Socialist Group there. He was later elected Chairman of the International Union of Socialist Youth, with headquarters in Vienna. He came to India in 1955 to participate in the Goa Satyagraha. In 1957, he led the Central Government Employees' strike. In the same year, he joined the National Executive of the PSP. He was elected to the Lok Sabha from the Rajpur constituency of Maharashtra in the 1957, 1962 and 1967 elections, which seat he occupied with distinction till the dissolution of the Lok Sabha.

Sri Nath Pai married Miss Crystal of Vienna in 1959. The couple later went through the Hindu marriage ceremony in India. They have two sons.

To the bereaved, it may be a consolation to know that their grief is widely shared by the nation.

□ □ □

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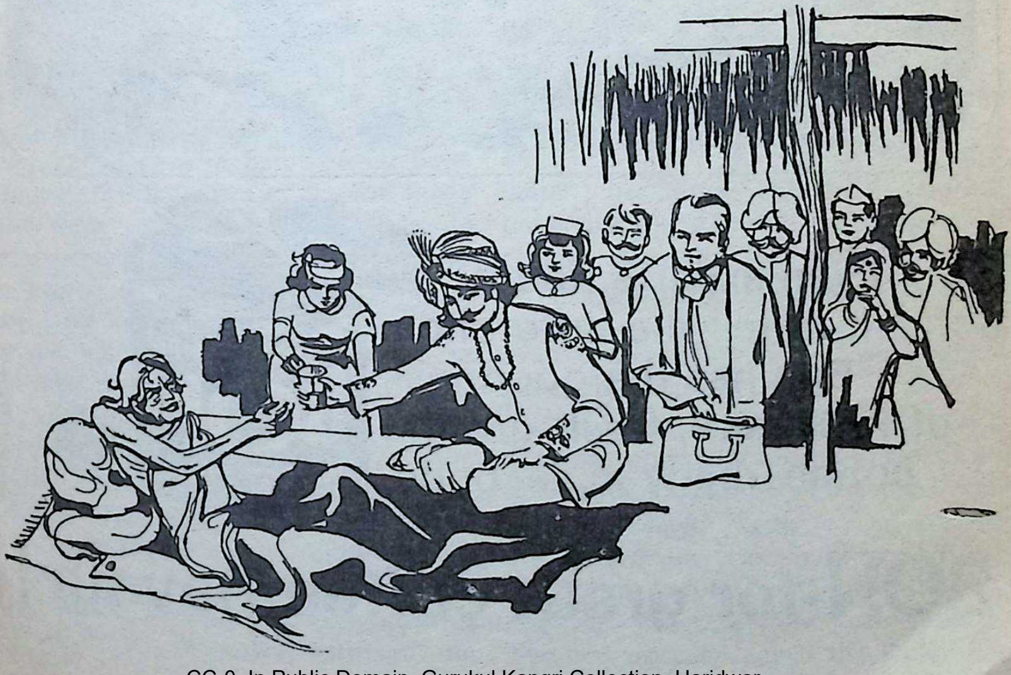
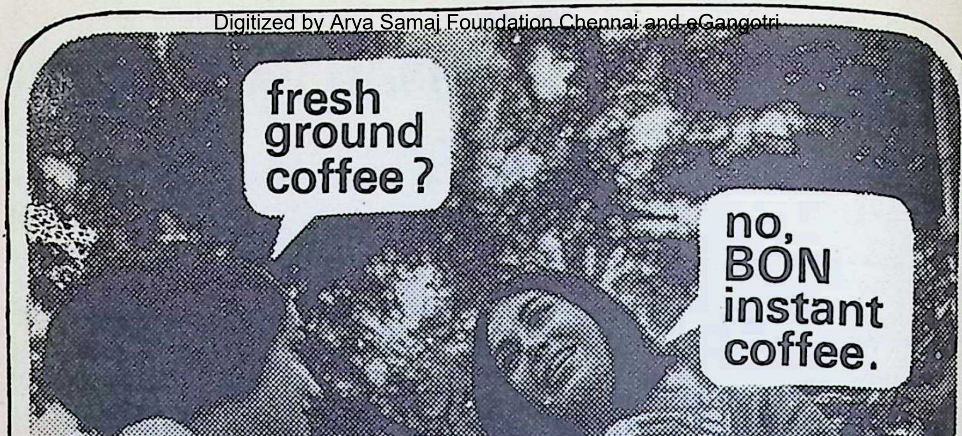
SIDE LIGHTS ON INDIAN PRINCES -10

JAISUKHLAL HATHI, M.P.

A Ruler who served his people

THE town wore a deserted look, for the epidemic of plague which was raging in all its fury was claiming a minimum of ten victims every day in a population of some 25,000. Of course, the wealthier section which got scent of the epidemic, had left for safer destinations; those who had other habitations had also migrated a little later when they found it was unsafe to stay longer in the town. But the fate of those who had no-

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where to go was miserable. They stayed on counting their days, thanking the Lord if a day passed, in which the disease had not taken hold of them. Many of them must have had a nightmarish experience.

The Ruler of the State had been advised sufficiently early by the medical officer to proceed to a safer place and camp there till the epidemic subsided. The importunities of the medical officer had no effect on the Ruler; he was of a different stuff altogether. "How could I," he thought, "leave my people and go to a place of safety?" He had been brought up in the old and truer tradition of the responsible monarch, who like the Sun moved round and round and never rested in the service of his people. He regarded it his scared duty to stand by the people in times of distress. So he would not go.

Having thought thus, the Prince decided on the next course of action. He asked the medical officer and his team to make arrangements for looking after those who had already been smitten with the disease. As for those who were safe and sound, he made arrangements to have them evacuated to nearby safer villages. All that he could do he did, but still there were people who had to be cared for in his own town.

Every morning, and also in the evening, he took a round through the town. He visited the slum areas, the Harijan Vas, and found their condition appalling. Possibly, animals lived in better sheds than the hovels he saw. There, in the most congested of hovels, badly ventilated with nothing that would promote the semblance of prevention of infection, four or more persons suffering from plague lay. Among these were the others catering to their needs unmindful of the consequences. Such was the love that they had for their own kith and kin in spite of the dangerous consequences.

The Prince was bitten with remorse; he visited regularly these areas and saw to it that doctors and nurses attended to the medical needs of these sufferers.

On one of such rounds of his, he heard that a certain old woman was lying uncared for in one of the houses at a distance in an isolated locality. The street that led to this house was so narrow that he had to go there only on foot. The medical officer and the others advised him not to go there as there was the great danger of his catching infection. However, the prince insisted on visiting, and did so.

When the prince reached the house, he was shocked to find the miserable condition of the old woman. She lay there helpless making gestures for water; her throat had dried up. Her only son was already dead, snatched cruelly away by the scourge. Three days had gone by and there was not a soul for a few furlongs that could even come to her help. Every neighbour had left the place.

The Ruler consoled the woman and made arrangements for a nurse to be in attendance at the place. The doctors too visited regularly and treated her. The Ruler also would come there daily and inquire of her health and note the progress she was making. The old woman begged the Ruler not to trouble himself for her sake; she was afraid, having already had the misfortune of a young son snatched away, that the prince might himself fall a victim to the dreaded disease. She had resigned herself to fate and wanted nothing but deliverance, death. She was thoroughly disgusted with life, having lost the one prop she had, that of the son.

The Ruler consoled her and said that he was there in the place of the son and that he would care for her. This care of the old woman almost in the manner of a son made the woman recover sooner than expected and new hope filled her life and slowly made her less desperate.

After a couple of months, the virulence of the disease subsided and the town once again was becoming more and more populated with the people who had left in fear. When they returned, they saw what the Ruler had been doing for the poor and the sickly; and the affluent ones among them felt ashamed for what they had done by having run away from the place, not caring for the people that were the sufferers.

The Ruler had won their approbation and was respected more than ever by all. It so happened that the British administration was displeased with the Ruler for his progressive views and actions and tried to concoct some ruse to take over the administration, but the people who knew their Ruler well and revered and respected him, stood like a rock by him and foiled all attempts of the British to depose the Ruler.

□ □ □

IT HAPPENED IN VAIKUNTA

Once, Sri Mahavishnu made it known to all people of the earth that He would freely give them whatever they wanted. Upon that, there was a terrible gatecrashing at the doors of Vaikunta. Out came Sri Mahavishnu and bade all the people who had gathered there stand in a queue. He asked each of them in turns what he wanted. One wanted wealth and Mahavishnu gave it to him. Another wanted progeny and He gave it. Still another asked for health and He gave it. Thus, every one wanted this, that, or something else, on which he had set his heart and he received it from the Lord.

At this stage, Sri Lakshmi interposed Herself and told Her Lord: "If you thus give away all these things one after another to these men, there will be nothing left in Vaikunta. What will happen to us then?"

Vishnu replied: "Lakshmi, I have not given away everything. There is one thing which none of these men wanted. That I keep to myself."

"Pray what is that?" asked Lakshmi.

"It is shanti, which not one of these people from the earth asked for. Forgetting that that alone will give real happiness, they are all after material things, which will never give them peace of mind. I gave them what they wanted retaining with me that which is the basis of a happy life".

—Sri Satya Sai Baba

English translation of
Bankim Chandra Chatterjee's
Bengali Novel
by
AMAL KANTI MAJUMDAR

KAPALAKUNDALA

The Fatal Wedlock

21

At the feet

> "To thee I will surrender my body heart and soul;
> Come into the house of this slave of thine and enjoy royal pleasures."
> —*Birangana Kabya*

WHEN the seed is sown in the field, it sprouts of itself and the sprouting cannot be known or seen by anybody. But once the seed is sown, wherever the sower is, the sprout grows up into a tree. Today, it is no bigger than a finger and eludes the notice of the passer-by. But it grows bit by bit. Gradually, it gains in height by inches, and if it has no prospect of being put to any use, it escapes the notice of men and is thrown into the cold shade of neglect. Days pass into months and months into years and gradually it attracts the notice of men. It suffers no more from neglect or inattention; the tree gains in bulk by degrees and destroys other trees by its shades and even the field on which it stands becomes barren and unproductive.

It was in this way that Lutfa's love grew. When, all of a sudden, she met her lover for the first time, she could not realise that she was in love but the sprout had already taken its root. Then there was a spell of absence. But the face of her lover flashed upon her mind again and again and she found some pleasure in delineating it in her memory. The seed grew into a sprout; she began to love the image of his figure. Human mind is so constituted that the more you concentrate your mind on a work, the more urgency you feel for doing it and gradually it becomes a part of your nature. Constant toying with the image of her lover awakened in her an ardent desire to have a sight of the object of love; and simultaneously she felt the urgency of violent passions. Even the hankering after the throne of Delhi was on the wane; the throne seemed surrounded by flames discharged from the arrows of Cupid. Surrendering the throne, the kingdom and the capital city, she rushed towards the object of her love—Nabakumar.

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This was the reason why she was not depressed by those words of Meher which dashed all her hopes to the ground. This was the reason why she made no effort to take care of her treasures on coming back to Agra; this was the reason why she bade farewell to the Badshah for good.

On arriving at Saptagram, Lutfa established herself in a big mansion situated at a little distance from the highway of the town. The pedestrians saw that the mansion had all of a sudden been packed with servants and maid-servants wearing golden liveries. The rooms had been tastefully decorated. Smell of perfumes and flowers pervaded the entire atmosphere. A multitude of furniture decked with gold, silver and ivory, shone everywhere. In one of such furnished rooms was seated Lutfa with her face bent down and Nabakumar on a separate seat. She had met Nabakumar once or twice at Saptagram. How far this meeting served her purpose will be revealed in today's dialogue.

"I am off," said Nabakumar after a spell of silence, "don't send for me any more."

Lutfa: "Don't go; stay a little longer; I have not finished yet."

Nabakumar waited for some time but Lutfa said nothing. A little later, Nabakumar asked, "Is there anything more you want to say?" Lutfa made no answer; tears rolled down her cheeks silently.

At this, Nabakumar rose when Lutfa took hold of an end of his cloth. "What? Speak!" said Nabakumar, a trifle irritated.

Lutfa: "What do you want? Haven't you anything to wish for in this world? I will give you everything—wealth, honour, love, pleasure and fun—all that constitutes happiness and I won't ask for any thing in return. I only want to serve you. I don't want to have the privilege of being called your wife; I only want to serve.

Nabakumar said: "I was a poor Brahmin and so will I be throughout life. I cannot accept your wealth and fortune, nor can I be the paramour of a Muslim woman."

Paramour of a Muslim woman! So far, Nabakumar was not aware that this woman was his wife. Lutfa stood still, bending down her face. Nabakumar freed the ends of his cloth from her hands. Lutfa again caught hold of the ends of his cloth and began, "All right; let that matter go. If this be the will of God, I will drown all my passions and desires in the water of the fathomless deep. Won't you please go this way from time to time and give me the pleasure of your sight? That is the only favour I beg of you.

Nabakumar: You are a Muslim—a wife of another man. It is not proper even to talk with you like this. I will not see you any more.

A spell of silence! A storm was raging in the heart of Lutfa. She remained motionless like a statue of marble. "Go," said she, after releasing the ends of the cloth from her hands.

When Nabakumar had advanced a few steps, she fell at his feet like a creeper uprooted by the wind and after clasping them with her slender arms, she cried out in a plaintive voice, "Heartless creature! Don't you know that it is for your sake that I have thrown away the throne of Agra. Leave me not, please."

Nabakumar said, "Go back to Agra again and give up all hope of owning me."

Lutfa sprang to her feet and answered proudly, "No, not in this life." With her head raised, her neck thrust back and her large eyes fixed upon Nabakumar, she stood before him with the majesty of a queen. That indomitable pride, which was melted by the fire of desire, shone forth again; that inflexible will, which was not shaken by her dream of reigning over India, shot through her body weakened by love. All the veins of her forehead started and beautiful marks appeared thereon. Her eyes glistened like the sea-water shimmering with sun light; her nostrils began to tremble. The mad Muslim damsel stood up with her neck thrown back like a floating swan obstructed in the course of her swim or like a female serpent raising her angry hood when trampled under foot, and burst out, "Not in this life will I give up my hope; you will be mine—mine alone."

The sight of Lutfa in such a fit of rage, hissing like an angry serpent, frightened Nabakumar. The indescribable grace and elegance of her body had never struck him so much as now. But her beauty seemed as awful as lightning before a clap of thunder and sent a shiver through his heart. He was about to leave the place when suddenly he was reminded of another bright shining face. One day, he remembered, he was annoyed with his first wife Padmavati and was about to drive her out of the bed-room when that girl of twelve turned back proudly and stared at him. It was in this way that her eyes flashed and nostrils trembled; it was in this way that the veins of her forehead started and her head lent back. That face, obliterated long ago from his mind, now flashed before his eyes and he felt that it bore a close resemblance to that of Lutfa. Swayed by doubt, Nabakumar spoke slowly in a low tone of voice, "Who are you?"

"I am Padmavati," said the Muslim girl with her large eyes wide open.

Lutfa left the room without waiting for a reply and Nabakumar went home with a mind tossed about by doubt and fear.

22

On the outskirts of the town

"——I am settled and bend up
Each corporal agent to this terrible feat."

—*Macbeth*

For two days, Lutfa remained confined in her room and did not come out. For two days, she thought over what she should do and came to a firm decision. It was sunset. Lutfa was dressing up with the help of Pesmon—a strange, fantastic dress with no semblance of female attire. Looking at her dress in the mirror, she said to Pesmon, 'Well, Pesmon! Can you recognise me."

Pesmon: "Who can?"

Lutfa: "I am off; I don't require any attendant."

"If you permit me," said Pesmon

fearfully, "I will ask you a question."

Lutfa: "What's it?"

Pesmon replied, "What is your object in view?"

Lutfa: "My object is to bring about life-long separation between Kapalakundala and Nabakumar so that ultimately Nabakumar may be mine."

Pesmon: "Madam! Please think of the risk you are taking. It is a dense forest and you are alone; the night is not far behind."

Lutfa left the house without giving any reply and proceeded towards the woody and lonely outskirts of the town of Saptagram where Nabakumar's house was situated. Darkness was closing in when she reached her destination. The reader will recollect that there was a dense forest near Nabakumar's house. On reaching the outskirts of the forest, she sat down under a tree and thought for a while over the daring deed in which she was engaged. Incidentally, help came to her from the most unexpected quarter.

From this place she could hear a ceaseless flow of sound coming out of a human voice in a uniform pitch. She stood up, looked around and saw a light in the midst of the forest. Being more courageous than a man, she advanced towards it. At first, she tried to ascertain from behind the trees what the matter was and found the light to be the light of a sacrificial fire and the sound she heard was the one produced by the chanting of 'Mantras'. In the chanting of the 'Mantras' the name of a single person was being constantly repeated. On hearing this, she went up to the man who was engaged in offering sacred fire to the gods and sat down beside him.

Let her sit there. The reader has not been told anything about Kapalakundala for some time. It is now necessary that I should tell something about her. *(To be continued)*

MATERIAL AND SPIRITUAL

Alexander came to the western region of India in 4th century B.C., conquering all the countries on his way, but he had a secret desire to come in touch with the philosophic and spiritual thought of India.

The Emperor went to meet an Indian sage in the Punjab, and impressed by his talk with him, invited him to accompany him to Greece. The sage declined the invitation. The Emperor persuaded and pressed him. Still he did not accept. Then asserting his position as the Emperor, Alexander drew his sword and threatened to kill him if he did not obey his behest. At this, the sage burst into a laughter. When the Emperor asked the reason for his laughter and whether he was not afraid of his sword, the sage replied that this was the most foolish thing that he had ever said in his life; that he, the Emperor of the material world, could never kill him, since he was not the body but the spirit, eternal and ever free, which no fire could burn, no water could wet and no weapons could pierce. And for once in his all-conquering career, the Emperor came across a person who did not fear him. The whole world feared him; the whole world bent down before him; but he saw this one man in India who stood calm and fearless of all the material power represented by the Emperor.

—R. C. Majumdar

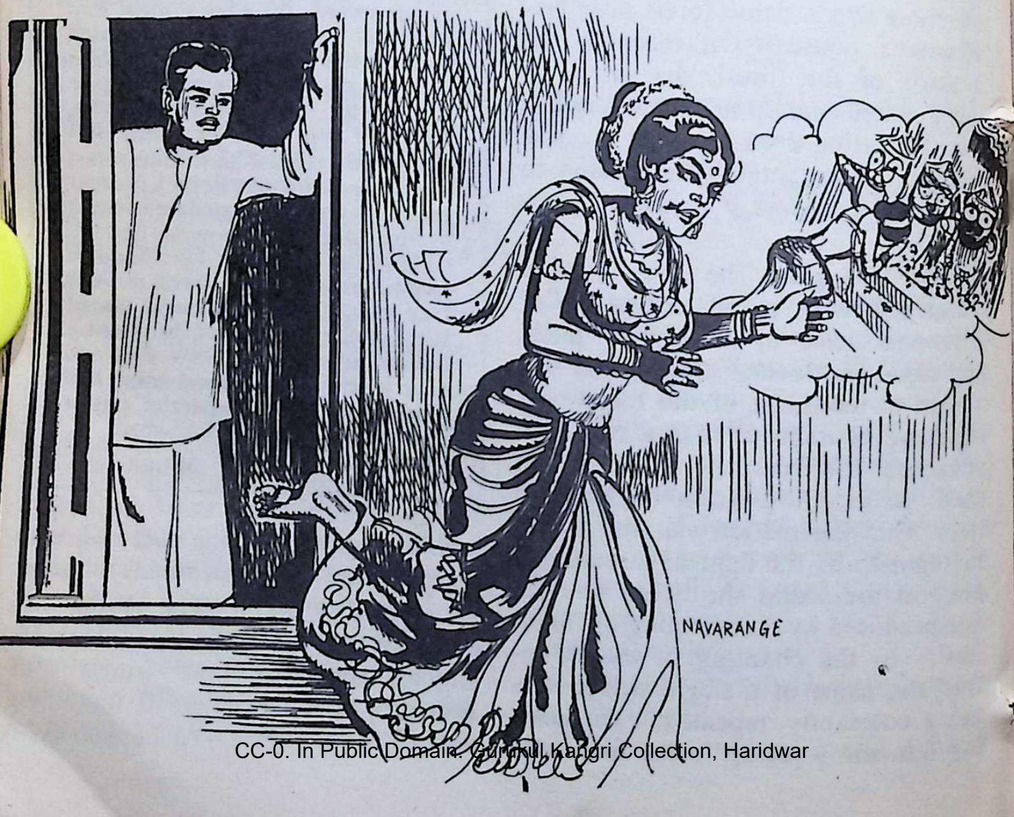
An Oriya Story by Nanda Kishore Mishra

The Temple Dancer

Translated by Padmalaya Das

BASANTA dances. Not for flashing a message to hundreds of longing eyes. Not for feeding innumerable hungry minds. Or looting piles of gold and silver with the magic of her eyes. Beauty she has. And youth. She is a dancer. But no one worships her beauty. No fortunate one enjoys her youth. Yet she is a dancer. She dances in a dark chamber. In a mist of incense and ghee lamps. She goes crazy dancing. Forgets herself. Falls fatigued on the stone floor. Beads of perspiration on her face. Beauty enhanced. She gets dreamier. Drunken. But no one praises that beauty, no one appreciates that art. Three images. Six eyes. Very big. Round eyes. Long eyes. Pointed eyes.

She dances for them. But their expressions remain unchanged. There is no language in their eyes. No obscene gestures. The same expressions, the same meaningless gaze.



Basanta was returning. The bells on her feet sang. A thousand lotuses bloomed on the path she trod. She was returning home weary with dancing. A dark narrow lane. Double-storied buildings on either side. At every doorway were two or four figures, dressed to draw passing eyes. Overpowering cheap scent. Lotuses of the mire. Invitation to bees. Attempts to draw them with dazzling forms and sweet fragrance, to dump them in slime. One of these houses was Basanta's. Beauty had not spread its wares for sale at her doorstep. Darkness crouched there. From the other side was wafted the smell of horsedung. The music of mosquitoes and flies.

Basanta opened the door and stepped inside. She stretched her weary body on the bedstead.

A lamp trembled in the darkness. Two moths hovered above it. One fell down dizzily. The other one saw its ashes, but was not sorry. It wished to be burnt similarly. To savour the embrace of fire, it forgot about being turned into ashes. If it got burnt while embracing, the burning itself was fulfilment. The moth hovered for such fulfilment.

Basanta had been gazing at the lamp. At the innocent insects. She wanted to be a lamp. A lamp to give a run-around for foolish insects. To burn them to death. She possessed the power to burn and kill, but she couldn't. For the insects flew past her—to other flames, other lamps. Leaving her trembling, heaving a deep sigh of disappointment. She couldn't burn anything.

"Basanta, you are fortunate! You are enjoying today the fruits of innumerable former births. God himself enjoys your youth and beauty! You are a *devadasi!*'

Tears flowed down her cheeks. Her pillow got wet. But even in that tear-wet face laughter lurked. Yet there was no tenderness in that laughter. It was a feeble, rasping laugh. She, a fortunate woman? They were insects of hell. The taint of society. And she— she was the filament of the lotus! She is a *mahari.* A temple dancer. Apparently she cleanses the sins of society! The object of enjoyment of Lord Jagannath himself! *Devadasi.*

Lord Jagannath enjoys her youth. She is pure. Inviolable. She wanted to laugh hard. She began laughing loudly. Like a mad woman. The small house rang with the sound of her laughter. A log of wood enjoys her youth! And she is pure because she was being enjoyed by that log of wood. Her life is fulfilled. When she dies, she will go to heaven.

Suddenly something in her rebelled. No! She did not want to gain heaven by continuing to dance before three lifeless images within a closed room. She did not want motionless breast or unwinking eyes. She desired the proximity of countless living things. She wanted lively eyes, a living breast. She wanted to merge her breast with hundreds of living breasts. To merge her eyes with hundreds of restless eyes. To go far away from heaven. She wanted hell. Not heaven. Like her acquaintances Rambha, Menaka and Urvashi, she too wanted to burn at her lamp countless innocent insects. To destroy them. Reduce them to ashes. To progress towards hell in the hot breath of their curses. Far far better to be a microbe in hell. Basanta clutched her pillow passionately. The pillow couldn't bear the pressure. It burst. The cotton was scattered over the bed. She plunged her face into it.

The next day Basanta danced a lot. It was her last dance at the temple. She was no longer destined to serve Lord Jagannath. She finished the dance and folded her palms together. From her eyes flowed two drops. From somewhere in her mind a strange anguish arose. Like a lover bidding farewell to her beloved for ever. Pangs of parting agitating a lover's breast. She tried to look up at that large face. But she couldn't. As if she had committed a big crime.

But Jagannath had the same expression. The same big round eyes. Black face. Smiling lips. Big diamond glittering on his forehead. Serene countenance. Not an iota of regret at losing his hand-maiden.

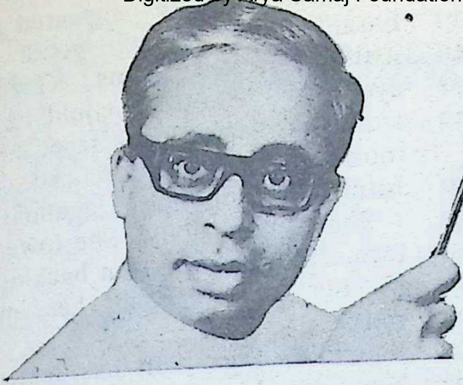
Basanta turned her face away and left.

Evening. Darkness no longer sat cross-legged on Basanta's verandah. Here too a lotus bloomed. Spreading its fragrance. The smell of horse-dung could no longer be identified. The music of mosquitoes and flies no longer reached the ears. A half-open lotus had raised its head above the water for the first time. It had created a sensation. Neighbours Rambha, Menaka and Urvashi stared wide-eyed at their rival. Then the whispers, the condemnation. A *mahari* doing such a thing! The consequences? Bit by bit she will rot and die! Jagannath will not tolerate this! The *Sudarshana chakra*, his circular missile, will fall down from the temple pinnacle and destroy everything. Such deviations were unheard of!

Basanta heard everything. She was smiling. She used to accompany her mother as a child and had got well acquainted with Jagannath. She had been dancing before him since she was twelve and had marked him in detail. Only wood. *Neem* wood. No life in the eyes. *Sudarshana chakra* indeed! She's been seeing it since twenty years from her backyard. It was exactly the same. Would remain the same. People will continue to climb on top of it. The flag will keep fluttering in the breeze. It can neither come down nor slice anyone. She will go to hell after death? So what? That was exactly what she wanted! That was why she had run away from the imprisoning arms of Jagannath. From the road to heaven.

Basanta sat musing. Today she would enjoy her own youth. The body she had cared for so well all these days, the quickening she had been able to create, the warmth she had conserved in her heart—in exchange for these, she desired the warmth of another body.

And what would that be like? Rambha and Menaka had related to her many of their experiences. She was desperate. She wanted to savour the sweet taste. The sweet taste of human blood. Of human flesh. Today



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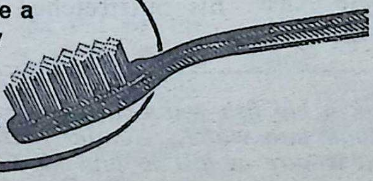
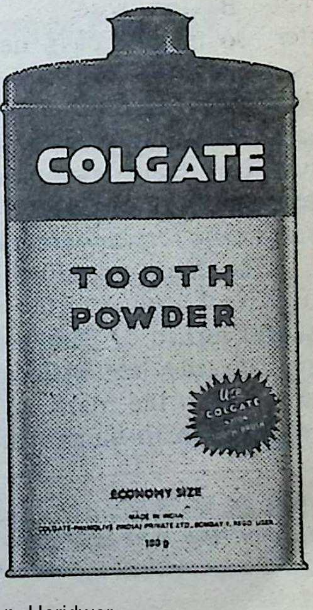




TP.G.19

she would savour them. That is why she had run away from the room in the temple. Forsaken the misty veil of incense and ghee-lamps. That was why she had strayed from the path of heaven.

Basanta recalled what Menaka had once told her. She imagined she was Menaka. She had fallen on the breast of the visitor. Then there was a thrill. What did it feel like, that thrill? She couldn't think about it any more. Couldn't quite decide what it would be like. What she would feel, imprisoned in the visitors's arms......

Knock...... knock ...... knock.

Basanta was scared. She raised her face. A youth stood before her. Red eyes. Oily face. Hungry. He was swaying gently. "Come on!" he said.

Suddenly Basanta's blood raced. The vein near her ear throbbed. Her ears felt hot. Her breast rose and fell. Her nostrils flared. Her breath was hot. Basanta rose.

After so many days her dream would come true. Her life would be fulfilled today. She would receive the value of twenty years of conserved youth. Her feet flew fast towards the bedroom. The bedstead had been decorated. It was fragrant with scent. The lamp trembled.

"Ai......"

Basanta turned. The visitor was moving towards her with outstretched arms. With the mark of the beast on his face. With hunger in his eyes.

Suddenly there appeared before Basanta—her log of wood. Seated with outstretched arms. Gazing big eyed. As if nothing could be hidden from that gaze. Black face. Big diamond glittering on forehead. Serene form. Smiling lips. Jagannath!

She couldn't look. She lowered her face. Slowly she began backing away. In her ears echoed her mother's words.

"Child, Jagannath has tasted you. You are his left-over offering. A *devadasi*. A man's shadow should never touch you...."

"Dear....Jagannath's *devadasi*.... man's shadow...." And then.... *Kesava dhruta meena sarira*....lines from Jayadeva's *Dasavatara* song to which she danced.

"Oh no!" cried Basanta, clapping her hands to her ears. "No no! Ja-ga-n-a-a-ath! Forgive me!"

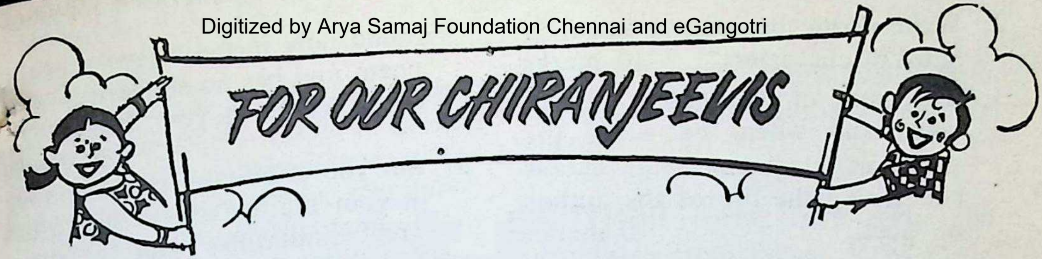
Suddenly she swept aside the visitor and rushed outside, running towards the Big Street. There was make-up on her face, her body was embellished, decorated. Like a demented woman, she went running and fell down on the floor before the throne of Jagannath.

He had the same expression on his face. He sat gazing serenely, his arms outstretched. He is the Lord of the Universe. The Redeemer of Sinners. He welcomes the whole world to take shelter under the shadow of his outstretched arms.

□ □ □

The angler anxious to hook a big fish waits calmly for hours together, having thrown the bait and the hook into water. Similarly, the devotee who patiently goes on with his devotion is sure at last to find his God.

—Sri Ramakrishna Paramahamsa



FOR OUR CHIRANJEEVIS

My dear Chiranjeevis,

In the last issue of the *Bhavan's Journal* I gave you one more problem. You are to learn a poem or song of a language other than your own and then answer questions which were in all ten. I informed you that your results would be based on the marks you obtain.

I will be repeating the same problem in this issue also so that those who missed it may have the advantage of answering. Further, I wish to say one more thing about the results. For purposes of the declaration of results, you will be grouped into four groups as follows:

A. Those who are below ten years of age.
B. Those who are between ten and fifteen years of age.
C. Those who are above fifteen but are students in a school or college.
D. Those who are older and not students in any School or College.

This grouping is to get rid of the unfair competition that might be there.

One more thing that the Chiranjeevis must remember is that it is not very necessary for the younger ones to answer all the questions. If they can, it is well; but, if they cannot, let them answer as many of them as they can.

Now to the problem itself.

Before you send your answers, you must give the following details about yourselves.

1. Name, age, and address.
2. Languages studied at school or college.
3. Languages you know very well.
4. What you did in order to get the song or the poem and how you learnt it?

PROBLEM NO. 7

I want everyone intending to compete to learn thoroughly one song or poem of another language which is other than your mother tongue. You must choose a language that you have not already studied in school or college. You must not choose a language which you already know well because you happen to live in a place where that language is used for daily intercourse.

Then answer the following questions:

1. Write down the song or poem in the normal script in which it is written in the language of the poet. 10 marks

2. Write down the song or poem in Sanskrit characters. 10 marks
3. The name of the poet or author, when and where he wrote the poem or song, and some details concerning the life of the author or poet. 10 marks
4. Why the poet wrote the poem or song and the circumstances under which it was written. 10 marks
5. The meaning of the song or poem in English. 10 marks
6. Words found in the poem or song, which are also to be found in your own mother tongue. 10 marks
7. Words in the poem or song, which are either Sanskrit or are derived from Sanskrit. 10 marks
8. Words, which you think are found only in the language of the poem and has no similarities with other words in your language. 10 marks
9. Do you know any poem or song in your mother tongue which has great similarities with the poem or song? 10 marks
10. What things about the poem or song have impressed you most and why? 10 marks

As you will see, there are ten things you have to do and I have indicated that each carries ten marks. Your results will be announced on the basis of marks obtained.

The date for submission of answers is *March 31, 1971*.

Answers must be sent to Mama, c/o. Editor, *Bhavan's Journal*, Bharatiya Vidya Bhavan, Chowpatty, Bombay-7.

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CULTURAL TRENDS & EVENTS

BOOK production in Germany was the highest in 1969—a total of more than 35,000 titles. Belles-letters proved the largest single group, accounting for about 20% of the total, followed by economics and social sciences.

Co-operation among the publishing houses was a feature noted in Germany, either by merger or by controlling shares. Two or three publishers accounted for nearly 40% of the book-trade, showing the concentration of big business.

In U.K., about 300 publishers, large and small, were responsible for producing 31,420 titles (1968)—about 800 being of these reprints or revised editions. Her Majesty's Stationery Office, which is the official publishing agency, remains the single largest publishing house in U.K. Indian book publishing is to the tune of 21,000 every year in all the languages. Books in English, of course, are about 40% of the total.

* * *

G. B. PARACHURE is an enthusiastic publisher (Bombay 4) with an unusual dash about him. During 25 years of his business, he published about 400 titles and has planned to retire from business in the ancient traditional style, leaving the entire business responsibility to his son and heir. Sri S.K. Patil, who presided over the felicitation of Publisher Parachure, narrated many a humorous episode from his own life and showed how very much he loved a joke. In fact, Shri Patil's address was a brilliant exposition of humour in the life of man.

* * *

ANOTHER daring book-seller and publisher from Poona, V.N. Dixit, International Book Service, Poona 4, made history by honouring veteran Pandits from many walks of life as a part of his son's wedding function. Twelve scholars, including Dr. P. L. Vaidya, (General Editor and Director, Bhandarkar Oriental Research Institute, Poona), Prof. D.D. Vadekar, who has just completed his great project of a philosophical cyclopaedia in Marathi, D.R. Bendre, the Kannada poet laureate and Krishna Rao Fulambrikar, the vocalist Maestro of Poona, are some of the Pandits honoured on the occasion.

* * *

WE have seen Hotels; they were joined by Motels; now we have Cowtels. Hotels are for travellers; Motels are hotels on wheels, on motor-cars, in fact. But Cowtels are hotels for cows, of all persons!

Here cows are treated as if they were "respected" guests in their Hotels, human visitors there being strictly regulated. They cannot be seen directly as they get susceptible to "biped" intrusion. Visitors can have a look at them through a glass window; so shy are the modern cows!

The German Cowtel has five well-ventilated dormitories; conveyor belts take the fodder to the individual guest; but they don't prefer individual rooms; they want to live in groups of 40 each.

When fodder is carried mechanically on conveyor belts, needless to say, milking and storing of it are all automatic actions, where human touch gets rarer.

Germany takes the credit for the first Cowtel in the world; it is situated near the steel town, Essen.

* * *

EDUCATION at all levels is being overhauled and planned afresh in Germany to meet the requirements of a fast-changing world, U.S.S.R. has already introduced shorter but a more intensive primary education course by reducing the period from 5 to 3 years and also by changing the examination system. Increasing use of radio, television and other means of effectively educating the young students is being made in U.K. and elsewhere. More than 31,000 schools in Britain regularly use the BBC's 70 different radio series of education, while about 21,000 schools have been using T.V. for education purposes. In India, only 1800 schools are registered with the Government as equipped with listening sets. Most of the British Universities have closed circuit T.V. for one or the other of their departments; and Language Laboratories have become quite common. Great changes are made in the teaching of science and mathematics and an educational network of closed T.V. circuit reaching 1300 educational establishments is being worked out. With the help of modern equipment, the Indian problem of removal of illiteracy would be simplified. But reception of new (revolutionary) ideas is very rare and their implementation rarer still.

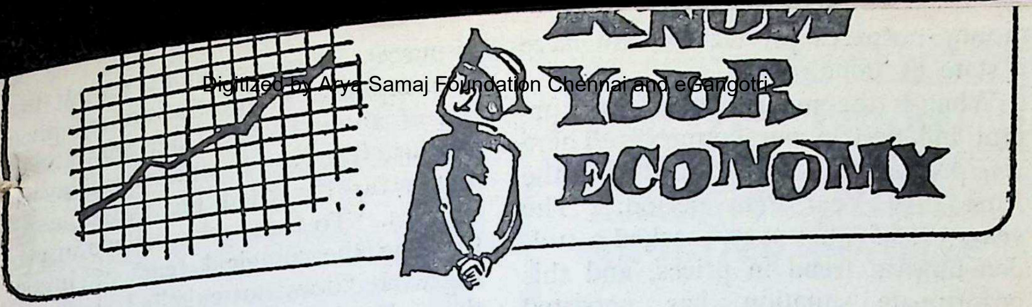
* * *

BRITAIN boasts of housing a variety of Societies, some among them even of lost causes. But Bonn takes the credit for having housed the *German Society for Peace & Conflict Research* with 13 foundation members. Gustav Heinemann is the President of the Society and he firmly believes that Germany alone will have to find out her own ways for establishing peace. Other members found that preparation for maintaining peace was almost as complicated and difficult as was the preparation for carrying out a campaign of war. When 5 lakh scientists and 20 lakh assistants were working on military research for destructive purposes, the need for the Peace Society and its ceaseless effort for conflict research become obvious. Its affairs will be carried out by a full time Managing Director appointed for 5 years in the first instance.

* * *

NABATAENS are a forgotten people, they say. They were found in the vicinity of the Dead Sea during 312 B.C. to 106 A.D. We in India have *Navayats* arriving on the Western coast almost during the same time. They are known here as *Navayats*. In Europe, they are considered a forgotten people and an exhibition of their pottery, costume, ornaments and coins etc. was organised with the help of many Museums. Are *Navayats* and Nabataens one and the same people? Will the experts decide and pronounce their considered opinion?

□ □ □



Inflation and the Indian economy

PROF. K. K. GAJRIA

THE economy of our country is confronted with a number of problems. Among these problems, the most serious one—which threatens to shake the very foundations of the economy—is the problem of inflation. The Indian economy has been in the grip of inflation for more than a decade, but during the last couple of years, inflation has assumed alarming proportions, constituting a threat not only to economic stability, but what is much more serious, to political stability. A few days back, the Union Finance Minister, Sri Y.B. Chavan, admitted in the Rajya Sabha that the current price rise had gone "beyond reasonable limits". Sri Chavan, who was replying to a short-duration discussion on the price rise and shortage of certain industrial raw materials in the country, also conceded that unless price rise was kept "within reasonable limits", it would not only vitiate future planning of the economy but also influence future political developments. The Finance Minister, however, did not care to elucidate the precise nature of its impact on the "body-politic".

What is inflation and what are its social and economic implications? Inflation is essentially a monetary phenomenon. By inflation we mean a *steady* and *sustained* rise in prices brought about by monetary factors. In simple words, it may be defined as a state of affairs where too much money is chasing too few goods and services. Inflation invariably takes place where the flow of monetary purchasing power to the market is in excess of the flow of goods and services. In an expanding economy, where planning on a massive scale has been adopted, both production and employment keep increasing. To meet this need of an expanding economy, the supply of money and bank-credit should also increase in the same proportion as the increase in output. So long as this parity between increase in money supply (including bank-credit) and increase in production is maintained, there is no danger of price rise and prices remain stable. I must emphasise, again, that price stability is essential not only to economic stability but also to political stability. When, however, the expansion of money outpaces production, we have a state of inflation.

What is the magnitude of the current inflation in our country? There was practically no inflation during the First Five Year Plan period. The years 1955-56, however, marked a sudden upward trend in prices, and this unfortunate situation has persisted ever since. It is widely asserted that inflation is inevitable in a country that is trying to force the pace of economic development. The argument put forward is this: A country that is trying to force the pace of development places heavy pressure upon the existing resources. This pressure upon the available resources means an increase in demand which can only be met by a rise in prices. In consequence, it is argued, the process of development possesses a built-in tendency towards inflation. This argument is born of mental confusion. It mixes up 'physical' magnitudes with 'money' magnitudes. The pressure on resources during the course of development should affect relative prices. It should raise the prices of only those things the demand for which is particularly great during the course of planned development. It need not, however, affect the general price level. The experience of our country, however, has been that the general price level has been rising at a rapid pace from year to year. The root cause of this phenomenon is to be found in 'monetary investment' going considerably beyond 'domestic savings' and foreign economic aid. The truth of the matter is that prices rise not because of development but from the futile attempt to invest "non-existent" resources. This provides almost the sole explanation for the annual price rise of about 10 to 12 per cent during the last few years, when Plan investments far exceeded the available resources. To those who believe in performing the 'magical feat' of investing what "does not exist", I shall give the following warning in the words of Colin Clark, the noted English economist: "The politician or the administrator who offers to trade away price stability for an expected rate of economic growth may end up by finding that he has lost both."

Let me now turn to the social and economic implications of inflation. Monetary changes which do not increase total output—inflation, certainly, is the best example of this—are significant and relevant because they affect different people and classes in different ways and to different extent. If inflation were to affect everyone in the same way and to the same extent, it would have no social significance, and possibly no economic significance. The tremendous social and economic significance of inflation arises mainly from the fact that it affects different people and classes differently. Inflation in our country is responsible for the ruthless and dangerous shifts in income from the already indigent masses, the lower ranks of office workers and the erstwhile prosperous salaried middle classes, to those who are already 'very rich' and who constitute a very small proportion of the total 'population'. Further, in a subtle way, it transfers purchasing power from the people to the Government. It is, in this sense, a "legalised" robbery. Government acquires "real resources" through "created" money. It is difficult to assess the quantum of the total incomes which the masses are thus deprived of, involuntarily.

Inflation has, also, other evil effects. It causes many distortions and imbalances in the eonomy. It is, primarily, responsible for the disequilibrium in our balance of payments, encouraging imports and discouraging exports, and thus, leading to a permanent foreign exchange crisis. It encourages "conspicuous consumption", resulting in the diversion of precious economic resources into industries specialising in the production of "luxury goods". It puts a premium on inefficiency and sows the seeds of unemployment.

If our economy is to be put on the right road to social and economic progress, there is great need for basic policy reforms. Monetary reforms must precede other reforms. The first essential step is to put a stop to inflation. For this purpose, "deficit-financing" is to be eschewed in all its forms—printing of currency notes, overdrafts on the Reserve Bank, excessive expansion of credit through the pursuit of unsound methods of development finance, including the issue of currency notes, on the basis of so-called "ad-hoc" treasury bills. Gross mismanagement of the entire economy since Independence has not only created serious inflation, but has distorted its working and calls for radical corrective action. Uncertainties of the post-general-election political situation makes the need for clear and firm action more and not less imperative.

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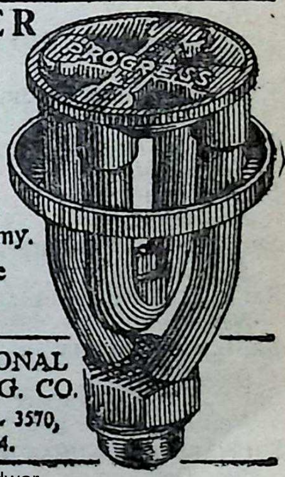

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(To be continued)

. . . Without Comment

THE mid-term poll will cost the Central Exchequer Rs. 15 crores—200 per cent more than the expenditure incurred on the 1967 General Elections. —*United News of India.*

THE mid-term election would be the end of the Nehru dynasty, which ruled this country with an absolute power and which must share the blame for today's ills. —*Balraj Madhok,* M.P.

THERE are two types of people in the country who constitute the real danger to the Indian Constitution. The first is the Communist Party (Marxists) which wants to wreck the Constitution, and the other comprises those who say that the Constitution should not be changed.
—*Nath Pai,* M.P., P.S.P. Leader (since deceased).

INDIA is an indestructible Union of destructible States, unlike the classical Federations. —*L. K. Advani,* M.P.

IF Privy Purses could be repudiated, so could the Government's obligation to pay the principal and interest in respect of Government Securities, because the constitutional guarantee for the latter is worded exactly as the guarantee for the former. —*N. A. Palkhivala,* eminent jurist.

ANY one who wants to live in Karnataka and seek Government job must learn Kannada compulsorily.
—*Dr. Javare Gowda,* Vice-Chancellor, Mysore University.

THE Schools should be permitted to give their own certificates, instead of submitting students to a Public Examination.
—*Dr. K.C. Vyas,* eminent educationist.

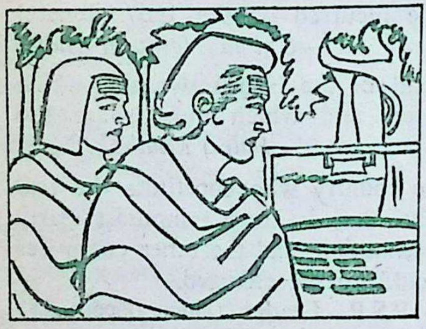
THE money spent by Egypt on building the Aswan High Dam is 320 million Egyptian pounds, or Rs. 544 crores, which is roughly equal to the total amounts invested by India in the Bhakra Nangal, Damodar Valley, Nagarjunasagar and Kosi projects. —*Indian Express.*

MOSCOW is today closer to the cherished Russian goal of securing access to the warm waters of the Indian ocean than the Czars had ever been. Soviet power has gained in half a decade more than the Czars had in 150 years.
—*Edward Heath,* British Prime Minister.

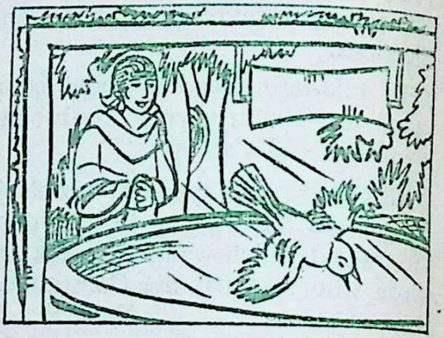
AT LEAST one protest every month on an average has been made by Indian Airlines employees against the management during the last ten years.
—*Air Lines House Journal.*

NA'AMA MAHIMA

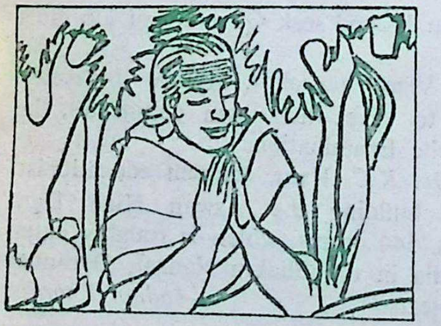
B. V. SATYA MURTHY



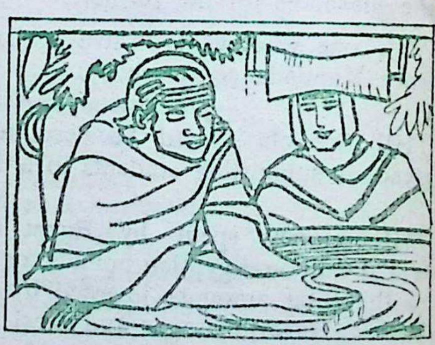
Once two great devotees—Jnanadev, exponent of Jnana Maarga, and Namdev, an ardent believer in Nama Sankeertan, were travelling together. They were thirsty and approached a well but could not find either a rope or a bucket.



Jnanadev transformed himself into a bird and flew into the well and quenched his thirst.



Namdev sang the glory of God. The water in the well rose up to the brim of the well.

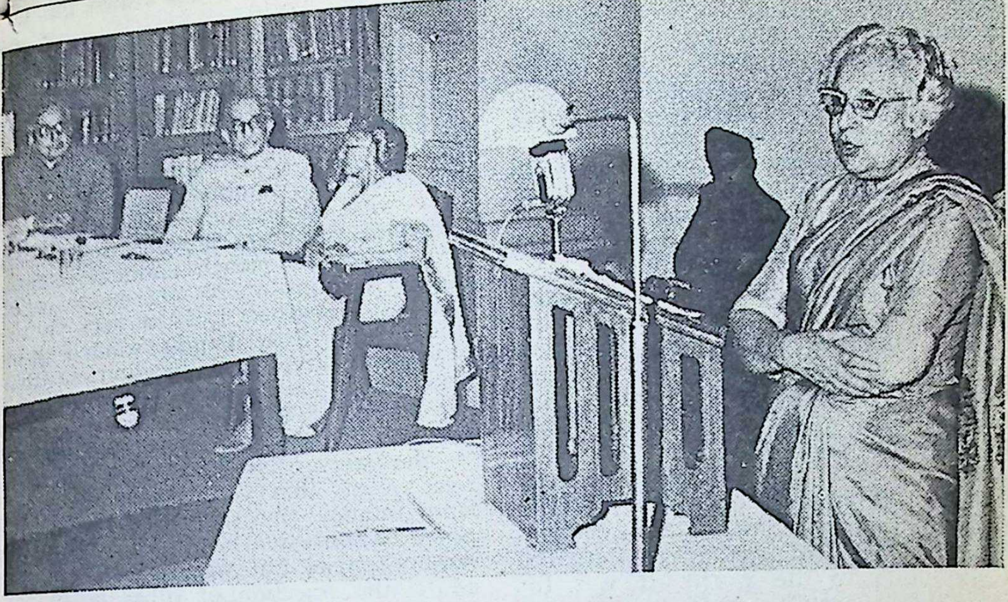


Namdev could drink the water with the bowl of his folded palms and Jnanadev realised the efficacy of Namasankeertan.

MORAL

Just as a lamp on the threshold dispels the darkness both inside and outside the home, the name of God on the tongue illumines both inside and outside.

Notes & News



Smt. Vijayalakshmi Pandit, Former President of the United Nations General Assembly, delivering the "Munshi Endowment Lectures on Indian Culture" at the Bharatiya Vidya Bhavan, Bombay. Seated: R. to L.—Smt. Lilavati Munshi, Nawab Ali Yavar Jung, Governor of Maharashtra and Prof. J. H. Dave.

MUNSHI ENDOWMENT LECTURES ON INDIAN CULTURE:

ON the occasion of the 33rd Foundation Day Celebrations of the Bharatiya Vidya Bhavan, Bombay, Smt. Vijayalakshmi Pandit, Former President of the United Nations General Assembly, delivered the *Munshi Endowment Lectures on Indian Culture*, on January 2 and 3, 1971. The subject chosen for her lectures was *The Heritage of India—What it is, and how shall we preserve it*. Nawab Ali Yavar Jung, Governor of Maharashtra, presided on the first day and Sri V. S. Page, Chairman, Maharashtra Legislative Council, on the second day.

Welcoming the distinguished lecturer, Smt. Lilavati Munshi, Vice-President of the Bhavan, said: "Smt Vijayalakshmi Pandit, an illustrious daughter of the Nehru family, was perhaps the first woman to hold a Ministerial post in U.P. in the first Congress Government. She had been India's Ambassador to the U.S.S.R. and U.S.A. She led the Indian Delegation to the United Nations for several years and was elected President of the U.N. General Assembly for a term, which is an unique honour for any woman. She was also the Governor of Bombay for some time. She has distinguished herself in whatever position she occupied."

In her first lecture on *The Heritage of India—What it is*, Smt. Vijayalakshmi Pandit presented a panorama of Indian civilisation and antiquity. She said that though science and technology had changed the face of the world, Indian values of life and culture had a solid foundation. People from far-off lands come to India, not only to see our famous temples and mosques, our mighty rivers and snow-capped mountains, but in search of values that have sustained us through thousands of years, and which today have a message and a meaning for all mankind. "The countries of the Western world" she explained, "have attained a high degree of affluence inspite of two crippling wars within a generation of each other. Developing science and technology have already created a world undreamed of, where every form of comfort and luxury is within man's grasp, but where cultural and spiritual foundations of life have been badly damaged. In the West, today, thinking people are concerned for the future. They see dark clouds gathering and turn to India. Some of the things from our rich heritage flash out a message of hope which, they feel, will help to dispel the shadows."

Stressing the role of the *Bhagavad Gita* in the tapestry of Indian civilisation and culture, Smt. Pandit pointed out that the *Gita* was India's greatest contribution to the world. It was far more than a beautiful philosophic poem. It was a call to action and a directive to right conduct in daily life.

Of the Ganga, she said that it was the symbol of the Indian heritage, the stream of culture, and quoted Sri Jawaharlal Nehru's last will and testament, where he wrote: "The story of the Ganga from her source to the sea, from old times to new, is the story of India's civilisation and culture, of the rise and fall of empires, of great and proud cities, of the adventure of man and the quest of the mind which has so occupied India's thinkers; of the richness and fulfilment of life, as well as its denial and death; of ups and down and growth and decay."

She observed that the basic quality of the Indian mind was the regard for truth, a value that had come to us from all our scriptures and which had been symbolised in the character and personality of our sages and seers, thinkers and philosophers. She spoke of Buddha, who remains the Light of Asia; of Swami Vivekananda, the foremost of the great reformers; of Asoka, whose name shines, and shines almost alone, as a star among tens of thousands of names of monarchs that crowd the history of the world.

"The fate of the human race was never more dependent on its moral strength than it is today" she concluded.

In her second lecture on *The Heritage of India—how shall we preserve it*, she said that the spirit of national integration should be imbibed from childhood, grow with adolescence and remain subconscious for ever. She felt that it was meaningless to preach national integration to persons of 30 and 40 years of age and described it as a "cry in the wilderness". Smt. Pandit wanted priority to be given to education so that India could keep pace with the competitive world of today, and evolving of a new education system from the primary to the university level—a comprehensive system that could train the mind from infancy. She said she was not opposed to education being imparted in the mother-tongue but was certainly opposed to the rejection of other languages, because "we shall shut ourselves to other things."

Referring in this connection to the commendable achievement of the Bhavan in the propagation of Sanskrit, she said: "I do not refer to the Sanskrit language because it happens to be the language of our scriptures. All sections of the population are entitled to the benefits that accrue from the culture of our country. The best that one has in one's tradition must be made available to all. The Vedas are the cultural parents of the whole Indian population irrespective of religion, just as the philosophy of Plato and Aristotle and the Greek language constitute the cultural heritage of the western world. The knowledge of the Greek language did not do any violence to the Christian faith. And so, a knowledge of the ancient Indian Classics and language would not do violence to any religion of this country. This approach to the question, however, should be in terms of reason and not emotion."

BHAVAN'S MADRAS KENDRA:

A Public Meeting to celebrate Kulapati

Munshiji's 84th birthday was organised by Bhavan's Madras Kendra on 3rd January, 1971. Sri K. Santanam presided. Sri S. Narayanaswamy, Secretary of the Kendra, welcoming the gathering, eulogised the services of Dr. Munshi in the cause of Indian nationalism and the resurgence of Indian Culture which took the shape of the Bharatiya Vidya Bhavan. The speakers of the day were Sri A. N. Parasuraman and Sri A. G. Venkatachari.

Sri Parasuraman recounted the various aspects of Dr. Munshi's life as a writer, administrator, constitution-maker and builder of the Bhavan. He made pointed reference to the manner in which he quickly quelled the Bombay riots in the space of a few hours with dramatic swiftness, contrasting it with the leisurely and ineffective way in which the Naxalite terror in Bengal is being dealt with now.

Sri A. G. Venkatachari recalled Dr. Munshi's efforts to devise ways and means to bring about National Integration through an All-India Colloquium to promote ethical and spiritual values and observed that that Colloquium was more purposeful than the meetings of the Government-sponsored Integration Councils. He referred to the output of the Bhavan, under the inspiration of Dr. Munshi, in the form of the Book University and the *Bhavan's Journal* and said that the latter served as an oasis of culture in the desert sands of journals which merely entertained without elevating the minds of the readers. He pleaded for regional language versions of the *Bhavan's Journal* in different States of the country.

A new feature of the celebration this year was a *Birthday Commemoration Lecture*, which was delivered by Prof. B. R. Kumar, retired Principal of the Besant Theosophical College, Madanapalle. Taking as his subject *Democracy —The Myth and Reality*, Prof. B. R. Kumar spoke of the dangers and defects in a democracy. He was of the view that the bollot box was no substitute for brain power, that the dictum *vox populi vox dei* was "untrue and blasphemous" and that the only saving feature of democracy was its potentiality to throw up a few wise men who alone could lead the country on the right path.

Sri K. Santhanam, in his presidential remarks, recalled his long association with Dr. Munshi from the days of the freedom struggle, through the period of Constitution making and later when both of them were Heads of neighbouring States. He commended the Bhavan's efforts in the field of national integration and prayed that Dr. Munshi may be vouchsafed many more years of life in health and strength to continue the noble mission to which he had dedicated himself.

BHAVAN'S DELHI KENDRA:

THE Bhavan's Delhi Kendra organised a Music Concert on 10th January, 1971, when Sri V. Ramanathan, Principal, University College of Music and Dancing, Mysore University, gave a musical rendering from the works of Saints Purandaradasa and Thyagaraja. He was accompanied on Violin by Sri Chidambarayya and on Mridanga by Sri Ramnád Iswaran. The renderings, which were soul-stirring, embodied both scientific precision and musical harmony.

SEMINAR ON BASIC MATHEMATICS OF QUANTUM CHEMISTRY:

A ten-day Seminar on *Basic Mathematics of Quantum Chemistry* was organised at the Bhavan's College of Arts and Science, Dakor, under the auspices of the University Grants Commission, from 24th December 1970 to 2nd January 1971. Dr. L. D. Dave, Principal of the College, was the Director of the Seminar.

Twenty five post-graduate teachers in Chemistry from all over Gujarat participated in the U.G.C. Seminar. Among those who spoke in the Seminar were:

1. Dr. L. D. Dave, Principal, Bhavan's College, Dakor.
2. Dr. P.C. Vaidya, Professor of Mathematics, Gujarat University.
3. Prof. R.D. Patel, Professor of Chemistry, Sardar Patel University.
4. Prof. V.M. Trivedi, Physics Deptt. Gujarat University.

5. Prof. S.P. Pandya, Physical Research Laboratory, Ahmedabad.
6. Dr. K.C. Patel, Reader in Chemistry, Sardar Patel University.
7. Dr. R.P Patel, Reader in Chemistry, Sardar Patel University.
8. Dr. Markandeya Misra, Reader in Mathematics, Gujarat University.
9. Sri U.L. Mulla, Bhavan's College, Dakor.
10. Sri James D'sa, Bhavan's College, Dakor.
11. Sri R.M. Purohit, Bhavan's College, Dakor.

Justice B. J. Diwan, Judge, Gujarat High Court and Vice-Chairman of Bhavan's Gujarat Kendra, addressed the participants of the Seminar and emphasised the importance of intensive teaching of Mathematics, which was basic for all Sciences.

KUMBHABHISHEKAM:

UNDER the spiritual guidance of H.H. Santhananda Swamigal of Pudukkottai Bhuvaneswari Adhisttanam, the consecration ceremony (kumbhabhishekam) of Lord Skanda Guru and Ashtadasa-Bhuja-Mahalakshmi-Durga Devi will be held at Sri Skandasramam, Udaiyappatti, Salem, on 8th February 1971. The preparatory function will start on 5th February. Synchronising with the consecration, the first annual function of the Veda Pathasala conducted by the Ashram will also be held on the 8th February. Devotees who wish to send their contributions may do so in favour of Sri A. R. Ganesan, Secretary of Sri Skandasramam, Care of Dalmia Magnesite Corporation, Salem-5.

KUMARI KUNJALA GOPALAN:

KUMARI KUNJALA GOPALAN, daughter of Sri R.A. Gopalan, Electrical Engineer, western Railway, gave her first stage performance in Bharata Natyam (arangetram) at the Bharatiya Vidya Bhavan. Sri Morarji Desai, M.P. was the Chief Guest.

Now 15 years of age, she started learning Bharata Natyam even at the tender age of 4, and also made her debut as a little dancer during the Railway week celebrations in 1960, when she was just 5 years old.

Kumari Kunjala had her training under the able tutorship of Guru Nagarajan of Sree Rajarajeswari Bharata Natya Kala Mandir, Matunga, Bombay.

Besides dancing, she is also learning Carnatic Music and Hindi Bhajans.

OUR BOOKSHELF

THIS GREAT SMALL WORLD by Anant Gopal Sheorey. Published by Vora & Co. Publishers (P) Ltd. Round Bldg., Bombay 2. Pages: 209 Price Rs. 12/-

SRI SHEOREY'S latest book *This Great Small World* is his third in English. It is an interesting account of his travel round the world, which he undertook in the summer of 1968, at the invitation of the USSR and USA. Though it is in the nature of a travelogue, it has not become a dry-as-dust report of an official visit by a pompous dignitary. Sri Sheorey is essentially a creative writer, a novelist, who can feel the impact of things and express it tellingly. There is a green freshness in his descriptions and the breath of life in the lively pictures he draws. He did not go merely as the Managing Editor of *Nagpur Times*; he carried with him the observant eye of a novelist and the reflective mind of a philosopher. Indeed, it is evident that Sri Sheorey's is a highly cultivated mind. A staunch believer in the Gandhian principles, a strict vegetarian, a well-read man with a keen sensibility, Sri Sheorey had more to give than to receive in Russia and America.

The purpose of Sri Sheorey's visit was to seek friendship and peace. He says he was neither a diplomat nor a representative of Government. But we do realise that he unconsciously became a cultural ambassador and created an image of India, which only men like him could create. His interests are wide, his scholarship undeniable, his approach unfaltering and his presentation lucid and true. So, at every meeting, whether in Russia or America, he distinguished himself and built a bridge of understanding. An Indian student at the Brooklyn College confessed to Sri Sheorey that she had not heard such a powerful exposition of the Indian point of view.

Sri Sheorey had something new to put across in the countries of the West. He vehemently pleaded at all important meetings for the formation of a new "army"—an army of intellectuals, artists, poets, and writers—for the creation of a new climate of opinion favourable to the establishment of lasting and real peace the world over. His suggestion was, Sri Sheorey says, welcomed by the intellectuals at all places. But it is not mentioned what concrete steps were taken either by him or by his friends in order to establish such a force. Sri Sheorey met distinguished writers, professors, actors, editors and T.V. Specialists, every one of whom could have contributed substantially to the establishment of a "bridge of understanding".

There is one important difference between the other books of travel and *This Great Small World*. There are perceptive analyses here and there, and a good number of what I might call Hamletian Soliloquies. Here is one:

"But now, after Gandhi closed his eyes and complacence of freedom crept over it, (India) has gone to sleep again. When will it wake up, oh God! When? When will it rise again and be on the march? That was the question that troubled me again and again as I moved from one important world capital to another—from Moscow to Washington".

This Great Small World is a delightful book written by a well-read and widely-travelled writer. The novelist in Sri Sheorey could have made it more enjoyable by delineating the character of the common men and women of Russia and America by describing their home-life and reproducing their views on many things. An attempt has been made, no doubt, by recounting the conversation with Sasha, the Cab-driver, Tom Moore, the disappointed lover, and Tomico Wada, the waitress in Tokyo. But more of this—excellent vignettes of life—would have been a welcome thing to lovers of literature.

—*N. Nanjunda Sastry*

SABDA-TARANGINI by Panditaraja Sastra-Ratnakara V. Subrahmanya Sastri, Published by T.V. Viswanatha Aiyar, Secretary, The Samskrit Education Society, East Mada Street, Mylapore, Madras-4. Pages XI + 64+216. Price Rs. 10/-

THE Sabda-Tarangini in six chapters, called Tarangas, deals with the fundamental subject of Sabda-bodha (verbal cognition of the meaning) of a sentence (vakya) by the import of the words (padas) contained in it, according to the followers of different Darshanas, especially of Mimamsa, Vyakarana and Nyaya. The discussion pertains to the means of cognition, the auxiliary aids to it and the form in which it is conceived.

Published by the Samskrit Education Society, Madras, with the aid of the Central Ministry of Education, the work is thrice blessed, first with the "Srimukham" of H.H. Jagadguru of Kanchi-Kamakoti-Pitha, next with the General Preface by Dr. C.P. Ramaswamy Aiyar, the Founder-President of the Society, and thirdly with the learned Foreword of Sri K. Balasubrahmanya Iyer, the President of the Society. The author, in his preface (pp. 1-64)) gives a concise and illuminating history of the concept of "Sabda-bodha" and deals with the views of leading Naiyayikas from Gautama onwards. The arguments advanced by the Mimamsakas and Vaiyakaranas in support of their views are critically examined and evaluated and the views of the Naiyayikas vindicated with cogency.

Taranga I deals first with the *Abhihitanvaya Vada* of the Bhatta School of Mimamsakas (who hold that the meaning conveyed by the individual words is the cause of the verbal cognition of the meaning of a sentence) and then with the *Anvitabhidhana Vada* of the Prabhakara School of Mimamsakas (who hold that the sentence is the unit of language and that each word in it conveys both the object and its relation —the *padartha* and *anvaya*). The role of the auxiliaries *Akanksa* (verbal expectancy *Sannidhi* (proximity) and *Yogyata* (compatibility) is also explained.

Taranga II deals with the two *Vrittis* (significatory powers of words) *Abhidha* and *Lakshana* and examines the views of grammarians, old and new, and also of the Naiyayikas.

In Taranga III, while considering t Sabda-bodha arising from Compoun (Samasas), the views of the Vaiyakaranas (advocates of Ekarthibhava) and of the Naiyayikas (advocates of Vyapeksha) are explained.

In Taranga IV, the nature of Lakshana-vritti is explained, elucidating the views of Labhu-manjusa and of the Navya-Naiyayikas.

In Taranga V, the rationale behind the acceptance of Vyanjana-vritti by the Alankarikas and its acceptability by the followers of other Darshanas are set forth.

Taranga VI, the concluding and the most important chapter, sets forth clearly the views of different Sastra-karas, especially the Mimamsakas and the Vaiyakaranas, on the subject of *Sabda Bodha* and establishes the views of the Naiyayikas.

The work is the mature fruit of years of study and thought, brought to bear on a fundamental subject, by an experienced teacher and discerning research scholar of the concerned Sastras. The relevant views of the followers of different Darsanas are assembled and critically evaluated by the author. The table indicating the difference in the interpretation of fundamental concepts like Sakti in the various Darshanas (pp. 37-42) is very useful. The work is an index to the sound scholarship and critical faculty of the author and is an excellent hand-book dealing with the subject of Sabda-bodha, which forms the basis for the proper understanding and interpretation of Sastraic passages.

The Appendices of the works and authors cited and of the verses and Sutras extracted in the work enhance its inherent value.

The printing and get-up do justice to the value of the contents.

—*Dr. C. S. Venkateswaran*

QUEST FOR GANDHI Edited by Sri G. Ramachandran and Sri T. K. Mahadevan. Published by Gandhi Peace Foundation, New Delhi and Bharatiya Vidya Bhavan, Bombay. Pages: XII +458. Price Rs. 18/-.

GANDHI MARG, a quarterly journal

of the Gandhi Peace Foundation has striven hard for the last thirteen years, to explain, elucidate, analyse and interpret all aspects of Gandhian teaching. But for many more years to come, the quest for Gandhi will remain as elusive as the quest for truth. The editors of the book under review have, as they say, attempted in this exquisite collection of articles, to reduce the distance between us and Gandhi.

Quest for Gandhi is a collection of 33 distinguished articles by eminent persons of both East and West. Some of them were closely associated with the Mahatma in the freedom struggle, while some others have close knowledge of the historical and political factors which enabled Gandhiji to play his mighty part. Some scholars have made a critical and objective analysis of Gandhian thought and principles and their relation to the thought and principles of other great men like Marx, Romain Rolland, Emerson and Thoreau. The articles in general are very well written, eminently readable and quite edifying. Our awareness is undoubtedly increased, and we can see some aspects of Gandhiji in their true and proper perspective.

The centenary year of Gandhiji's birth has witnessed quite a few things in India, which are un-Gandhian. Sad to say that we in India have travelled very far from the Gandhian way and the Gandhian principles, just when those of other countries are trying to understand and implement the Mahatma's teachings. Confused political thinking, much socialist ado about nothing, the yawning gap between precept and practice, the strike mania, utter disregard for moral values, unrest at all levels, resort to unscrupulous means to achieve political or social ends, and erosion of ethical standards are clearly evident all over India. All these are un-Gandhian. In this context, some of the articles in *Quest for Gandhi* gain enormous meaning and significance. Pearl Buck's lucid exposition of the qualities which made Gandhiji a high-souled leader, is arresting. Magan P. Deasi's *Gandhi's way of Life* serves to light up the path of many a struggling soul groping in the dark. B. S. Gokhale and Thomas Hyslop examine the socialistic content in Gandhian philosophy. The articles by Pawlowska, Tellis-Nayak, Tewari and Surendra Verma analyse the tenets of Gandhiji's thought and philosophy. Avner Falk, George Hendrick, Mookherji, Ramana Murti and Kodanda Rao compare respectively Buber, Thoreau and Emerson, Marx, Romain Rolland, and Gokhale with Gandhiji. The concluding article in this collection is *The true significance of Gandhi* by Esme Wynne-Tyson. It is a fitting conclusion indeed to this bunch of excellent articles. The last sentence of Wynne-Tyson is a timely reminder to us who have turned our indifferent backs on Gandhiji entirely, who are satisfied by paying mere lip-service to this mighty man of the modern age!

Quest for Gandhi is a well got up useful and timely book. We are left in no doubt "that the genius of man which has helped the world to survive every catastrophe so far will continue to sustain mankind and that sooner than later we shall all follow the light that comes streaming down from Gandhi".

—*N. Nanjunda Sastry*

PLANNER'S PARADISE: by N. Raghunathan. Published by B. G. Paul & Co. Madras-1. Price Rs. 6/-.

THIS is the fourth collection of the author's articles written under the general heading *Sotto Voce* under the pen-name of *Vigneshwara* and published in the weekly *Swarajya*, formerly edited by late Sri Khasa Subba Rao. These essays had appeared during the years 1956-59, the heyday of planning, from which the book derives its name.

There are over a hundred and fifty essays, written on a variety of subjects in different moods; but what cannot fail to impress the reader in all is the high standard of writing that is rare to meet. If the pen is occasionally dipped in caustic wit and biting sarcasm, it does not cloud a clear appraisement of the subject, even though from a conservative point of view; it rather enlivens the argument. The author's scholarship, versatility, elegance of expression and literary grace commend themselves easily to the discerning reader. The post script is a masterpiece of summation. Discrete notes and an index are thoughtful additions.

—*V.A.K. Ayer*

AGAM AUR TRIPITAK—EKA ANUSHILANA by Muni Shrinagarajaji, D.Litt. Published by Jain Swetambar Therapanthi Mahasabha, 3, Portuguese Church Street, Calcutta-1. Price: Rs. 25/-.

MUNI SHRINAGARAJAJI'S *Agam Aur Tripitak, Eka Anushilana* Part I (Itihasa aur Parampara) written in Hindi is an excellent, comprehensive, comparative study of Jainism and Buddhism. It is marked by balanced and dispassionate neutrality, objective and analytical approach and critical examination of all established and available evidence and, consequently, fair conclusions.

The author, on the strength of Buddhistic canons in the main and to some extent Jain canons, gives a sketch of the lives and philosophical doctrines of contemporary thinkers like Purna Kashyapa who professed the doctrine of Non-Action, otherwise known as the doctrine of Non-causation, Prakudha Katyayana, who preached the doctrine of reciprocalism, better known as the doctrine of seven categories (satta kaya vada), Ajita Keshakambalin who taught Annihilationism, Mankhaliputta Gosala who headed the Ajivaka sect and preached Fatalism or Determinism and Sanjaya Velathiputta who postulated scepticism or agnosticism.

He has surveyed all the contradictory material and has very ably succeeded in establishing the time of Nirvana of both Mahavira and Buddha. He has also given, at length, certain significant incidents in the lives of their followers, monks and house-holders. The delineation of the lives of some important Kings and their surroundings, reflects contemporary political and social conditions.

He points out that the Tripitakas of Buddhism contain discussions about the Niganth Nataputta (Mahavira) and his doctrines, but the older canons of Jainism have nothing regarding the life and doctrines of Buddha. In fact, according to him, evincing the seniority of Mahavira to Buddha.

Appendices giving technical Jain and Buddhistic terms, exhaustive bibliography and an index of words, have made the book very valuable and easy to handle.

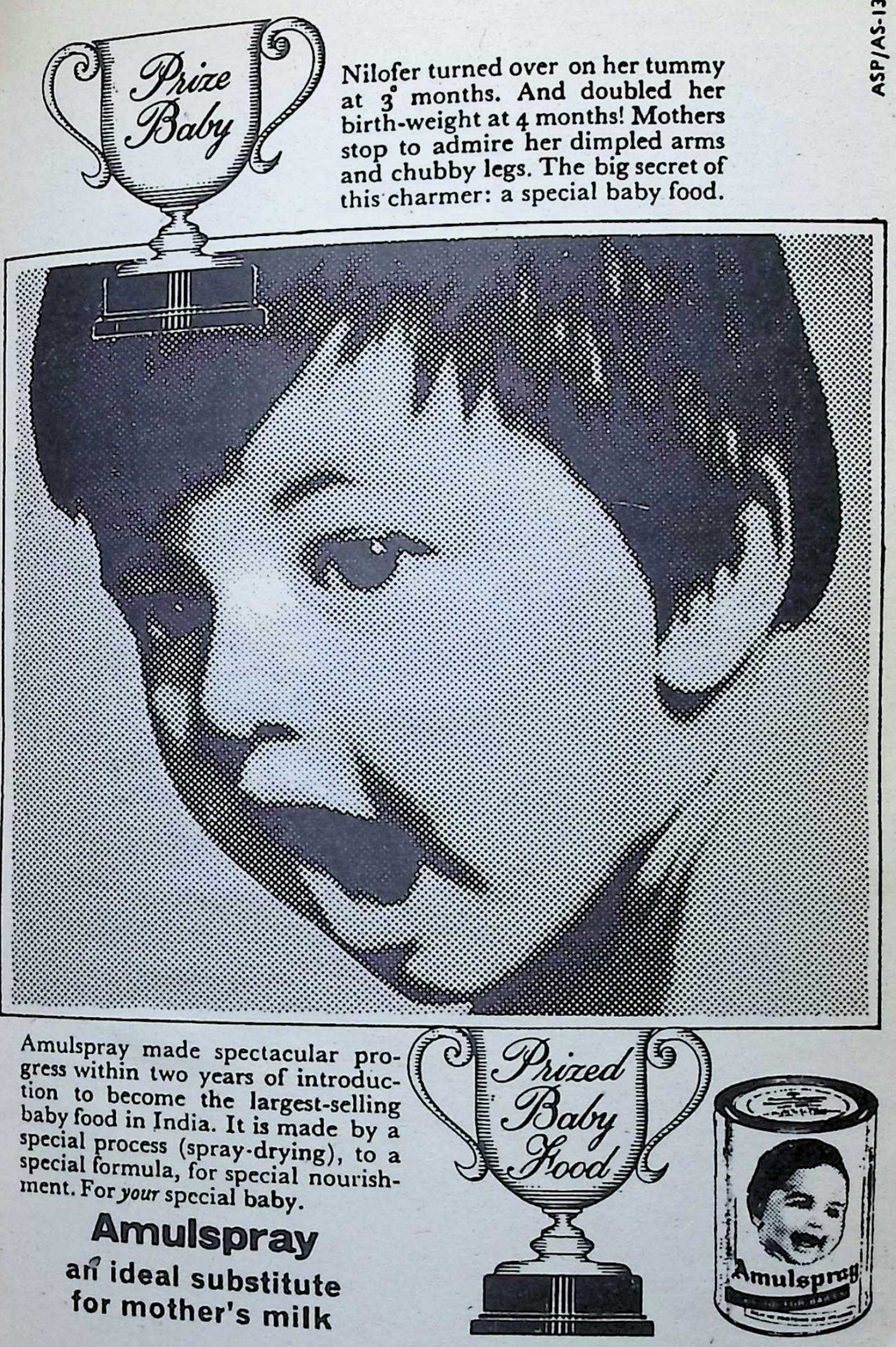
In certain minor matters, there appear some aberrations. The author quotes a dialogue between Abhayakumar and Buddha wherein Buddha clearly points out his omniscience as a good charioteer knows everything about the chariot (p. 356 and p. 419). But the author once states that the knowledge of Buddha is merely *Avadhi Jnana,* an inferior type of knowledge and Mahavira possessed real omniscience of *Sarvajnata,* the highest knowledge (p. 193). Secondly, the followers of Buddha are represented as occupied only with building viharas and giving alms of food and clothes (not practising meditations etc.) but those of Mahavira as engaged in pursuit of twelve vratas, Samyaktva and penance (p. 261). These two statements may appear to some critics as results of sectarian bias. Similarly, Marichi, the grandson and disciple of Rishabhadeva, is said to be the founder of Samkhya philosophy (p. 131), the seeds of which are found in Upanishads, especially Kathopanishad. Marichi's self-denunciatory remarks—interpolated evidently to deprive the Brahmanic order of Sanyasins, seems as taken for granted (p. 130).

Buddha's decision that physical torture does not lead to Sambodhi, is criticised as irrational as a farmer's holding the clouds alone as causal in sprouting a seed (p. 169). But a serious and experienced truth uttered by such a celebrated personage as Buddha cannot be brushed aside so lightly.

The work is a significant contribution to the field of comprehensive and comparative study of great faiths. We may hope that the author will soon present his next two volumes *Sahitya aur Shiksha* and *Darshana aur Manyata* and complete the plan as envisaged by him.

—*Prof. R. T. Vyas*

Edited by S. Ramakrishnan and printed & published by him for the Bharatiya Vidya Bhavan, at Associated Advs. & Prtrs. Bombay-34. Mg. Ed. [illegible] M. Dave; Associate Eds. B. S. Rao; R. A. Kashyap.



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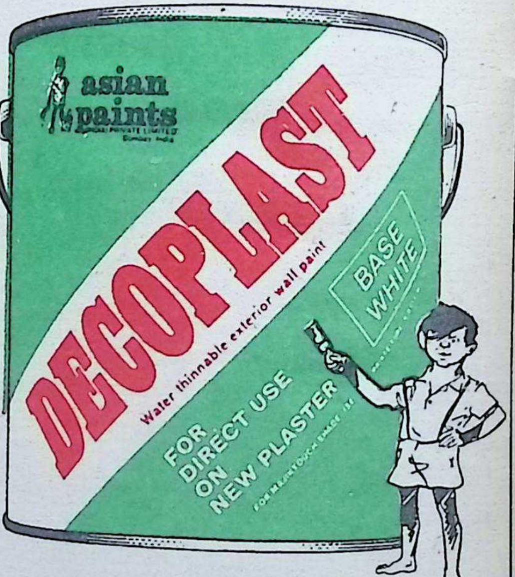
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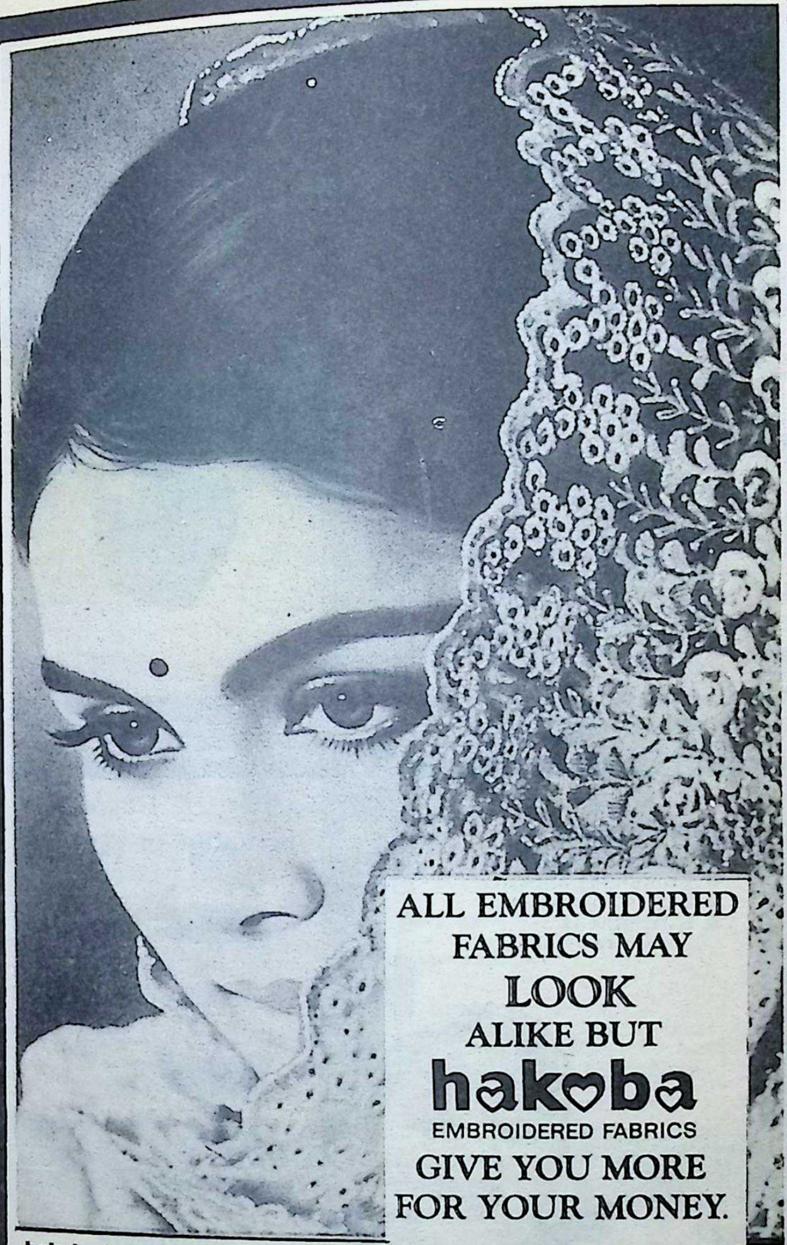
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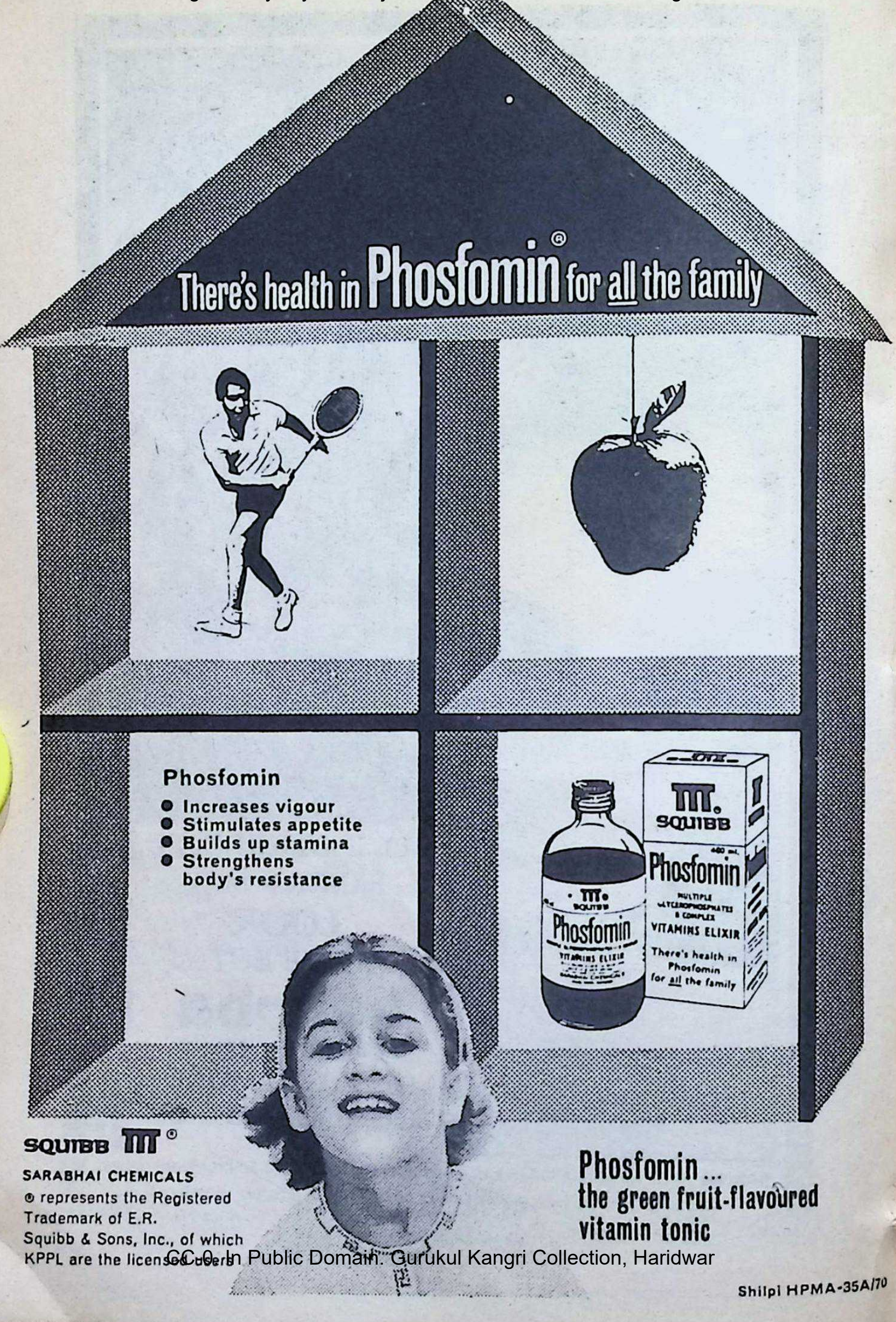

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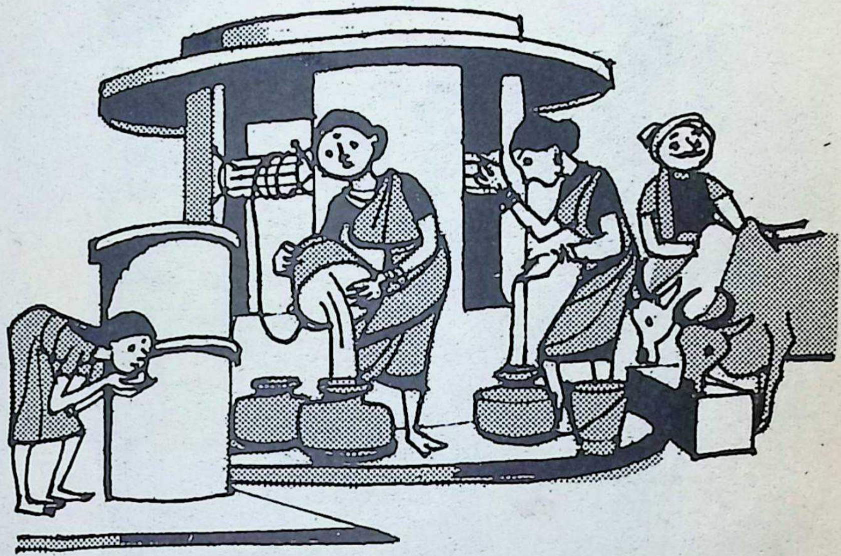

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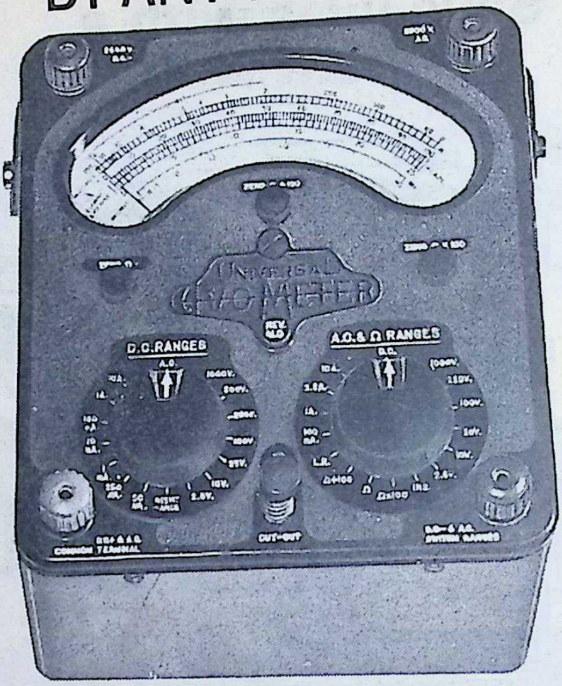

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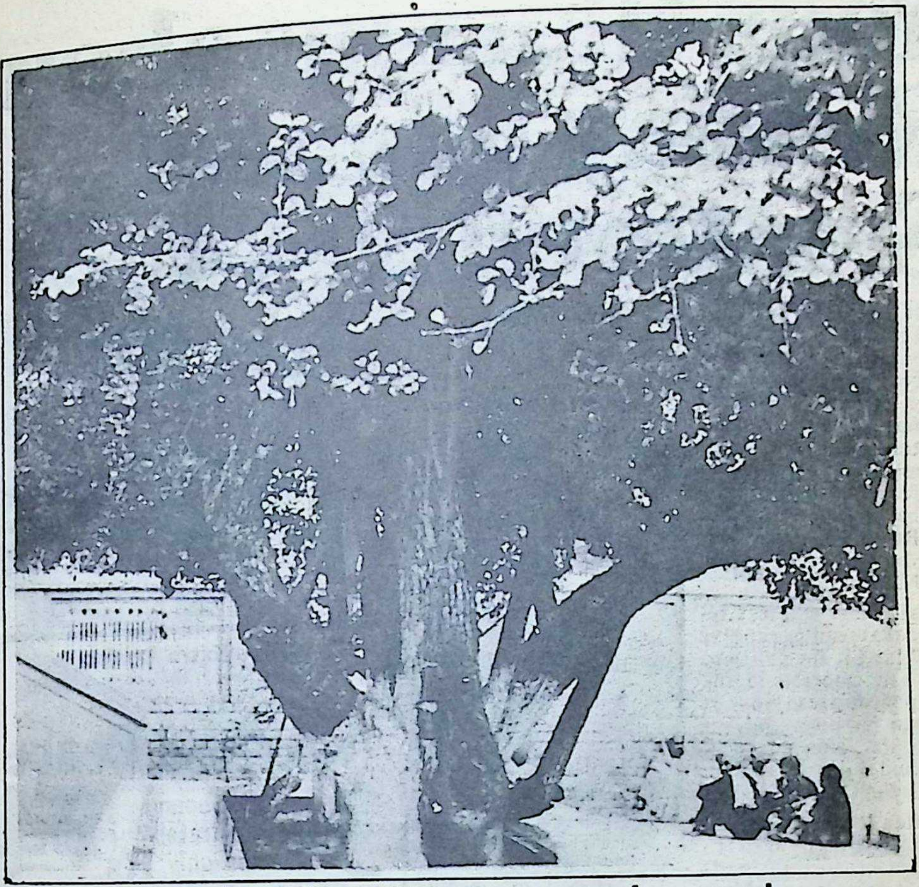

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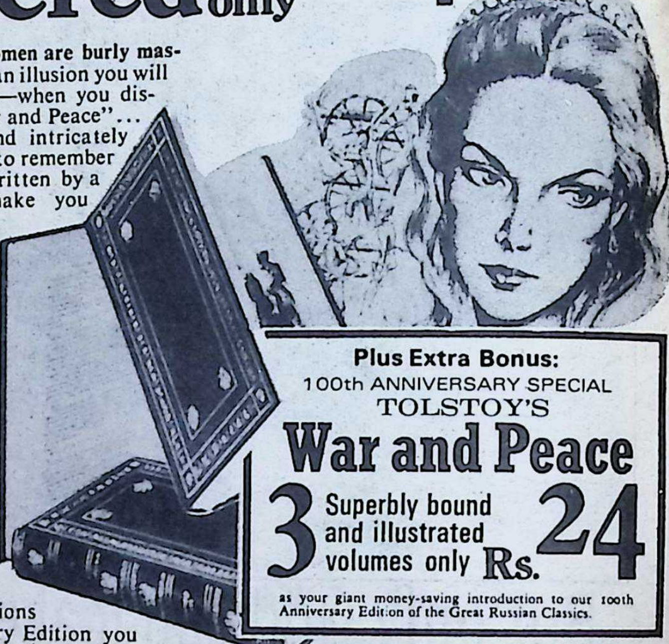

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Believe it or not—and probably you will believe it—there is method in our apparent madness. Our aim is to arouse your collector's instinct.

For these are indeed editions for the collector: *War and Peace* in our special centennial edition ...the other great Russian Classics in sumptuous red Czar Nicholas style bindings. All covered with luxurious soft-as-kid Skivertex and golden-stamped.

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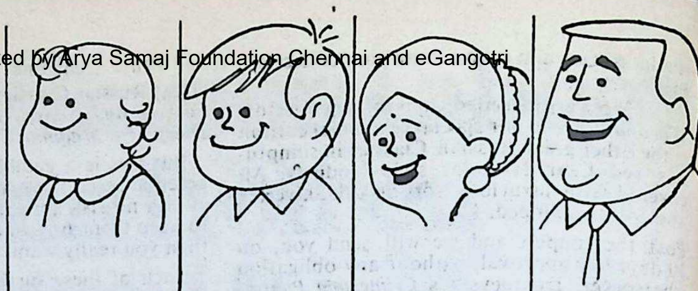

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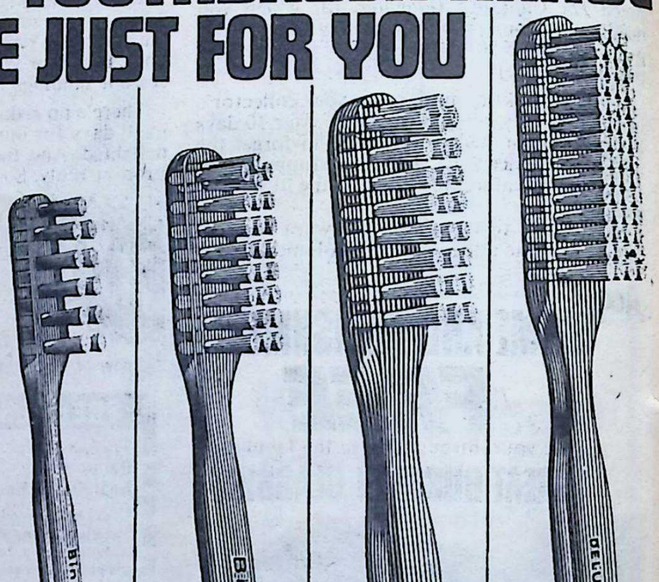
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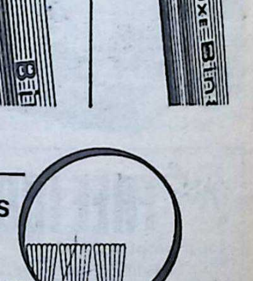

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(१) मनो बुद्ध्यहंकारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिर्न तेजो न वायुः
चिदानंदरूपः शिवोऽहं शिवोऽहम् ॥

(२) न च प्राणसंज्ञो न पञ्चानिला मे
न वा सप्तधातुर्न वा पञ्चकोशः ।
न वाक्पाणिपादौ न चोपस्थपायू
चिदानंदरूपः शिवोऽहं शिवोऽहम् ॥

(३) न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानंदरूपः शिवोऽहं शिवोऽहम् ॥

(४) न पुण्यं न पापं न सौख्यं न दुःखं
त मंत्रो न तीर्थं न वेदा न यज्ञाः ।
अहं भोजनं नैव भोज्यं न भोक्ता
चिदानंदरूपः शिवोऽहं शिवोऽहम् ॥

(५) न मे मृत्युशंका न मे जातिभेदः
पिता नैव मे नैव माता न जन्म ।
न बन्धुर्नमित्रं गुरुर्नैव शिष्यः
चिदानंदरूपः शिवोऽहं शिवोऽहम् ॥

(६) अहं निर्विकल्पो निराकाररूपो
विभुर्व्याप्य सर्वत्र सर्वेन्द्रियाणि ।
सदा मे समत्वं न मुक्तिर्न बंधः
चिदानंदरूपः शिवोऽहं शिवोऽहम् ॥

1

I am not the mind or the intellect,
Nor am I the Self nor the cognising
power;
Neither am I the ear, the tongue, the
nose, the eyes;
The sky is not I, nor the land,
Neither light nor wind am I;
For, I am Bliss-Consciousness,
Shiva is in me and I am Shiva.

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2

I am not made of breath, or of the
five-fold moving wind,
Nor of the seven biles, nor of the five
sheaths;
Speech is not me, nor hands nor feet
am I;
For I am Bliss-Consciousness,
Shiva is in me, and I am Shiva.

I know no hatred, nor love;
I covet not, nor does illusion shroud
my eyes;
I have no pride, nor the touch of
anger;
I belong neither to Dharma nor to
wealth;
Neither to desire, nor to freedom;
I am Bliss-Consciousness,
Shiva is in me, and I am Shiva.

4

Transcended have I—both merit and
demerit,
Even chants or sacred places, Vedas or
the sacrifices, have me not;
And happiness and misery;
Nor I am the oblation,
Neither the enjoyed nor the enjoyer,
Bliss-Consciousness I am,
Shiva is in me, and I am Shiva.

5

Death has no dread for me,
Neither doubts ever shake my calm;
Distinctions that part man from man,
I know not,
I have no father, no mother even,
No brother, friend, teacher or pupil,
Nor have I another birth;

6

Thoughts agitate me not; forms no
longer fetter me;
I am the lord of all my senses.
All attachment have I shed, and
emancipation lures me not,
For Bliss-Consciousness am I,
I am Shiva, Shiva is in me.

TO OUR READERS

We regret that owing to pressure on space, some very interesting features on Kulapati Dr. K. M. Munshi have had to be held over from this issue. Among them is one which deals with the relationship between Mahatma Gandhi and our beloved Kulapatiji. It discusses the burning question of the use of Force in the context of Gandhiji's Doctrine of Non-Violence. The feature is fully documented with some of the very important and crucial letters that were exchanged between the two leaders.

We also hope to present the readers in our subsequent issues with one or the other of the many features concerning the versatile personality of Kulapatiji.

—Ed.

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Bombay,
24th February, 1971

Dear Friend,

I acknowledge with gratitude your message of condolence and sympathy on the passing away of my husband.

It is a great source of solace to me and the members of my family as also to the Bhavan that our grief is shared by so many persons—known and unknown to us.

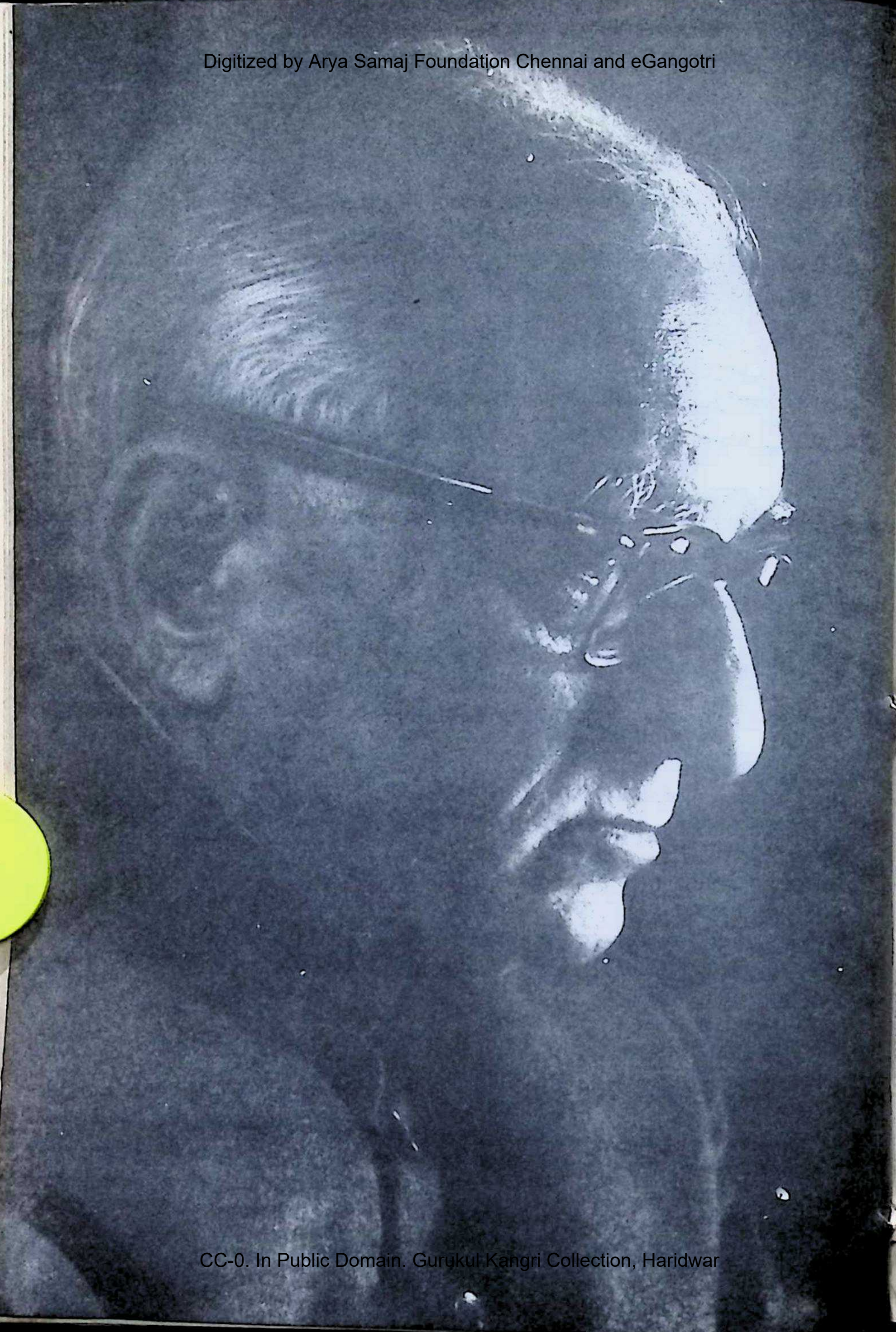
I hope you will help us in spreading the ideals for which he lived and strengthen the institutions for which he worked.

Thanking you,

Yours sincerely,

Lilavati Munshi.

(LILAVATI MUNSHI)



MY FAITH

India is the Motherland of the Spirit. Not all the latter-day secularists have shaken this faith. And this faith is not born of my patriotism alone; it is the result of whatever little I have gained from my study of history and from my sixty-five years of active public life and travels in India and abroad.

Indian Culture is not merely Aryan Culture but very much more, though the latter glistens like a thread of gold through many and varied elements which now go to make up our way of life. We cannot repudiate the Gandhara Art because of Greek influence. We cannot disown the Taj Mahal because of its Islamic inspiration. We cannot reject the art, the manners, the institutions, which Hindu-Muslim adjustments have given birth to. We cannot even throw off the Western influences and institutions which have grown into our life.

Indian Culture is a living force. It absorbs alien elements when necessary but transmutes them into a new pattern of homogeneous richness. It is, therefore, a tremendous force of power and beauty which made us what we are in the world today and will make us what we want to be in the world of tomorrow. Its vitality has been shaping attitudes, disciplines and approaches to life to suit new conditions, age after age —as vigorously in the past as in the present.

The foundations of this ageless Culture are *Shraddha* (Faith), *Samyama* (Self-restraint) and *Samarpana* (Dedication), blossoming into *Satyam* (Truth), *Shivam* (Goodness) and *Sundaram* (Beauty). For these values our forefathers lived and died, so did Sri Ramakrishna Paramahamsa, Swami Dayananda, Swami Rama Tirtha, Swami Vivekananda, Sri Ramana Maharshi, Sri Aurobindo and Mahatma Gandhi, among the moderns.

These eternal values are embedded in our national outlook. We command the respect of the world because of them. We can look forward to the future with confidence only because they have the vitality which can give the power to vindicate their validity even in this fear-and-avarice-ridden age of ours.

K. M. Munshi

Shraddhanjali

Sri A. N. Jha
Lt. Governor of Delh

प्रतीच्यप्राच्यानां निखिलनिगमासारविदुषां
बुधानां व्याख्यानैः प्रथितजनसम्मर्दविभवा ।
यदा क्लृप्ता तृप्ता विदितमहिमा विश्वपरिषत्
समन्ताद् गैर्वाणीं गिरमुदधरत्संस्कृतिभृतम् ।।१।।

As soon as the Sanskrit Viswa Parishad's glory came to be recognised in a satisfying measure by the expositions of scholars who hailed from both the East and West and who had drunk deep of the essence of knowledge, it resurrected on all sides the Celestial Speech (Sanskrit) which is filled to the brim with Culture.

व्यनक्तीदं पत्रं प्रतिपदमहो यद् विबुधतां
प्रवक्तीदं विद्याभवनमथ यत् कीर्त्तिममलाम् ।
कन्हैयालालेति स्फुटमथ च मुंशीति विमलम्
भुनक्तीदं नामप्रकृतिषु परां संस्कृतिधुरम् ।।२।।

That one whose scholarship and deep learning is revealed in the Letter (the Kulapati's Letters published fortnightly in the *Bhavan's Journal*) and whose spotless fame is proclaimed by the Bharatiya Vidya Bhavan (by virtue of its founding and successful running) and who bore lightly the onerous burden of Indian Culture, is known among the people as Kanaialal and in more familiar terms as Munshi, the bright one.

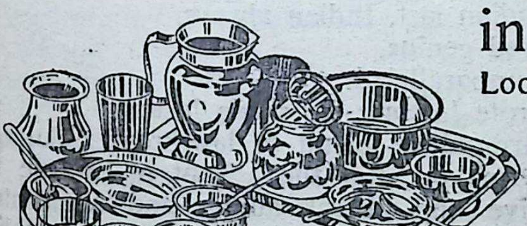
क्वचिन्मन्त्री भूत्वा क्वचिदपि च राज्यधिपपदम्
समध्यास्याकार्षीत् स्ववश – नवराष्ट्रोपकरणम् ।
तटस्थीभूतोऽथ प्रकृतनयतोऽप्राकृतजना –
धिषेव्यां शुश्रूषुः फलभरनतां संस्कृतिलताम् ।।३।।

He adorned the positions of a Minister and of the Governor and rendered service in drafting the Constitution of the newly-emerged nation;

but he retired, harkening to a call to undertake tasks non-ephemeral in nature, from fields of ephemeral activity and devoted himself to the tending of that delicate creeper of culture that waited in all humility bowed down by laden fruit.

प्रभो ! सोऽयं विद्याविनयपरिवीतो द्विजवरस्
त्वदीये पादान्ते मधुकर इवाधादतिरसम् ।
अतः सर्वं त्यक्त्वा निगडमथ भङक्त्वा भवमयं
समायातं शान्ति तमुपनय माणिक्यतनयम् ।।४।।

O Lord, that worthy one among the Brahmins, dowered with knowledge and chastened by the virtue of humility has drawn honey like a bee from Thy lotus-like feet; with such life ended, giving up everything and breaking the shackles of *samsara,* he has proceeded to the abode of perennial peace. O Lord, draw close to Thy bosom this jewel of a son of Maneklal.



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3 BROTHERS

Let us Rededicate...

S. Ramakrishnan

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥

> Fire, Luminescence, the Day, the Bright half of the month, the six months of the Uttarayana;
> Those knowers of the Brahman that pass away during these periods reach Brahman.
>
> —Gita VIII-24.

THE venerable grandsire, the renowned warrior-statesman, Bhishma Pitamaha, bided his time, for the combination of all these factors, on the bed of arrows which, at his bidding, Arjuna prepared, to go back to the abode of the Lord, never to return. This is termed by the *Gita* "the Path of Light" in contrast to "the Path of Darkness"; the former leads to the Life Eternal and Divine, the latter to a Life that is transient, subject to the cycle of births and deaths.

Kulapati Munshiji, our beloved Bapaji, breathed his last on Monday, 8th February 1971, when there was a conjunction of all these beneficent characteristics. Thus passed away the Pilgrim and Sojourner of Life to the Life Eternal, in his march through the Path of Light, never to return.

II

Munshiji looked upon India as the Motherland of the Spirit.
He loved India and Indian Culture with all his mind and heart.
To him, everyone from Kashmir to Kanyakumari was his kinsman.
He was an Indian first, Indian last, Indian always.
He was a many-splendoured genius.
His versatility was truly unparalleled.
He studied history; he wrote history; he made history.

He was a unique and harmonious blend of law-breaker during the struggle for freedom and law-maker after the advent of Swaraj; traditionalist and rebel, conservative and liberal, author and administrator, minister and mendicant, scholar and statesman, idealist and realist, a savant and a sage. Above all, he was a human being, true and good and noble—a man of God.

From the beginning of his public activity in 1915 as Secretary of the Bombay Home Rule League and Joint Editor of *Young India*, his record of constructive public life has been truly amazing and inspiring.

Coming under the influence of Sri Aurobindo in his college days and later of Lokamanya Tilak and Mahatma Gandhi, he championed many worthy causes, started movements and nursed institutions, all of which bear evidence of the spiritual roots from which sprang his patriotic fervour, dynamic energy and crusading sense of mission.

Verily no field of human endeavour was left untouched by the swaying amplitude of his imagination, the encompassing sweep of his thought, the penetrating yet lucid felicity of his words and the indefatigable zeal of his actions. No wonder then that he left an indelible impression on most of what he touched.

With rare dynamism and exemplary zeal, he vitalised every cause he espoused—all aspects of Indian Renaissance, legal, literary, political, social, religious, constitutional, educational and cultural.

He was an "integrated man". Born on December 30, 1887, during the closing years of the 19th century, and entering life with the dawn of the 20th century, there was hardly any aspect of modern India's resurgence—Renaissance—in which he had not directly participated. He was a leader and moving spirit behind many movements.

Indeed, for India, he was a vital link and cementing force between the two centuries.

III

The past, the present and the future were the triple strands of Munshiji's life, thought and work.

A people who turn their backs on the past drift aimlessly like a rudderless ship in the tumult-tossed sea of thoughts, ideas and ideals many of which are glamorous but fleeting and ephemeral, and sink down to the depths of oblivion; while those that cling blindly to the out-moded and worn-out creeds that have not been enlivened by the freshening currents of the demands of the present, find themselves grounded in the shoals and shallows of time, stagnant, suicidally sterile in their endeavours.

Reintegrating and revitalizing age-old fundamental values to suit the needs of the times, capturing afresh the catalytic spirit of each new generation and drawing inspiration and strength from it—these alone can result in *building a strong modern bridge on ancient foundations*. This alone will give balance to a people, the ballast that will stand them in good stead, enabling them to assimilate whatever is good in the new without being swept off their feet by the tornadoes rushing in from several sides. Only a reintegrated and revitalised people can confidently march forward in strength—vigorous and vibrant, constructive and creative, principled and purposeful—to a future of promise and fulfilment.

Significantly and in a truly prophetic vein, some ten years before India became free, at a time when the minds of most leaders were exercised mainly on the momentous issue of the winning of Independence, Munshiji's vision and sense of history made him recognise that, in addition to the pre-requisite of political independence, the supreme need for a bridge that would span the gap between the past and the present, letting the life-giving waters flow on fruitfully and without interruption and provide luxuriance of life for the coming generations. Towards this end, he conceived and brought into being the Bharatiya Vidya Bhavan, and nurtured it with unbounded affection and untiring energy.

Many have wondered at the phenomenal progress of the Bhavan in a comparatively short period and the tremendous goodwill it has come to enjoy amongst large sections of the people in all parts of the country, and even abroad. It was primarily due to Kulapatiji's absolute and total commitment and his supreme gift for attracting and picking up kindred souls from all over, binding them together in a bond of brotherhood by the alchemy of love and understanding, and reposing and receiving from them full confidence and unswerving loyalty.

I may be permitted to share with the readers a little known but significant incident which reveals his complete identification with the Bhavan.

As far back as twenty years, he felt that the Bhavan should have a press of its own and decided to purchase the Associated Advertisers & Printers, particularly with a view to expediting the completion of Bhavan's monumental project of "The History and Culture of the Indian People" in 11 volumes. The transaction ran into several lakhs of rupees and the Bank with whom we negotiated, asked, at the last minute, for a personal guarantee from one of our leading Trustees. When I conveyed this to Munshiji, he paused for a moment and instantly decided to give the guarantee himself. He said that he did not want to consult anybody and allow time to pass lest he should have second thoughts. He signed the guarantee then and there, and directed me forthwith to complete all the formalities. A personal guarantee involving such a large sum was a big thing way back in 1950, when the Bhavan's assets were negligible and one could not be sure as to how the new venture would shape. What Munshiji said while signing the hypothecation documents still rings in my ears: "If the Bhavan collapses, Munshi collapses." Such was the completeness of his identification with the Bhavan, his devotion to it and the extent to which he was prepared to risk himself, his assets and credit, to nurture his dream-child.

As one of the many instances of his brilliant ideas and foresight, I may mention the launching of the Bhavan's Book University Series, also in 1950. When he decided to christen this pioneering paper-back venture as a Book University, "a series of books which, if read, would serve the purpose of providing higher education", some felt that it was rather over-ambitious, if not flamboyant. How his vision has flowered into a mammoth undertaking is now well-known—as many as 250 titles have been published in the Book University series and over 40-lakh copies thereof sold, and the venture has earned world-wide acclaim as a great boon to neo-literates. It has turned out to be a forerunner to the concept of "open classes" and "floating universities" now being advocated by some educationists. How true is the saying that every great advance in the progress of an individual, institution and nation has issued from "a new audacity of imagination" and persevering follow-up! How true is the adage that "Ideas have legs".

IV

Having worked for Kulapatiji for a quarter of a century, this bereavement puts me in a mood of reminiscence and impels me to ponder over my chance acquaintance with this great personage, this *Yugapurusha*, culminating in an indissoluble relationship.

I therefore beg the indulgence of my dear readers for striking a rather personal note here.

As in reflex action, I am almost forced helplessly to recall this occurrence in my life, an occurrence that brought me into the orbit of the great work of Kulapatiji. I have called it "Chance" because I fail fully to comprehend the subtle workings of the merciful Lord that blessed me with such an ennobling association. On cooler reflection, I feel that the use of the word "Chance" is not right, for everyone of our acts and activities is masterminded by the Supreme Architect of the Universe. In the words of Shakespeare:

> *There is a divinity that shapes our ends,*
> *Roughhew them how we will.*

We may not, in our arrogant littleness, acknowledge this truth, but sober rethinking makes us realise the eternal truth: that our lives are marked by an interplay of inexorable fate, unexpected circumstances and imponderable factors; and that a kind Providence gives us the opportunity and guidance to shape our lives. As we grow in age, we feel more and more convinced that an Unknown Hand is there directing our lives. The sooner we surrender to the superior wisdom of this Unseen Power and lead our lives in conformity with God's Will, the better it is for us.

V

Those were historic days when the question of transfer of power by the British loomed large in the minds of every Indian. The Cabinet Mission, headed by the saintly Lord Pethick-Lawrence, left no shadow of doubt of the resolve of the Labour Government of Great Britain led by the soft-spoken but steel-willed Clement Attlee, to quit India.

On September 2, 1946, the Interim Government, of which, among others, Pandit Jawaharlal Nehru, Sardar Patel and Sri C. Rajagopalachari were members, was sworn in. In the spirit of the help of the Squirrel Legion of Lord Sri Ramachandra's *Vanara Sena* in constructing the bridge across the sea to Lanka, I had resigned a lucrative job in a leading European firm humbly to do my bit in the epic effort under the leadership of Mahatma Gandhi to win freedom and was working with Sardar Patel. Gandhiji's stirring call for national service, for khadi and village industries, and later for participation in individual satyagraha and the "Quit India" struggle, had, like thousands of others, drawn me also into the movement. With the dawn of freedom, these factors ceased to exist. I therefore sought Sardar's permission to return to the city of my adoption—Bombay, the Beautiful, a microcosm of India.

In his generosity, Sardar suggested my joining the Akhil Bharat Group of Newspapers, which he had founded in 1945 as yet another front in the freedom struggle. Kulapatiji was the Chairman of this ambitious national newspaper-complex-in-the-making. In the absence of Sri Dhirubhai S. Dalal, the Secretary of the Company, due to indisposition, I had once to officiate at a meeting of the Board of Directors.

Towards the end of the meeting held at his then residence (26, Ridge Road, Malabar Hill), Munshiji passed on a chit asking me to meet him after the meeting. He straightway asked: "Would you join me?" I was completely taken by surprise, but deeply touched at the spontaneity and sincerity of the offer. Thus it was I joined him in 1946. Looking back on these fairly long years of service of mine, rather wistfully and with a poignant sorrow at his departure, I feel that I was in the presence of an unfathomably deep personality whose nobility of mind and heart began to unfold from the very beginning; further experiences only confirmed the first impression, though they added depth to their quality.

His consideration for others was something that welled up from within: a natural outcome of his conviction that the whole world was one's family. He was in this sense an *Udaracharita*, a noble soul, whose nobility arose out of the faith that God is in every one and every one is in God. He never suffered from that sense of smallness, *alpatva* in the words of the *Upanishads*, which makes one see difference and duality, but he was ever filled with that sense of the great, the *Bhooman*, in which all differences and discords disappear in an all-embracing unity. It is significant that he was very fond of the *Nirvanashatkam* (see pages 10-11) and asked to have it recited to him even just before death and—during the funeral too. In this deep conviction in the divinity of all things and the subtle perception thereof lay that personal charm and magnetism which infected everyone who came into contact with Munshiji.

A stance or an attitude adopted for reasons of worldly expediency cannot be kept up too long; in his case it was an attitude that was part of his being. *Swartho yasya pararthah,* says one of the *Subhashitas*. It implies that in the case of great ones, concern for others itself becomes so absorbing that it almost appears to partake of the quality of self-interest.

During these long years, he never made me feel that I was a mere employee. Indeed, not even once did he give me an "Order". Nay, he would so discuss the many problems concerning the work of the Bhavan that made me feel that we were equal partners in a mighty adventure, in a great cause. Such was his inimitable way, such was his superb, delicate human touch. Although I was privileged to enjoy this inspiring warmth always and in ample measure, let me hasten to add that Munshiji's kindness and affection were not restricted to any one. He looked upon all the members of the staff as members of his family—the concept of *vasudhaiva kutumbakam* in action. He evinced personal interest in the welfare of each and every worker in the Bhavan.

Indeed, to me he was more than a father. I had the good fortune of receiving at his hands all the fatherly affection, warmth and guidance which I was denied, having lost my father in my infancy. Kulapatiji's consideration and love for me are simply indescribable. Likewise, I owe deep gratitude to Mummy and the other members of his family and the Bhavan, all of whom have treated me with uniform kindness, sympathy and understanding.

VI

Munshiji was truly greater than his deeds and truer than his surroundings. It was given to him to see his *Bhagirata Prayatna* succeeding, in good measure, during his own life-time. I refer to the founding, rearing and blossoming of the Bharatiya Vidya Bhavan as a movement pledged to resuscitate the majesty of the Moral Law.

Smt. Lilavati Munshi—our dear Mummy—his *sahadharmacharini*, his sons, daughters and other members of his family, have been flooded with thousands of condolence messages. So have I been. I take the liberty of reproducing the facsimile of one of them. Reason: It is the briefest, the most appropriate and the most purposeful—and from one of the Bhavan's best friends, guides and philosophers; one of the greatest of living men. It is a clarion call to each and every member of the Bhavan's family (see page 24).

Thanks to the far-seeing vision and tireless labours of Kulapatiji, the Bhavan is fast transcending national proportions. It is growing into an international institution—India's spiritual and cultural embassy among the polity of nations.

The greatest tribute that we of the Bhavan's family—members, staff, students, readers and sympathisers—can pay to this peerless patriarch, this Restorer of Faith, this Apostle of Renaissance and Integration, is to do our very best to restore an awareness of the ideals of *Bharatiya Sanskriti* in our individual and collective life and carry forward the Bhavan's work with dedication—"as if receiving his continuing inspiration and blessings".

Our Kulapatiji was never tired of affirming that the Bhavan's work is God's work and that this work of God was being carried out by the Lord Himself through the agency of those who felt the upsurge of the Divine Will in them.

C. RAJAGOPALACHARI

NAOROJI R
CHETPU
MADRAS-

9th February 71

My dear Ramakrishnan

Be brave, all of you, who were so devoted to the departed soul's work and carry on as if receiving his continuing inspiration and blessings.

Yours sincerely,

C Rajagopalachari

Sri S. Ramakrishnan
Executive Secretary
Bharatiya Vidya Bhavan
Bombay - 7

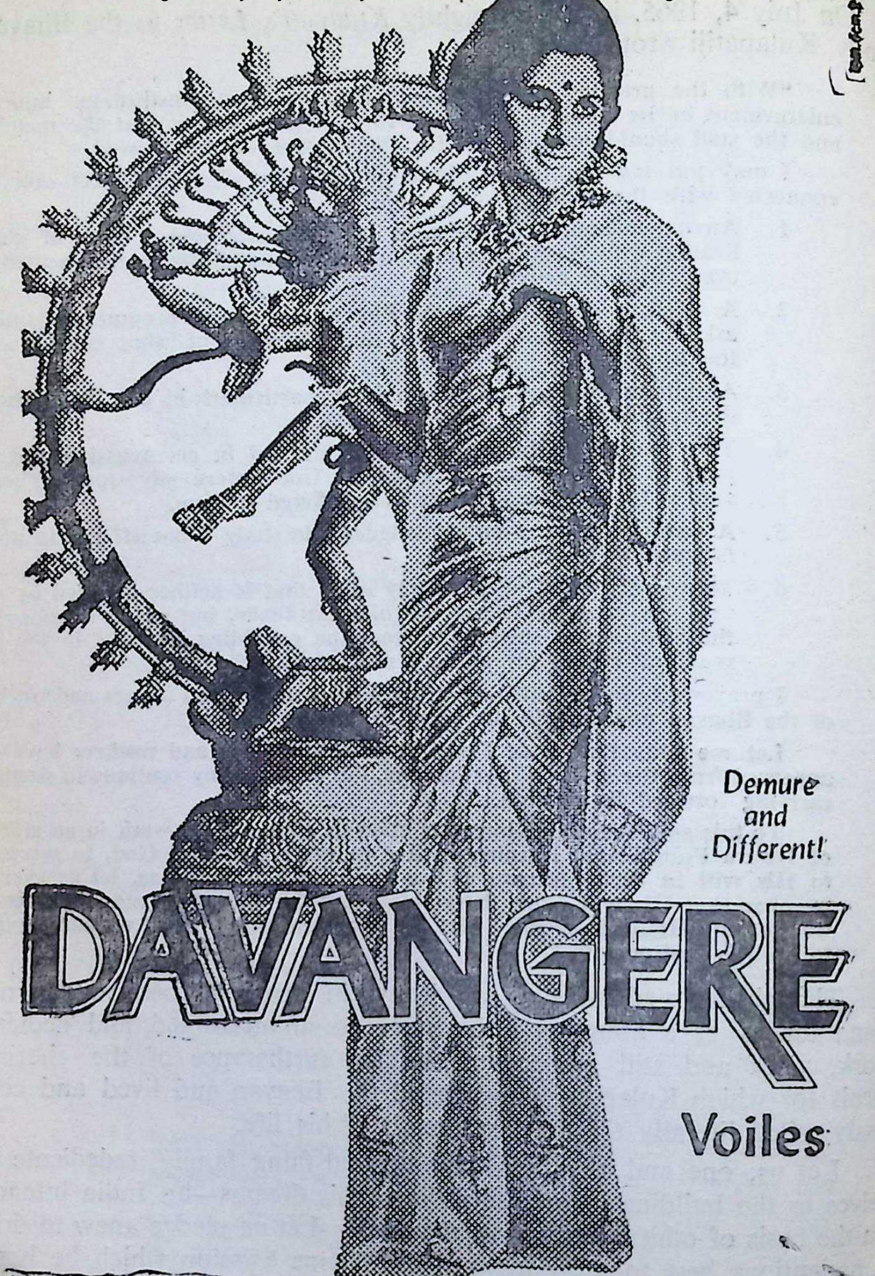
On July 4, 1965, in his fortnightly *Kulapati's Letter* to the Bhavan's family, Kulapatiji wrote as follows:—

> "With the growing number of kendras, teaching institutions and the enlargement of its administrative activities, it is necessary that the members and the staff should have regard for the mission of the Bhavan.
>
> I may put together the fundamental attitudes which I expect everyone connected with the Bhavan to develop:
>
> 1. An understanding of the aims of the Bhavan and a sense of identification with them, expressed in continuous efforts to realise them in every field of activity.
> 2. A spirit of dedication to the Bhavan which will prompt everyone to ask not 'what can I get from the Bhavan?' but 'what can I do for the Bhavan?'
> 3. A faith in the culture of our land, particularly in the Epics and in the teachings of the Bhagavad Gita.
> 4. The habit of daily prayer, in private and in congregation and the practice of invoking the grace of God before any work is begun and so to do it that it is fit to be offered to Him.
> 5. A passion for the Sanskrit language, to study it oneself and to popularize it among others.
> 6. The development of a healthy mind that is neither petrified by custom nor capering at the call of every fancy, but which is rooted in the past, draws sustenance from the ennobling elements in the present and strives for a more rediant future.
>
> I prayerfully hope that these attitudes will activate all friends and workers of the Bhavan now and in the years to come.
>
> Let me pray that after I and its present friends and workers have disappeared from the scene of our labours, the Bhavan may continue in strength, carrying forward its mission.
>
> To this end, the obligation rests upon us all to do our work in an attitude of Iswara Pranidhana, learning to live in the presence of God, to surrender to His will in such measure as we can. And in doing so, let us ever remember that His will alone determines both the adventure and the outcome; we are only His instruments. But the important thing is that we must deserve to be His instruments."

Though charged with a sad irony, in prospect these words must stand for us as a Standing Exhortation to uninterrupted and dedicated work, work and still more work, in the furtherance of the cherished ideals for which Kulapatiji consecrated the Bhavan and lived and ceaselessly toiled literally till the last breath of his life.

Let us, one and all of the Bhavans far-flung family, rededicate ourselves to the building up of the India of his dreams—an India integrated on the basis of ethical and spiritual values. Let us pledge anew to do our conscientious best to carry forward the Divine Mission which he has left us as his legacy.

□ □ □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and
Different!
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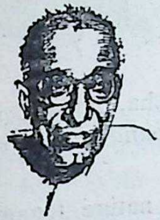
MUNSHI the many-splendoured genius of modern times

R. A. KASHYAP

In 1951, Sri C. Rajagopalachari sent the following Benediction to Munshiji:

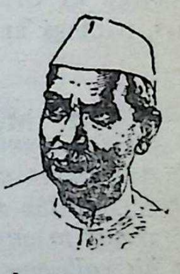


> Who does not know the marvellous Engine that works in the body called Munshi? It is an unrivalled internal combustion Engine indeed and it has the knack of creating and gathering round it other equally active engines by the sheer force of resonance. May the fame of Munshi grow and may his colleagues never tire of his energy and respond to it with equal energy!

1. Munshi's Versatility

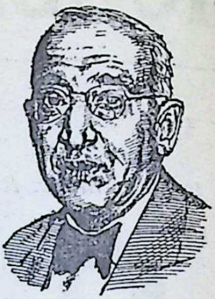
A little stripling of a boy of eleven who stood dreaming in his native Broach must have been dreaming of a myriad things. But he had the requisite will and resolution to see that these dreams were not just some ebullitions of mind that escaped into the cave of oblivion but became realities to exert their force and influence on the coming generations of men and women in India. That he must have dreamed of many things is evident from his own accounts; but that these dreams did get translated into life is something that we are ourselves witness to. Speaking of Munshi, Dr. Rajendra Prasad, *Free India's first President who was intimately associated with the monumental work of the founding of the Bharatiya Vidya Bhavan, said:*

> If I were to give my evaluation of Sri Munshi's work personally I would say that I bow to him for his versatility. But he is more. He is a live wire and whatever he touches or undertakes he puts new life into it and makes it a living institution. Whether it be as a publicist and public worker or as an educationist and organizer and runner of educational institutions or as a social reformer or as a worker in the social field, everywhere we can see not only the imprint of his personality and versatility of his genius but also the sign of the live wire that he is, giving life to everything that he touches.

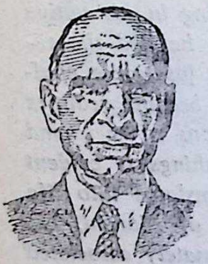


Not only Dr. Rajendra Prasad but others, too, eminent lawyers, statesmen, literary writers, social workers and many many more who knew Munshi have again and again attested to this versatility of Munshi. Let us listen to what Sir H. P. Mody, *Former Governor of Uttar Pradesh, said of Munshi's versatility:*

The predominant characteristic of Munshi is his versatility and range of interests. He has been a fighter for freedom, one of the framers of the Constitution which followed in its wake, a Minister at the Centre as well as in our State, a novelist and dramatist, and the creator of an institution which ranks amongst the most important educational and cultural influences in the country. The amount of work which he has put into all these fields of endeavour has been amazing. It has been rendered possible, apart from his intellectual attainments, by his abstemious and regular habits. He lived according to a schedule, and this it is that has enabled him to achieve what many men of a more robust constitution have found it difficult to do.



One more testimony to this quality by Sri P. B. Vaccha, *Bar-at-Law, Bombay, places the versatility in its more objective background and refers to the Protean quality of Munshi's mind:*

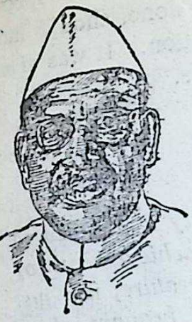


Munshi's ambitions and energies were too boundless, his nature too restless and his mind too versatile to be content with one role. His talents and temperament impelled him successively and even simultaneously to become several things and never anything for long. He has undoubtedly been the most versatile member of the Bombay Bar during the last fifty years with multifarious, many-sided activities and achievements to his credit. His output in various fields of thought and action has been amazing. If not exactly like Dryden's Achitophel, who "was in the course of one revolving moon, soldier, statesman, fiddler and buffoon", Munshi too has been so many things at different times and even at the same time, that he has drawn the wonder and admiration of all those who have watched his Protean career. With advancing years, he has become more sober, sedate and mellow in his outlook. He has seldom subscribed to the fads and fantastic flourishes of nationalist fanatics. He is a happy blend of Oriental and Western cultures, embracing and expressing in his speeches, writings and political poses, what is good in both.

2. Munshi—the head of a happy and blessed family

A versatile genius, bubbling with enthusiasm and bursting with vigour to carry out the set tasks might be too often involved in himself and in his endeavours to attend to the less glamorous aspects of a human familial life. But his colleague and friend Sri Sri Prakasa, *Former Union Minister and Governor of Assam, Madras and Maharashtra, draws our attention to the happy domestic life of Munshi.*

There is another feature of Munshi's life that must be mentioned. Not many public persons in this sad world of conflict, can claim to have happy personal and domestic lives. Munshi is pre-eminently successful as a family man. In his wife, Lilavatiji, he has a most constant and wonderful comrade. The two are really inseparable whether at home or outside. They seem always to be of one mind, and work together in every sphere that either likes to touch. Sons and daughters, sons-in-law and daughters-in-law are always around them, and they appear bound, each to each, by deep and indissoluble ties of mutual affection and sympathy. It is difficult for a public man, busy with endless calls from all sides, to have such a happy well-knit home. Then when the public man concerned is also a scholar and a very busy professional lawyer, he is hard put to find time for his family in the midst of his endless pre-occupations. Munshi must be a man of super-human tact and energy to be able to make twenty-four hours that are all that are given to him, as to anyone else, yield such rich results. He is indeed worthy of emulation, and we should be grateful.



3. In tune with Nature

Like Wordsworth's creations moulded by and having their being in nature, Munshi's life blossomed. Munshi's heart responded with the tender love of a Shakuntala towards all nature's creations: he knew man's life here depended on a balance being struck between his life and the life around him in nature. Sri Prakasa again speaks of the brain-wave of Munshi which familiarised India with the term Vanamahotsava. *Critics did scoff at this idea without realising the extent of its significance. It was only a careful study of books like Fairfield Osborne's* Our Plundered Planet *and William Vogt's* Road to Survival *and the more recent work,* The Doomsday Book *that will make us realise what penalties man has already begun to pay and will be expected to pay for his gross neglect of these things and for the foolish acts by which he has disturbed the delicate balance that exists in nature. In the words of* Sri Sri Prakasa:

> It was Munshi's brain-wave that brought the Vana Mahotsava festival into existence. He saw with his clear penetrating vision how the reckless destruction of our forests was disturbing the incidence of rainfall in the country, turning fertile fields into arid deserts, and reducing the supply of necessary food for the people. Under his inspiration, the movement has caught on. Millions of new trees have been planted, while the conscience of the people has been roused to the sense of their duty in behalf of our valuable flora, and our great and natural friends, the trees of our woodlands which as the Lord Buddha has said, 'ask for nothing from man, sustain themselves by the air and rain and earth that nature gives them.

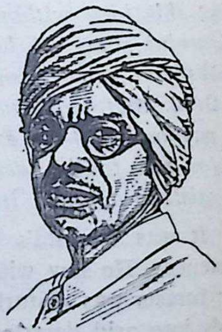
They are tolerant and forgiving, affording shelter even to the cruel person that cuts them down.' It is indeed a pity that a people like us whose civilization was born in the forest, and not in the city as every other civilization has done, should have been so careless about nature's bounty to us in our vegetable creation. It was given to Munshi to show us our duty in this behalf, if that is possible.

4. The finer frenzy of Munshi's utterances

A heart that throbs with that delicately exquisite sensibility is destined to be a storehouse of endless aesthetic creations. The other achievements of Munshi are great but primarily he is a great figure in Literature, not just Gujarati literature into which he entered and plunged and brought about great and momentous changes but also English literature for his significant contributions in what we may now with pride term Indian Writing in English. Elsewhere the reader will find a list of the works of Munshi and from that he will be able to find out for himself the prodigious output of this great mind and we may not be saying something irrelevant here if we add that this prodigious output was done not by one who had dedicated himself to the Muse alone but was serving the other Gods too.

Here is what Vishnu Prasad Trivedi, *President, Gujarat Sahitya Parishad, said of this outstanding Gujarati litterateur. We reproduce what Sri Trivedi says in full as it gires the reader a fuller account of Munshi's place in Gujarati literature.*

Two outstanding writers of Gujarat in the twenties of this century are Mahatma Gandhi and Munshi. Indeed, Gujarati literature of today would have been less vital and varied without them. Both of them exerted a powerful influence on contemporary writing. Their literary work like their other activities had a dynamism of its own. Gandhiji's influence was essentially moral and it created and encouraged a prose which was simple, chaste, persuasive and restrained. The influence of Munshi was primarily aesthetic. His prose is vigorous and consciously personal. Gandhi's prose is distinctive and individual in its utter simplicity, sincerity and deliberate social aim. Prose in the hands of both attained an ease and freedom almost unknown before their time. Good literature meant for joy and edification as well as for purposive activity became now available to the man of ordinary understanding and culture.



As a boy of lively imagination and strong sensibility Munshi read many English novels; and in College days he felt the spell of Shri Aurobindo. He has retained that spell. While he derives his sense for the romantic, the dramatic, the heroic and ludicrous and a sense of unified construction from the West, his nationalism, his philosophy of active life and his urge for spiritual integration bear the stamp of Sri Aurobindo. Naturally the texture of Munshi's personality as revealed in his novels, plays, autobiography, essays, biographical sketches travelogues, letters and criticism is complex. These show a rapid movement, quick creation of character, spectacle and drama, and incisive thought and rippling wit. Even malicious fun is not anathema to him.

Munshi came to write in Gujarati almost by chance when he was just toiling as an advocate and the vision of a prosperous life seemed distant. But he found an adequate and supple instrument for self-expression and self-realisation and it may be said that though the advocate is peering through all his work, he has realised himself more in his literary and cultural creations than in his activities as a politician or a pleader.

Munshi has a genius for the romantic and the comic. He has of course written stories, novels, and plays with a very serious aim and intent. In the plays with the *puranic* or historical theme he comes quite near true tragedy, but his forte is in romance and comic treatment. He is equally at home in tragic themes. There is a tragic compulsion in *Tarpana* which does not however attain the full stature of a tragedy, and a pathetic irony in *Dhruvaswamini Devi*. *Dhruvaswamini Devi* is a dark comedy. But *Kakani Sashi* is a perfect comedy. Munshi has made a very revealing remark: "A jolly good laugh or even malicious fun, made at the expense of a venerable thing, is too precious a thing in life to be missed even in literature." This is both his strength and weakness. The temptation to caricature is irresistible to such an author. You cannot always understand life through laughter. Perhaps tears of sympathy are a better guide. Munshi's sympathy, when he deals with contemporary life, is arrested. His novels on these themes tend to become novels of manners rather than of inner currents of life. Naturally, his genius finds free play in historical novels. In fact, he is the creator of the Gujarati historical novel. In *Gujarat-no-Nath, Prithvi Vallabh, Jay Somnath* and *Rajadhiraj* his imagination has enough scope for adventure, heroism and romantic passion. And he is most successful here. He sets his beautiful and lovelorn heroines like Minal, Manjari, Mrinal and Chaula and his valiant heroes like Munjal, Kak, Jayasimha, Munja and Bhimadeva in the colourful perspective of historical past. Modern sentiment and aspiration appear in contexts and criteria removed from the present. Interest in his story never flags. Its burden is carried forward by vivid characters, sharply relieved against one another and brought out in adroit conversation. Indeed, dialogue is the most arresting element in Munshi's novels. Perhaps it is fitter for drama; but it serves its purpose well in carrying dramatic tensions and situations to a climax. In his historical novels again he chooses events of momentous consequence for his concentrated attention, and that makes for more impressive formal beauty. This cannot be said of his social novels, not even of *Tapasvini*, though here in this latest novel the theme is a moral crisis in the tense atmosphere of political agitation and commotion.

Generally, the central personal issue in Munshi's novels does not go beyond the struggle for supremacy between a man of exceptional sagacity, learning, steadfastness or valour and a masterful woman of exquisite charm and accomplishments.

Owing to this preoccupation, large areas of man's joy and suffering, his endeavour and aspiration—though quite within his reach—entirely escape him. He does not plumb the deepest recesses of commonalty. While his early historical romances—*Patan-ni Prabhuta, Gujarat-no-Nath, Rajadhiraj*—are aesthetically the most attractive of his novels, they lack the mature wisdom of his later criticism and letters. The artist of the novels has grown into a Kulapati and a Statesman.

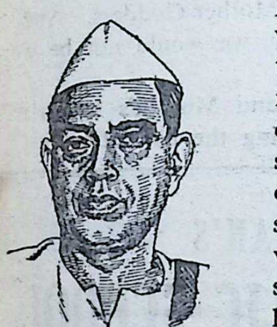
As a novelist Munshi has shown the right way to his successors. If the novel is to be an interesting story, the author should not pack it with his learning, wisdom or criticism except when it is absolutely necessary for understanding character and catastrophe. The movement of action must be ceaseless and the dialogue must be dramatic. He should free himself from prudery and moral inhibitions if he would understand life and be true to it in art. A style fit for a treatise is not equal to the task of a story-teller or playwright. His idiom may be polite and elegant, but it must be simple and direct. Language and style are the most immediate means of creating verisimilitude.

Munshi threw off his short stories and some plays almost as a pastime. But in both forms they are the beginnings of the modern short story and the modern short play. In these generes he showed the way to Batubhai, Dhansukhlal, Yashwant Pandya, Chandravadan Mehta and others. A short story must be a pointed story and must concentrate on a single event, inner or outer. The indispensable requisite of a short play is its stageability with restricted proportions and it may not require the elaborate paraphernalia of a theatre.

Munshi's personal charm and friendliness attracted a large group of friends, old and young, men like Narasinharao Divatia, Chandrashanker Pandya, Vibhaker, Vijayrai Vaidya, Batubhai Umarvadia, Jyotindra Dave and others. He founded his '*Sahitya Samsad*' and started *Gujarat,* a monthly magazine. Through these, and later, as a builder of Gujarati Sahitya Parishad, he encouraged Gujarati creative writing, criticism and scholarship. He set the tone of romantic and creative criticism; and Vijayarai and Vishwanath became the outstanding critics of the new school. Munshi's own philosophical criticism is meagre but his essays on Narasinha, Premananda, and Narmad showed what imaginative criticism could do. His history of Gujarati literature in English—*Gujarat and its Literature*—has remained a standard work of its kind. The compass of survey and scholarship, the enthusiasm and insight, and a severe attachment to pure literary values have made it a classic in its genre. Its verve and unfailing readability have helped to establish the claim of Gujarati literature as a vital and significant contribution to Indian Literature as a whole. As a voluminous writer of varied gifts Munshi has raised the stature of Gujarati literature, infused new life into it and consolidated a particular phase of modern **Indian Culture.**

5. The Modern Interpreter of India's Ancient Epic Traditions

What gave life to the writings of Munshi was the re-interpretation of the ideals of the past in conformity with the needs of the present. The problem of every literary writer in the present age has been to give a new meaning and significance and a new shape to the great heroes of the past so that they may be inspiring examples for man in his modern predicament. Sri Ramdhari Dinkar is himself a poet and writer of such a bent of mind. His Kurukshetra, his Urvasi and other pieces in Hindi clearly indicate how the modern writer faced with challenging questions while drawing materials from the ancients has to re-interpret them and rewrite the material giving them the shapes that his fancy dictates. This is a delicate task and it has often evoked the anger of many traditionalists. Here is what Sri Ramdhari Sinha Dinkar, *leading Hindi Poet and writer, said of the great creation of Munshi, his ancestral hero, Bhagwan Parashurama.*



Parashurama, as Munshiji envisages him in his 'Bhagwan Parashurama' is the most perfect and developed form of manhood. The picture of the sage as presented by tradition is that of a cruel, revengeful man who for the sake of revenge, wiped off the Kshatriyas from the earth twenty-one times. The Parashurama of Munshi's imagining is not as senseless and cruel as this. He killed only those Kshatriya Kings who killed and enslaved sages and forest dwellers. He brandished his battle axe only to establish the rule of dharma firmly in a barbarian society and prior to taking up arms against them, he had warned them that man-hunting and human sacrifice were sins against humanity. Explaining his "purpose of war", he said to the Yadavas: "By tradition you and the Sharyatas have been stealing each other's womenfolk and cattle and fighting battles on that account. My war is not like this. I am not interested in these petty battles for petty causes. I am waging this war for the establishment of dharma. We cannot be defeated in this and live."

Until recently, such an utterance would have been described as fascistic. But now we know that things are not so simple. Even those who look upon Buddha, Ashoka and Gandhi as their ideals, cannot hope to live unless the spirit of Parashurama is once more invoked. The Parashuramas of any age are not mere accidents; they are born as an answer to the sins of the Sahasrarjunas.

According to tradition, Parashurama was a celibate, but in his novel, Munshi has him married to Lomaharshini. The emotional situation, under the stress of which Parashurama took the momentous decision to marry, was full of psychological undercurrents. Loma was his childhood companion. Parashurama had never imagined that she would become his wife. Kalvini, the wife of the sage Ku[illegible]shi, invited him to her home and in the utter seclusion of the place, she tried to seduce him. Enraged, he struck her with a whip and went away. Later, he felt the need of a spouse and married Loma. This was the rishidharma for the Vedic age. The sages knew that the suppression of passion was almost an unattainable discipline and that by itself it did not encourage the progress of humanity appreciably. Hence they looked upon debauchery, and not conjugal life, as sin.

In the story of Parashurama the ideal man of the Vedic age comes alive. The sages were heroic, intensely religious and yet human. Parashurama advised a mistress of Sahasrarjuna to demand of him sanctification of their relationship by the rites of marriage. He thus kindled the flame of self-respect in her. The same Parashurama was caught in a thrilling situation for the sake of the stigma his mother was made to suffer. His father, Jamadagni, looked upon his wife as a fallen woman and sinner and wanted her to be killed. Though Parashurama held his mother sacred, when he was ordered by his father to kill her, he was ready to obey. Jamadagni realized his mistake and in his agony cried out, "Renuka, O Renuka, I killed you, but your son gave you life. Ram, my son, throw away that axe. My vow, I take back."

I believe that the popular tradition about Parashurama is wrong and that Munshi's interpretation of his character is right. If Renuka were a sinner, we would not be worshipping her in our temples as the Mother-Goddess. And if Parashurama had been so cruel as to murder his mother, we would not be worshipping him too as a great sage.

India now is standing at the crossroads of history, and Munshi's novels will always be a source of inspiration and strength in choosing the correct path.

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6. Munshi's Forensic Skill—His Contribution to Hindu Law

A delicate sensibility, a deep and creative understanding of the masterpieces of the past and an enthusiasm to convey the new meaning and significance he had discovered in these so that they may be made meaningfully applicable to modern life needed one more complementary quality—a dialectic skill to establish one's position and hold it against critics. The legal profession to which he qualified himself creditably and served with a devotion next perhaps to Literature provided him with many opportunities to keep this faculty burnished always. Going through the strange accidents of cases he came across, cases that needed a study of Manu, Yajnavalkya and Mithakshara and other Dharma Shastra writers, one again wonders at the strange dispensations of the Lord in forming a leader for the task that was lying in wait for him. One of the co-devils, Sri M. C. Setalvad, *former Attorney-General of India, spoke of Munshi as follows:*

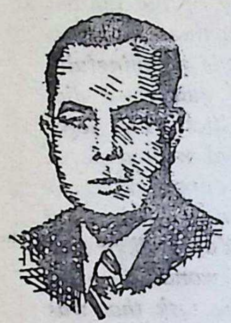
We were co-devils in the chambers of Bhulabhai Desai; thus we had many contacts. Later when I came into larger volume of work we were in a sense competitors at the bar. Not infrequently we appeared against each other in important matters and perhaps equally frequently together on the same side also.

Perhaps the most notable characteristics of Munshi as a lawyer have been the great subtlety and agility of his mind. He invariably perceived a point with such rapidity that by the time a Judge could put it against him he was fully prepared to meet it and all its implications. On many an occasion his subtlety of intellect was indeed a disadvantage; for, not infrequently, it prevented him from having a true perspective of the broad aspects of a matter and led him analytically into the numerous branches of the propositions that he was formulating for the acceptance of the court.

The law, as has been so often said, is a jealous mistress. Munshiji had other objects dearer to his heart than his profession. This fact necessarily affected in a measure his achievement at the bar. He had often to rely on material prepared by one or more of the juniors who assisted him in the case. Yet his piercing intellect and quick mind enabled him in a large measure to integrate what had been put before him and present it in a powerfully convincing manner to the court. His work at law, so outstanding and distinguished, would perhaps have been far greater and more remarkable if his prime loyalty had been to the profession. But perhaps the more satisfying fields of ambitious public service have claimed him in an ever-increasing measure during the later years.

Again here is yet another tribute to Munshi by Justice Sri J. M. Shelat. *Two cases here quoted in some detail make interesting reading and throw light on the forensic skill of Munshi and his pre-occupations with Hindu Law.*

Law has been been in the veins of the Munshis. Munshi's great grandfather Karsondas Munshi was a distinguished lawyer who for some time was Government Pleader of the *Sadar* Court at Surat and later the *Sadar Amin of Thana*. His grandfather Narbheram was also a lawyer. Though Munshi's father Maneklal digressed from the hereditary path and served in the revenue department, there were at the time not less than five or six lawyers in Munshi's family. He made good his deviation by furnishing his son to the profession.



It was not until July 1933 that the young man got his first responsible brief and appeared before Chief Justice Scott in an appeal from the Thana Court. When Munshi arrived in the Court he found to his great concern that he was being opposed by no less a person than the Advocate-General, Sir Thomas Strangman. Strangman used then to be the terror of the Junior Bar, sometimes to the Bench as well, and was inclined like many a counsel to interfere when the other side was arguing. Conducting a first case is always a nervous affair and like every other junior going through that ordeal, Munshi fumbled and mis-stated a fact or two. Up stood Strangman and with a sneer in his voice corrected him. In spite of the nervousness and diffidence, the ordeal had been gone through fairly well and the Chief Justice had shown a sympathetic response. A few days later, Jamshedji Kanga (later Sir Jamshedji) and the doyen of the Bombay Bar strolled into the library and greeted the young lawyer. "Are you Munshi?" "Yes", said the thrilled advocate. "You conducted a case before Scott a few days ago?" "Yes". "He has formed a good opinion about you. He remembered you when he was making appointments of Law professors, but you are so much of Junior". Though nothing concrete occurred, it was thrilling to the fresher to be remembered and mentioned by the august Chief Justice.

* * *

Bai Gulab was a daughter by a Vaishya father and a Shudra mother. When she came of age the father ceased to care for her and a Bhatia lady took her under her wing and got her married to a Vaishya watch-repairer. A week or so after the marriage Gulab left her husband, who then filed a suit claiming conjugal rights. The case came up for hearing before Justice Kajiji. Bhulabhai appeared for the husband against Munshi. The principal contention on behalf of the wife was that she was the daughter of Shudra woman by a Vaishya, and, therefore, a Shudra and that her marriage with the Vaishya being *Anuloma* was prohibited by Hindu law. The contention, however, did not meet favour with the Judge who held the marriage valid. It would appear that the Judge was somewhat put off by the wife having rejected his suggestion to settle the matter. At 2.30 that afternoon, still perturbed by that refusal the Judge ordered that Gulab should forthwith go to her husband. Munshi had anticipated this and had actually drawn up the grounds of appeal. He asked for time to appeal and in the meantime prayed for stay of the order. The judge would have none of it but ultimately he was persuaded to give one hour in which to get the stay order from the Appeal Court.

Rushing to the chamber of Chief Justice McLeod, he narrated the facts and asked for indulgence to produce a manuscript memo of appeal as there was no time to have the grounds of appeal typed. The Chief Justice understood the situation and allowed Munshi to apply in the open court at 3.30 P.M. Strangman came to oppose the application for stay but the Chief Justice was inclined to grant the stay order as the case was one where the very marriage was disputed. The appeal came on for hearing before McLeod C. J. and Sir Lallubhai. Munshi was opposed by Jinnah. Sir Lallubhai at once got interested in the point raised on behalf of the wife. For two days, the Judge and the counsel were absorbed in the mysteries of *Mitakshara, Mayukha* and the *Dharmashastras*. The Division Bench ultimately held that the *anuloma* marriage was not one prohibited by Hindu law and that decision has still remained undisturbed as a leading landmark in the development of Hindu law.

* * *

Pushpa was the daughter of a rich merchant in Bombay. At a very tender age she was attracted to a boy of her own caste who was alleged to have induced her to leave her house and the custody of her parents. They had gone through some kind of marriage in a chawl at Parel in Bombay and immediately left for Poona. Her running away had given a great shock and distress to her orthodox parents and they made a search for the girl and through the assistance of some friends persuaded her to return to the house. Realising the distress caused to her parents by her somewhat impulsive action, she declined to return to the young man. An arrangement was arrived at under which the young man was given an opportunity to see the girl and it was agreed that if he succeeded in winning her back the parents would consent to her being properly married to him. Though the young man failed to win her, he filed a suit in the High Court of Bombay for a declaration that there was a valid and binding marriage between him and the girl.

Munshi was instructed to appear on behalf of the girl. In the initial stages there prevailed a feeling that rich and orthodox parents were breaking up the romance of the two young lovers. Munshi had made a condition before accepting the brief that he would appear only if the girl, independently of any parental influence, convinced him that she wanted to resist the alleged marriage. This she did.

The main question was whether the parties had gone through the marriage ceremony which the Hindu law prescribed. Munshi had prepared himself with all the texts prescribing the details of all the necessary ceremonies. He got a chance when the sealed bundles containing the photographs of the marriage ceremony were opened. He detached in the photographs what had escaped the attention of every one concerned in the case.

He cross-examined the plaintiff at some length on all aspects of the case except the marriage ceremony itself. Even the judge asked Munshi as to why he did not at once come to the ceremony part of the case. But there was a calculated strategy in what Munshi was doing. After two days' cross-examination he looked at the clock; 40 minutes still remained before the recess when he let himself go. He did not want his opponent to have any opportunity of re-examining after the recess. Commencing this part of the cross-examination he led the plaintiff to depose that all the necessary ceremonies had been performed. The plaintiff had prepared himself well and described in some detail the ceremonies supposed to have been performed. Counsel encouraged him to give all the details of the rituals, and the plaintiff who was ready with such details was chuckling at the gaps in the examination-in-chief being filled in by the opposing counsel. The young man had given complete details of the ceremony as the *shastras* prescribed. Then followed the crucial questions:

Q.: "I take it that the sacred fire was on the *chori* (little mud platform). I take it that it was burning in front of you and the defendant."

A.: "Yes".

Q.: "I take it that the size was the usual one, about five inches by five inches?"

A.: "Yes".

Q.: "The fire I take it was burning all throughout the ceremony?"

A.: "Yes".

Q.: "Are you sure that the fire was burning throughout the ceremony?"

A.: "Certainly, yes".

Munshi looked at the clock. Half an hour was still to go for the recess. He took up a photograph of the marriage ceremony and presented it to the plaintiff.

Q.: "Will you show to the Court in this photograph where the fire is and where the Varuna (brass lota with coconut) is placed?"

The plaintiff looked at the photograph, saw the blunder he had committed and was immediately taken aback. The photograph only showed a glass tumbler in front of the wedding pair. There was no brass lota (Varuna) and no mud platform (Chori). Up came the question, "Where is the fire?" The plaintiff was asked to point out from the photograph. He looked like a drowning man willing to clutch at anything available. He spotted in the photograph something white near the sari of the bride and pointed it out as the fire. Counsel got him to mark the spot with a blue pencil. "You are sure it is the fire before which you married?" The answer had to be "Yes". Counsel sat down. There was some re-examination and the plaintiff's evidence came to a close.

After the recess, Munshi brought a microscope and pointed out to the Judge that what was pointed out as the sacred fire in the photograph was nothing but a flower which had dropped down on the sari of the bride.

There was no fire and no valid marriage.

The defence called a photographic expert who deposed to the absence of the fire in the photograph. After the examination of the expert the plaintiff completely collapsed and immediately gave up the case. In sheer frustration, as the Court rose, the plaintiff shouted at Munshi: "You have converted a wife into a sister".

To end this account on Munshi's legal career we may quote the words of Sri S. K. Shastri, Barrister-at-law, who watched as a spectator the way Munshi handled a case:—

Recording his impressions as a spectator to these arguments, Mr. S. K. Shastri, Barrister-at-law, then practising in the Lahore High Court wrote as follows:—

"The events I am recalling occurred about three years ago (1946). Yet they are fresh in my mind. Watching Munshi develop his arguments in Courts, one felt at once that one was confronted with a powerful and fearless personality having a splendid intellect and a profoundly judicial mind... In a firm yet restrained language he would formulate his points rebuking where rebuke was called for and at times conceding with a grace that disarmed all opposition and dissent... He never said anything that was redundant or superfluous."

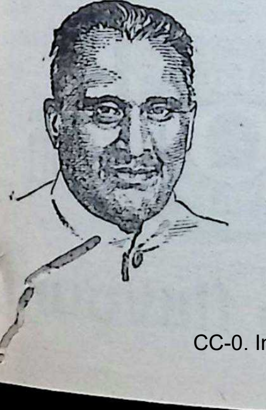
7. The Freedom Fighter

Nobody's life-path has been strewn with roses; more so is the life of a gifted man. Or perhaps it is God's intent that the great man must be dogged at every footstep with obstacles so that he may prove his worth.

Born in a country that was groaning under the shackles of a foreign British rule, every right thinking individual had to espouse the case of the motherland. His reading of the ancient history of India, of the great heroes that laid down their lives and wrought the miracle of a change into new life only made Munshi feel the need for contributing what he was capable of to the cause of freedom. He found like other leaders of India in Gandhiji a great leader and though he did not abjectly surrender himself to any man however great, even Gandhiji himself, he knew the rightness of Gandhi's cause and worked heart and soul for the freedom of India.

Sri S. K. Patil, *Former Minister of Food and Agriculture, Government of India, another freedom fighter speaks of this quality in the following manner:*

Bhatia Bagh, which no longer exists in Bombay today, was the Kurukshetra on which many a battle of Civil Disobedience Movement in 1950 was fought. Both Munshi and myself along with Ganpatishankar Desai were arrested and became His Majesty's guests. We were tried together, jailed together and had to live together in various jails. It was during prison life that I had any number of opportunities of having a close look into the multipurpose personality of Munshi. He has a wonderful knack of making friends and retaining them. A highly sophisticated intellectual, Munshi could easily mix well with the mass of prisoners who were naturally very simple and unsophisticated. He used to teach prisoners in Jail and his discourses used to be of immense value for the political education of the Congress volunteers.



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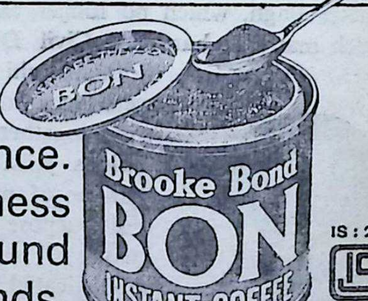
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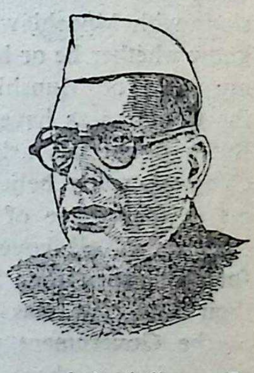
Then it so happened that we became colleagues in the Central Cabinet in 1950 and were there together for two years. He was in charge of Food and Agriculture. The practical view which he took regarding the food situation in India was first ridiculed in the higher circles; but, ultimately the same views were accepted when Shri Kidwai became the Food Minister. It is that policy which is now being pursued. It is now forgotten that it was Munshi who initiated that policy when he was the Food Minister. Then he became the Governor of U.P. and there he came up against the distemper of the student community. The courage with which he faced the situation as Chancellor of many Universities brought forth admiration from many distinguished authorities in those days. In spite of his occupation in various political positions, Munshi maintained his intimate contacts with his literary and cultural activities.

History will record it that Munshi is one of those political leaders, who won freedom for the country, gave it a shape in the form of a Constitution and worked for its maintenance through thick and thin. May he live for many many years more to contribute to the growth of democracy in India and also for development of Indian culture.

8. In Politics

This naturally landed Munshi in Politics and it is very rarely a man who lands himself in this field comes out uncriticised and unscathed. Here is an account of Dr. Hare Krishna Mehtab, *Former Governor of Maharashtra, concerning Munshi's political life.*



K. M. Munshi—we had known him as a lawyer of repute having extensive practice in the Bombay High Court. When he was chosen to be the Home Minister of Bombay in 1938, I had no personal acquaintance with him. When we met on one occasion in a meeting of the Congress Working Committee, he was so smart and quick in understanding and explaining things that all of us were struck by his grasp of the subjects he was dealing with. The firmness with which he handled the law and order situation of Bombay in those days drew admiration form all quarters. Along with this admiration, our curiousity arose with regard to the political inclinations of this great lawyer and administrator. In those days an ideological controversy was raising its head in the Congress Party itself. The two ideologies which appeared to be clashing with each other were described as Gandhism and Socialism. In all my talks with Munshi in those days I was impressed by his frank and practical approach to all problems on their own merits. He was not interested in any academic discussion of different ideologies. Since the Gandhian way was the only practical one, Munshi naturally found himself in that line. He was, therefore, taken to be on the side of Gandhism. Munshi was a firm Home

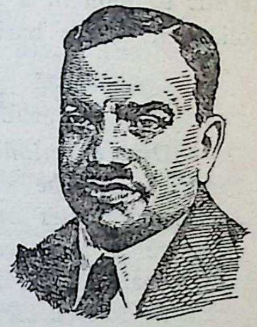
Minister who did not hesitate to use force to maintain law and order. It was clear that he was a practical politician throughout his political career. He used to cut aross the acute controversy between the two groups in the Congress in those days. In this process on many occasions he was subjected to virulent criticism from the side of the Congress Socialist Party. He was supposed to be on the side of the rich although he spurned all the wealth he earned and spent it for public purposes.

Although Munshi courted imprisonment during the days of the non-violent struggle, somehow his critics used to say that he was not prepared for any kind of direct action. From this point of view I have tried to study Munshi and I have come to the conclusion that he used to consider all movements from the most practical point of view. He had not the ambition to go to the first bench in the row of the political leaders. He knew his limitations and he knew his duty also. I do not think any other person in his position has rendered more service to the cause of the struggle for freedom than Munshi. His ability as a lawyer-congressman was amply proved in the Constituent Assembly. The Constitution which we have at present was the outcome of the incessant labour of a few persons of whom Munshi was a distinguished one.

It was my privilege to have been in some way or other associated with the Bharatiya Vidya Bhavan, almost from its very inception. This institution grew as Munshi rose in the political estimation of the people. When he retired from the Governorship he could have settled down to the Bharatiya Vidya Bhavan, but the politician in him did not allow it to be done. As it is well-known he was the Vice-President of the Swatantra Party which has been founded by Shri Rajagopalachari who at one time was the main adviser of Gandhiji. I have had long discussions with Munshi with regard to the change in his political convictions. I do not know whether he or his friends in the Swatantra Party will agree with me or not; but, my study of Munshi is that he still continues to be a believer in the ideals of the Congress as have been conceived and given effect to from the Gandhian days. But a doubt has arisen in his mind as to whether the present leadership of the Congress really believes in parliamentary democracy. Once Munshi remarked to me in the course of conversation that if he could be satisfied that the scope for criticism of all governmental policies and programmes was still there, in some form or other, then he would not mind being voted down and the majority having their way. He was afraid that there was practically no scope for any criticism of the Government policies and plans. No assurance from my side could dispel his doubt and there he is.

9. An Architect of the Constitution

A freedom fighter, a politician and one who had the onerous duty of running a Government in the capacity of a Home Minister naturally was blessed with the crowning glory of a Constitution-maker when India regained her indepe *ence. A student of law and the constitution might be disposed to emphasise too much the acquaintance of Munshi with Law and Constitution but we must not forget that India was giving to herself a New Constitution, one that was a document worthy of its ancient traditions and consistent with modern tendencies. Here his wide knowledge of the past, his deep reverence for the ancient law-writers and his insight into the genius of India made him a most worthy drafter of the constitution. If the late Justice N. H. Bhagawati called him the Architect of the Constitution he was not in the least paying him bloated praise. This extract from him reveals the aspects of Munshi, the Constitution-maker. It would be tedious here to quote many more things that Munshi has done in this work of drafting the constitution but this note on his attitude to the minorities, one of the crucial points of our peculiar "secular" constitution is adequate to indicate his insight into the affairs. Justice* Sri N. H. Bhagawati, *Former Vice-Chancellor of Banaras Hindu University, said:*



Munshi had ever been a true friend of the minorities. As a lawyer and a statesman, he believed in a secular state which to him was not a 'godless' State, but a State in which religious freedom was assured and all respected the religion of everyone. It is this catholicity about him that won him the confidence of the minorities and enabled him to negotiate successfully with all shades of opinion and persuade them to give up their separatist attitude and finally to agree to joint electorates without reservation of seats. It was a great achievement and in all this, though Sardar was the force behind, the negotiating skill was Munshi's. There was powerful opposition from strange and unexpected quarters but neither Sardar nor Munshi relaxed their efforts till the minorities willingly gave up their mental reservations. This laid the ghost of the "Divide and Rule" policy of the British and the Chairman in winding up pleaded that minorities should no longer look to any external authority to assist them. They should depend only on the good sense of their own countrymen. It was a great triumph for the national outlook.

Further there is something revealing too about the official language of the union, as pointed out by Justice Bhagawati.

When it is alleged that Hindi was imposed upon the country, it is forgotten that the movement did not begin with the Hindi-speaking people but with Dr. Shyama Prasad Mukherjee, Shri N. Gopalaswami Ayyangar and Munshi, three representatives of non-Hindi-speaking provinces, who in the interests of consolidation were anxious to set the country in the direction of developing a national medium.

There was, however, considerable divergence of opinion among the members of the Constituent Assembly about the official language of the Union. Even though in July 1949 an amendment was drafted making Hindi and Devanagari the official language and script of India and English as the additional official language for 10 years and this amendment was supported by about 80 members of the Constituent Assembly, there were 3 groups of opponents; (1) a small group which did not want an official language to be prescribed by the Constitution, (2) a very powerful but small group which wanted Hindustani, and (3) the most formidable group of South Indian against Hindi who wanted English to be the official language for 15 years keeping the question of Hindi in cold storage till then.

Munshi used all his tact and persuasiveness in the solution of this problem and ultimately he and some of his friends were able to evolve a compromise, then known as "Munshi-Ayyangar formula" by which the Constituent Assembly while accepting Hindi as the official language of the Union fixed a period of 15 years for replacing English by Hindi for official purposes of the Union, in terms of Part XVII of the Constitution. The Munshi-Ayyangar formula was a characteristic solution of a most important Indian problem—the need for national consolidation on the basis of linguistic and cultural unity.

10. The Constructive Parliamentarian

Over a period of thirty years Munshi served as Parliamentarian and in this capacity he was constructive. The role is no easy one in this world when ideologies of clashing interests and ill-digested ideologies whose only feature is their verbiage put a parliamentarian to a severe search. But as Acharya J. B. Kripalani, *Former President of Indian National Congress, said he steered clear of such things and judged issues on their merits.*

Sri Munshi did not make pretence to holding to any rigid ideology. He judged various issues on merit before offering support or opposition. If a just and deserving cause was sponsored even by the unjust foreign Government, he supported it. There were occasions when persons not agreeing with his viewpoint dubbed him as a Government Spokesman. Sri Munshi's support to the appointment of the Governor as the Chancellor of the University, an idea sponsored by the Government, made him the object of criticism in the name of democracy. On the other hand his opposition to the Government move to provide communal representations for the University Bodies and carrying with him a great majority of Hindu and Muslim Members for setting up of an enquiry committee on Bombay riots of 1929, against the wishes of the Government, made him an acclaimed advocate of popular causes. Sri Munshi did not believe in opposition for the sake of opposition.

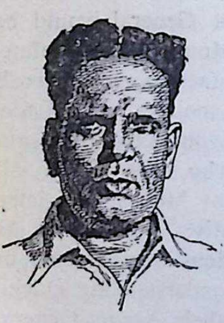
11. Munshi's Role in the Integration of Princely States

Munshi had also a difficult role to play in connection with the tangled Hyderabad Accession problem. One of the greatest problems that the leaders of India were faced with after Independence was the integration of the numerous States scattered all over. Sri V. P. Menon, *Former Secretary of States, Government of India, whose acquaintance with the subject in all its intricacy and depth was great, says of Munshi's role in the following words:*

In his book "The End of An Era", Munshi has given his experience in Hyderabad. I will now give what happened on my side. For a month after the signing of the Standstill Agreement there was almost complete quiet, but then in January 1948, there was an incident to show that the calm was deceptive. A trivial but none-the-less significant dispute arose over the allotment of accommodation in Hyderabad for Munshi. The house already earmarked was not ready, so the States Ministry suggested that Munshi should go into one of the vacant residences for the intervening eleven days. The Nizam at once protested against the proposal. We replied that if Munshi was not given proper and adequate accommodation, neither he nor any other Agent General would be sent to Hyderabad. In the end Mountbatten intefered and the matter was settled, though not entirely to my satisfaction, and Munshi left Delhi on the 5th January 1948 to take up his post. As soon as Munshi took up this new job in Hyderabad he tried to establish contact with both Hindu and Mohammedan leaders and especially with the Congressmen who were out of jail. This led to the complaint from the Laik Ali Government that Munshi was interfering with the administration. I treated the complaint lightly. I told Laik Ali that what was important to remember was that the negotiations were carried on between him and the States Ministry and if we came to an understanding quickly both H.E.H. and the Government of India could withdraw their Agents General. There was strict watch kept on Munshi's activities and, since it was not safe to communicate anything to Munshi from Delhi, there was not much contact between him and the States Ministry. I was told later Laik Ali complained to Mountbatten about Munshi's activities in Hyderabad. Munshi had an interview with Mountbatten on the 6th March 1948. Munshi told Mountbatten that, unless the Razakars were controlled, we must send Indian Police to control them. This shocked Mountbatten. He told me later that at that stage of negotiations Munshi's suggestion of Police Action was absolutely wrong and that, while Mountbatten had a very high opinion of Munshi's ability, he doubted very much whether his temperament and political outlook would suit this particularly delicate position. He again emphasised to me that the handling of the Nizam called for unusual diplomatic patience and communal objectivity. I communicated the gist of my conversation with Mountbatten to Sardar Patel. I also acquainted Sardar with the whispering campaign which was going on in Delhi among some interested people that Munshi should be recalled and another Agent General appointed in his place. Sardar told me that there was no question at all of replacing Munshi in Hyderabad, and asked me to communicate his view to Mountbatten. I conveyed it to him the next day, but in fairness to Mountbatten I must say that he never played with this idea.

12. A champion of English

After Independence, came up the question of the retention of English. The English had left, no doubt, but their language and their culture had its impact on generations of Indians. In their newly-found freedom, people not gifted with a longer sight might think of getting rid of the language of the nation that had enslaved them but the wiser ones knew the importance of English. Of such people Munshi was one of the foremost and his considered views and attitude to the retention of English are summed up by no less an authority on Indian Writing English than Dr. K. R. Sreenivasa Iyengar, *former Vice-Chancellor, Andhra University. Here is what he said*:



As regards his plea for the retention of English in India and giving it a continuing role in our national life, the point that needs to be made is that although Munshi loves Gujarati, venerates Sanskrit, and believes in a future for Hindi as an all-India language he still feels that his admiration for English and his advocacy for its continuance are in no way incompatible with his other loves. For an Indian, his mother tongue, his sacred tongue (Sanskrit) an all-India language like Hindi and this rich international language (English) are the four lamps illuminating his mind, and the lighting up of one no way diminishes the brilliance of the others. A room is all the brighter when, instead of one lamp, four lamps burn together. Munshi realizes the debt of modern India to English and to the culture that we have assimilated through English. He has acknowledged how the Magna Carta has been brought into Indian law in its modern form by British and Indian jurists and legislators, and now forms in integral part of our Constitution. As Munshi has put it:

"The introduction of English in India was no ordinary event. When English came to us, the world entered a new stage. India joined the brotherhood of the English speaking world. It led, as I have said, to a cultural upheaval in India, to a wide vision. The barriers of latitude, colour and race were broken down; the East mingled with the West in the sphere of the mind; a great step was taken towards establishing direct human intercourse, and sweeping away national frontiers...today English is ours, and with its aid we can make ourselves felt more than through any other agency. It would therefore, be criminal to ignore or neglect English in this country."

No ambiguity or circumspection here; this is the voice of a statesman doubled with an educationist and man of culture. And India would be wise to heed him.

13. The Great Builder—The Bharatiya Vidya Bhavan

What life in its stride did not provide for the exercise of many of the other sides of his multi-sided personality, Munshi found expression in the creation par excellence of his. He brought into being a Bhavan, a home where all his cherished ideas could thrive on. The Bharatiya Vidya Bhavan gave him the needed scope for the exercise of every hidden talent in him and brought to the fore his great love for Sanskrit, his involvement with the Culture of the people. In forging such an institution he entered on a perennial task, a task that would endure. The great builder that was in him is spoken of by another intimate associate of his, late Sir H. V. Divatia, *Former Chief Justice of Saurashtra and Vice-Chancellor of Gujarat University.*

Last, we come to the great institution—the Bharatiya Vidya Bhavan which is the crowning achievement of his public life. Ever since he became a Minister in the Bombay Government, Munshi was keen on founding a cultural institution in our country which would embody all that is best in our spiritual heritage and would give people a correct idea not only of our ancient culture but also the ways in which it can be adapted to the needs of the modern age. From his early life, he had great reverence from the Vedas and Upanishads as well as the Puranas which have enriched Hindu life for thousands of years. He has written several dramas having Puranic Characters, and it has always remained his earnest hope that our modern culture should be enriched by a proper understanding of the eternal values enshrined in our ancient classics. He revolved this idea in his mind for a long time. Ultimately with the help of a band of earnest workers, of whom I had the honour to be one from the very start, he started this institution in 1938. It had a modest beginning in a rented house at Andheri. As a first step, with the help of a magnificent donation from a Marwari gentleman, Mungalal Goenka, he established as a constituent part of this Bhavan, a Trust known as ths Mungalal Goenka Sanskrit Trust which, in course of time, became a post-graduate and research institution recognised by the University of Bombay for M.A. and Ph.D. degrees.

Munshi had realised that our Shastris and Acharyas should be proficient in Sanskrit and well-versed in the subjects on which they had to give discourses. Soon after, he added another institution called the Mumbadevi Sanskrit Mahavidyalaya which teaches Sanskrit and the Shastras by traditional methods, but, at the same time, inculcates a spirti of modern scholarship into the students. Both these institutions are constituent branches of the Bharatiya Vidya Bhavan and are

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attracting more and more students not only from Bombay but from outside also. These have done very useful work in imparting a learned outlook to the new generation of our religious priests and preceptors.

From his early years, Munshi had been a crusader for the preservation and popularisation of Sanskrit. An intensely religious soul himself, he had great reverence for the Sanskrit language in which the truths or our great religion have been expressed. His devotion to God and his passion for Sanskrit which go together were responsible, in a large measure, for the two remarkable achievements of his life, the resurrection of Somnath and the organisation of the Samskrita Vishva Parishad. This latter institution which is born out of Munshi's passionate zeal for Sanskrit, has, since its inception, made the people and the Government Sanskrit-conscious and no small part of the renaissance of Sanskrit studies which we see around us now is due to the activities of the Parishad under the inspiration and guidance of Munshi. The Parishad has branches not only in India, but also in foreign lands.

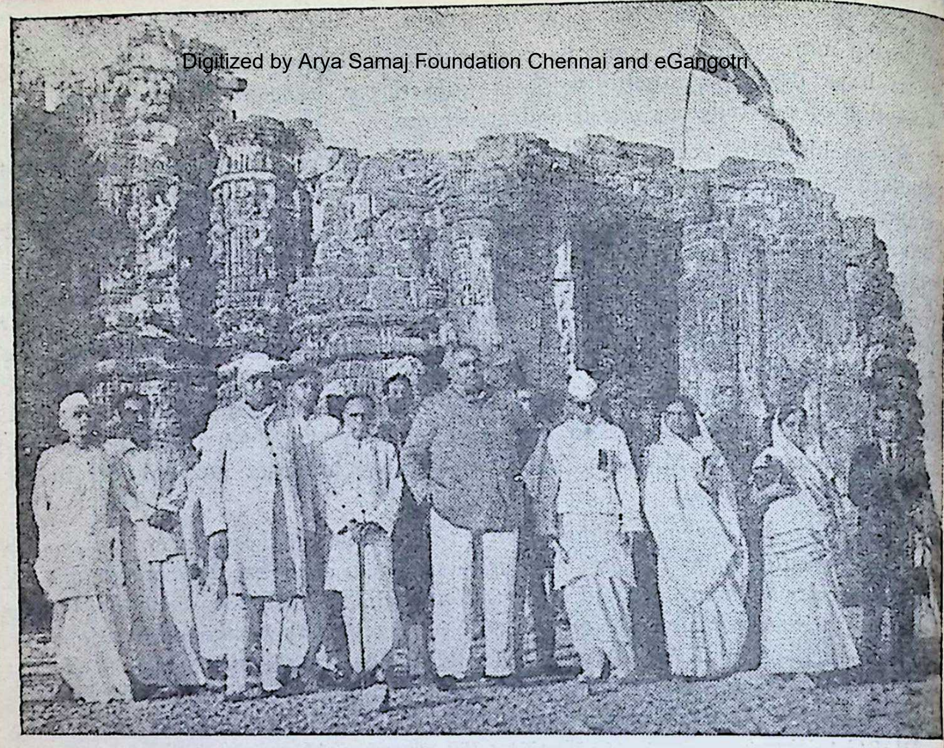
Finally he has left behind him a team of devoted colleagues and co-workers, dedicated to the task who are resolved to carry on the torch he has handed over to them. He had immense faith in the Gita and he knew that the duty of a leader of men was to live a life in accordance with the ideals so that others may follow in his footsteps. He did this and let the others follow. He knew that the good things done would not go the way of oblivion for his own dear text of the Gita assured him—NA HI KALYANKRIT KASHCHIT DURGATIM TATA GACCHATI. Whatever noble and well-intentioned work has been done for the good of the world, that shall never fall on evil days.

14. A final tribute

We shall end this account by quoting the words of Dr. S. Radhakrishnan, *Former President of India, who said of Munshi*:

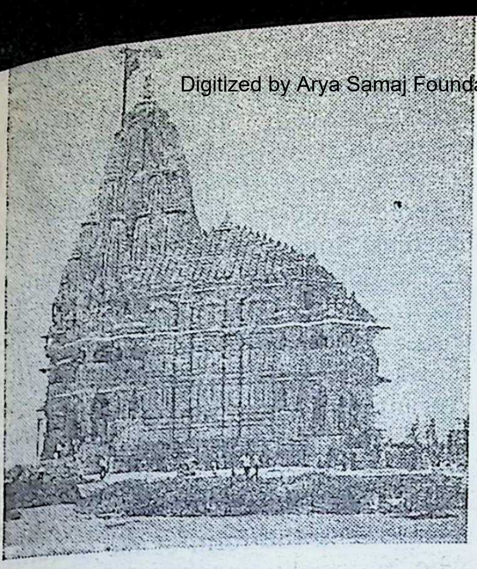
Sri Munshi's contributions to our public life have been manifold. He was a valiant fighter for freedom; he was a Minister in the Bombay State; he was our representative at Hyderabad during difficult times; he was a member of the Central Cabinet; he was Governor of Uttar Pradesh; he is a great lawyer; but, the most important service he has rendered to our country is the establishment of the Bharatiya Vidya Bhavan. It is the greatest monument to his life, and I have no doubt it will make his name remembered in this country for many many decades.

□ □ □



Kulapati Munshiji and Smt. Lilavati Munshi, with Jamsaheb of Nawanagar (centre), at the Somanath shrine, Prabhas, before it was renovated.

Kulapati Munshiji inspecting the ruins of the Somanath shrine.



Jaya Somanatha

Munshi: the Restorer of Faith

ONE of the greatest achievements of Kulapati K. M. Munshi's life was the rebuilding of the pre-historic shrine of the Moon-God at Somanatha, an act of historic justice and redemption of India's honour.

He was, so to say, the prime mover in the project. For decades past, he had dreamed of the restoration, written about it and worked for it incessantly. When history presented the opportunity, he seized it with fervour and strove for its consummation in the teeth of opposition even from high quarters. Faith in the cause was his sheet anchor, public enthusiasm was his support and Sardar Patel was his pillar of strength.

Under Munshi's dynamic leadership, the "Shrine Eternal", as he called Somanatha, which had risen again and again after a series of destructions, emerged like a phoenix from its ashes nearly nine centuries after it had been annihilated by fanatical hordes. He firmly held the view that India's freedom would have no meaning without the resurrection of Somanatha, and Munshi was never known to have abandoned his conviction.

Munshi's greatest work—next only to the Bharatiya Vidya Bhavan—was the reinstallation of Somanatha.

History of the Temple

The shrine is situated in Prabhas Patan (sometimes called Devapattana) on the southern coast of Saurashtra at a holy spot where the mythological river Saraswati flowed into the sea.

The temple is traditionally as old as creation; in the *Mahabharata* there are frequent references to it.

About a score of miles from Prabhas Patan is Bhalakatirtha or Dehotsarga, the most hallowed spot in India where Lord Sri Krishna shuffled off His mortal coils. His body was taken to the confluence of the Hiranya, Saraswati and Kapila at Somanatha where it was ceremonially cremated.

Somanatha is the first of the twelve Jyotirlingas. As the principal shrine of Shiva, it is believed to have been established about 2000 years ago, the beginning of the Christian era, to which period the first temple belongs.

The second temple was evidently built in the middle of the 7th century during the reign of Dharasena IV. It is not clear whether the second temple was replaced on account of the ravages of time or whether it was destroyed by the Arab armies in the first half of the 8th century.

The third temple appears to have been constructed about 800 A.D. and continued to attract devotees from all over the country for two centuries in the first millennium A.D. Prabhas was a great port with Somanatha as its guardian deity.

On 6th January, 1026, Mahmud of Ghazni invaded the fort of Somanatha and two days later captured it, broke the Linga to pieces, looted the temple and burnt it to the ground.

From then onwards Shiva, the Destroyer, became the God of Resistance. In His name, millions laid down their lives in defence of their faith and land till 1665 and thereafter, again in His name, the South under Shivaji and his successors, with "Har Har Mahadeva" on their lips, rose in resistance and regained freedom from the Moghul invaders.

The fourth temple was probably built in the middle of the 11th century and called "Meru Prasada".

The shrine was repaired in the latter half of the 12th century and became the fifth temple, with the addition of a *mandapa* and fort.

The fifth temple was renovated in 1287 and became the sixth temple.

Thanks to the treachery of a Minister who betrayed his faith and country, Alla-ud-din Khilji, invaded Gujarat. The Rajputs' valiant effort to defend the shrine failed and the sixth temple was sacked. The Muslim General shattered the idol to pieces and carried away the fragments to Delhi vowing that he would make *chunam* out of it. This was about 1300 A.D.

Since then, the shrine rose and fell again and again. It was renovated in the first half of the 14th century. Towards the end of the 14th century, it suffered a reverse at the hands of the Tughlak Sultan of Delhi and again in the middle of the 15th century by Mahmud Megda. Thereafter, the shrine continued to enjoy impunity till it was destroyed again in 1706 by Aurangzeb, who ordered his Viceroy in Gujarat to reduce the shrine "beyond the possibility of repairs".

This coincided with the rise of its avengers, in the form of the Marathas who eventually conquered Saurashtra. In 1783, Rani Ahalyabai of Indore, finding the ruins unfit for installing the deity, built a new temple at a little distance away and placed the Linga in a secret underground shrine.

In 1820, the sovereignty of Saurashtra passed into the hands of the Gaekwad of Baroda, who managed the affairs of the Somanatha shrine. A score of years later, the sovereignty was transferred to the British who allowed the Nawab of Junagadh to impose restrictions on the pilgrims, although Baroda had the right to control and manage the temple. The Gaekwad's right was progressively ignored in favour of the Junagadh Nawabs who succeeded, in the teeth of Hindus' protests, in destroying the importance of Prabhas as a place of pilgrimage. The Gaekwads could not, and the British would not, interfere. Attempts on the part of the Hindus from inside or outside the State to take an interest in the temple or in Dehotsarga were met with communal riots and were later prohibited in the interests of communal peace.

A Dreamer's Dream

Since 1910, Munshi had been dreaming of the resurgence of Gujarat and in his first novel in 1915 he found in "Jaya Somanatha" Gujarat's ancient battle-cry. Seventeen years later, he visited Prabhas and Dehotsarga and his heart was filled with veneration mixed with shame. In 1937, he wrote his novel *Jaya Somanatha*. He hardly knew at the time that his dream of the reconstruction of the shrine would, before long, become a reality, thanks to the mighty will of Sardar Patel whom he described as "the Great Restorer of the Shrine".

The Ruler of Junagadh acceded to Pakistan, arousing the ire of his people, 82% of whom were Hindus. They formed the *Arzi Hakumat* or Provisional Government of Free Junagadh, which published a proclamation drafted by Munshi. Several parts of the State fell into the hands of the Hindu leaders and the Nawab fled to Pakistan. His Muslim Dewan offered to hand over the administration of the State to the Indian Union. Munshi was with Sardar when the offer was conveyed to Delhi by telephone. Munshi exclaimed: "So it is Jaya Somanatha", and the Sardar smiled.

On Diwali day, in 1947, Sardar went to the temple, walked down to the sea, picked up water in both his hands and offered *arghya-pradan* to the Deity in gratitude, saying "My ambition is fulfilled". The next day, Sardar, accompanied by Sri N. V. Gadgil, then Minister for Works, Mines and Power, visited Somanatha

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again. The latter suggested that the Government of India should rebuild the temple, and Sardar just said, "Go ahead". The decision was announced immediately. At a huge public meeting in the Ahalya Bai Temple, the Sardar declared: "On this auspicious day of the New Year, we have decided that Somanatha should be reconstructed. You, the people of Saurashtra, should do your best. This is a holy task in which all should participate".

His Highness the Jam Saheb of Nawanagar gave the first donation of one lakh of rupees, which was followed by another of Rs. 51,000 by Samaldas Gandhi on behalf of the Junagadh administration.

A couple of months later, Munshi visited the shrine along with delegates of the *Gujarati Sahitya Parishad,* which had just met under his presidentship at Junagadh, the birth-place of the great Gujarati poet, Narsi Mehta. Some of the old structures were still there—the *garbhagraha* (inner shrine), part of *pradakshina marga*. (circumambulatory passage), *antarala* (intermediate corridor) and *gudha mandapa* (central hall) which was partly covered by a mosque-like dome. Remnants of the *shikhara* (spire) of the temple lay to the west. Sculptural images were found preserved at a few places, as also some pillars. Excavations revealed the remains of the earlier temples buried below. Idols of various gods, animals and birds artistically carved, and carvings of dancing girls and images of men and women with drapings of the 10th and 11th centuries were also found in the debris lying to the north. In spite of the passage of centuries

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the foundation had not sunk at any place.

National Pledge and Point of Honour

At first, some persons, more fond of dead stones than live values, pressed that the ruins of the old temple should be maintained as an ancient monument. But Munshi insisted that the temple of Somanatha was not an ancient monument but lived in the sentiment of the whole nation, and its reconstruction was a national pledge. Those who accused Munshi of "vandalism" thought that, though fond of history, he was fonder still of creative values. Sardar vigorously supported Munshi: "The Hindu sentiment in regard to this temple is both strong and widespread. In the present conditions, it is unlikely that that sentiment will be satisfied by mere restoration of the temple or by prolonging its life. The restoration of the idol should be a point of honour and sentiment with the Hindu public."

Thus, the Government of India sponsored the scheme of reconstruction but, on the advice of Gandhiji, did not make any monetary contribution for the purpose. The Junagadh authorities offered a large area of land around the temple.

In January, 1949, it was decided to form a Trust consisting of representatives of donors, the public and the Governments of the Union and Saurashtra. The objects of the Trust were to include "not only the rebuilding and maintenance of the Somanatha Temple itself and its auxiliary institutions, but also the renovation of Dehotsarga and the general improvement of the neighbourhood so as to restore its atmosphere of sanctity." Munshi was entrusted with the task of preparing a Trust Deed, which he did.

He felt convinced that a temple by itself would not be enough in the context of cultural resurgence. He urged that if the temple was to be a real centre of attraction for the country, it should have close association with an All-India Sanskrit University, a *goshala* and a suburb where people could come for health, study or rest. A note submited by Munshi on these lines was promptly approved by Sardar.

An Advisory Committee under the Chairmanship of Munshi organised the work of reconstruction. The first Trustees were nominated in October 1949, including Munshi as a representative of the public. Next month, V.P. Menon, Secretary of the States Ministry, wrote on behalf of Sardar to the Jam Saheb: "....Somanatha is an ancient heritage of ours, and we have to take every care to see that the temple and its environments are maintained in a manner worthy of their ancient traditions...The object, therefore, is one which deserves full support from all patriotic Indians...."

By the end of 1949, Rs. 25 lakhs had been collected. The Trust Deed, approved by the Government of India, was executed by the Saurashtra Government in March,1950.

Historic Justice

In July, 1950, Munshi went to Dehotsarga and planted a tree in celebration of the first All-India Vana Mahotsava at the spot where Sri Krishna shuffled off His mortal coils.

Speaking on the occasion, Munshi recalled that the Lord brought the *Parijata* and the *Vaijayanti Tulsi* and planted them at that very spot. Munshi said: "I came to this spot 27 years ago. It was then lying bleak and forlorn. In the early light of the dawn, it tore my heart to see this spot neglected by ungrateful posterity. His Will, however, was supreme. India became free. The leaders of Free India decided to invest this spot with a dignity and beauty which its sacred associations deserve. I can only thank Him for giving me the opportunity to see this day. In all humility, I thank Him for giving me an occasion to pay my humble tribute by planting this tree at the place where He spent the last moments of His mortal life."

In the same year, Munshi officiated at the ceremony of pulling down the ruins in preparation for the construction of the seventh temple. He has recorded:

> "Somanatha was the shrine beloved of India. It was not merely the shrine of the Hindus; pilgrims of other faiths are referred to in old chronicles as having visited it. In its worship, India found ancient glory and unending inspiration. In maintaining it with magnificence, she felt a throbbing zeal to maintain the core of her faith, tradition and greatness. An ancient race sub-consciously felt that it was Somanatha which connected it with the past and the present; it was the eternal symbol of its faith in itself and in its future. As often as the shrine was destroyed, the urge to restore it sprang up more vividly in its heart. That is why Somanatha as a *Jyotirlinga* has been given a premier place in religious literature for ages. That is why from the *Mahabharata* downwards the Puranic literature has referred to Prabhas with a reverence not shown to any other sacred place. That is why for a thousand years Mahmud's destruction of the shrine has been burnt into the collective sub-conscious of the race as an unforgettable national disaster."

The restoration of the hoary shrine was an act of historic justice that warmed the heart of the nation. It was because of Munshi's indefatigable efforts that it rose phoenix-like from its ashes. He was associated with the reconstruction scheme from the very beginning and Sardar relied on him to translate it into reality.

Whispering Campaign

Unfortunately, before the temple could be rebuilt, Sardar Patel passed away on 15th December 1950. After his death, certain elements, which would not dare to speak during his life-time, began a whispering campaign and talked of "Hindu revivalism", insinuating that secularism is allergic to Hinduism. The Saurashtra Government, the Jam Saheb and Munshi were all alike subjected to criticism; but they went ahead.

The Jam Saheb wrote a letter to Indian diplomats abroad to send a pinch of soil, a few drops of water and some twigs (as were required by the prescribed ritual for installing a Jyotirlinga symbolising the universality of Lord Shiva) from the respective countries to which they were accredited—the symbolic significance of the request being one of "unity of all places and all peoples".

Prime Minister Jawaharlal Nehru wrote to the Jam Saheb, the Chairman of the Board of Trustees, and to Sri U. N. Dhebar, then Chief Minister of Saurashtra, about the rumours regarding the reconstruction of the temple; they gave convincing replies showing that nothing contrary to the concept of a secular State was being done and that they were only functioning as members of a National Trust in pursuance of directives of the Government without, however spending any money from the funds of the Union or Saurashtra—the entire cost being borne by contributions from the public.

Jawaharlal also wrote to Munshi as follows:

New Delhi,
April 22, 1951.

My dear Munshi,

I am distressed at the impression abroad that the Somnath installation ceremony is more or less a Government affair. Questions are going to be asked in Parliament and I am going to make it clear that the Government of India has nothing to do with it. Unfortunately, I cannot say the same about the Saurashtra Government which, I am surprised, is reported to have decided to spend Rs. 5 lakhs over the installation ceremony. I think this is improper expenditure for a Government at any time, and more especially in view of the circumstance in the country today.

I have written to the President on this subject also and to the Jam Saheb. Unfortunately, the Jam Saheb is not only the Chairman of the Trustees of Somnath temple, but also the Rajpramukh of Saurashtra. His letter to our foreign embassies has given us a lot of trouble and created a good deal of misunderstanding.

Yours sincerely,
Jawaharlal Nehru

The Hon'ble
Shri K. M. Munshi,
1 Queen Victoria Road,
New Delhi.

To this, Munshi wrote a long reply on 24th April 1951—a historic document which elicited from V.P. Menon the accolade of "masterpiece". Menon added: "I for one would be prepared to live and, if necessary, die by the view you have expressed in your letter."

In his latest book *Pilgrimage to Freedom,* Munshi himself has referred to the last phase of Somanatha and the hurdles that had to be overcome. He wrote:

> "When Junagadh fell, Sardar Patel, as Deputy Prime Minister, pledged the Government of India to the reconstruction of the historic Temple of Somnath. The Cabinet, Jawaharlal presiding, decided to reconstruct the Temple at Government cost. But Gandhiji advised Sardar not to have the Temple reconstructed at Government cost and suggested that sufficient money should be collected from the people for this purpose. Sardar accepted this advice.
>
> "The Government of India appointed me as the Chairman of the Advisory Committee for the reconstruction of the Temple, and I had also a hand in preparing the Trust Deed and participated in implementing the scheme.
>
> "Jawaharlal, more than once, criticised me for working for the reconstruction of the Temple, and I had to point out to him in a long letter that everything was done from the very beginning in accordance with the decision of the Cabinet taken under his guidance.
>
> "When the time came to install the deity in the Temple, as Sardar had passed away, I approached Rajendra Prasad and asked him to perform the ceremony, but added a rider to my invitation that he should accept it only if he was prepared not to fail us.
>
> "My correspondence with the Prime Minister was no secret to Rajendra Prasad. He promised that

he would come and install the deity, whatever the attitude of the Prime Minister, and added: "I would do the same with a mosque or a church if I were invited." This, he held, was the core of Indian secularism. Our State is neither religious nor anti-religious.

"My foreboding proved correct. When it was announced that Rajendra Prasad was attending the inauguration of the Somnath Temple, Jawaharlal vehemently protested against his going to Somnath. But Rajendra Prasad kept his promise.

"His speech at the time of the installation of the deity was published in all the newspapers. The speech is a masterpiece of literature by any standard. It briefly traced the role which the Temple had played in the past, analysed the true meaning of religion and took a pledge for the future.

"I shall give here only two passages which I have translated from the original Hindi:

"Even as the Creator of the Universe, Brahma, resides in the navel of Lord Vishnu, similarly in the heart of man reside the creative urge and faith, and these surpass in power all the armaments, all the armies and all the emperors of the world.

* * *

"In that era, India had been a treasure-house of gold and silver...... Centuries ago, the major portion of the gold of the world was in the temples of India. It is my view that the reconstruction of the Somnath Temple will be complete on that day when not only a magnificent edifice will arise on this foundation, but the mansion of India's prosperity will be ready—that prosperity of which the ancient Temple of Somnath was a symbol.

Munshi's Vindication

Here is the full text of Munshi's letter to Jawaharlal Nehru dated 24th April 1951, referred to above:—

No. C. 4254/51/PAM
1 Queen Victoria Road,
New Delhi.
24th April, 1951.

My dear Jawaharlalji,

With reference to your letter, dated 22nd April, and the talk we had at the Cabinet meeting yesterday, I am now giving you the various stages of the association of the Administration of Junagadh, the Saurashtra Government and the Government of India with the reconstruction of the Somnath Temple.

After the Indian Army was invited into Junagadh by the Dewan of the ex-Nawab, Sardar, Jamsaheb and Gadgil went to Junagadh. Next day, on November 13, 1947, they went to Prabhas to see the ruins of the Somnath Temple. There they decided upon the reconstruction of the Somnath Temple. It was publicly announced by the Sardar 'that the Government of India had decided to rebuild the temple and instal the shrine. Jam Saheb and the Junagadh Administration both gave a donation each on the spot. Junagadh Administration agreed to develop the town of Prabhas and to place at the disposal of the Somnath temple about 5,000 acres of land for its development.

The States Ministry of the Government of India thereafter took steps to implement this decision.

On December 13, 1947, the Standing Committee of the W.M.P. Ministry accepted Gadgil's proposal that the Government of India should reconstruct the temple in the original form and develop roughly one square mile of the surrounding area. I understand that this decision was included in the Weekly Note to the Cabinet. As I learn from Gadgil, it was also mentioned to the Cabinet. At the time, the policy of the Government was that the W.M.P. Ministry should reconstruct old shrines and they were so doing in the case of certain Muslim shrines and mosques.

The Government of India thereafter deputed Government architects to visit Prabhas and prepared a report for the reconstruction of the Temple.

When the whole scheme was discussed by Sardar with Bapu, he stated that it was all right except that the funds necessary for reconstructing the temple should come from the public. Gadgil also saw Bapu and Bapu gave him the same advice. Thereafter, the idea that the Government of India should finance the reconstruction of the temple was given up.

On December 25, 1947, the States Ministry requested the Junagadh authorities to lease out a sufficiently large area surrounding the temple for development on the lines decided upon. The lines included the development of the town of Prabhas, which had fallen into neglect, into an attractive sea-side resort; the leasing out to the temple the areas necessary for developing it; the raising of the monument at Dehotsarga, the place where Sri Krishna had left His body; setting up a seat of learning which may develop into a University and a model agricultural and cattle farm on the lines of our Institute of Agriculture, Anand.

The Junagadh authorities thereafter took steps to earmark the area that was to be given for the temple. The matters were discussed at considerable length between the Administrator of Junagadh and myself who was asked by Sardar to look into the matter. Ultimately, Sardar approved of the area that was to be given to the temple.

On January 20, 1949, a Conference was held at Jamnagar attended by Sardar, Jamsaheb, Gadgil, Dhebar the Chief Minister of Saurashtra, Samaldas Gandhi, Administrator of Junagadh, and the Regional Commissioner. The States Ministry by then had decided to transfer the temple properties to a Somnath Trust to be created for the purpose. At that conference the scheme was finalised. It was decided that the Trust should be executed by the Saurashtra Government; and that the Government of India and the Saurashtra Government should each have two representatives on the Board of Trustees.

I was thereafter asked by the States Ministry to prepare a Trust Deed for the purpose, which I did.

Junagadh thereafter merged with Saurashtra to form the Saurashtra Union and the Union took over the undertaking of the Junagadh administration with regard to the temple with the approval of the States Ministry. The Union thereafter took steps to carry out the said undertaking.

As a result of the consultations between the States and the W.M.P. Ministries, the Government of India set up an Advisory Committee for implementing the decisions as regards Somnath. Several Government servants, including Dr. J. C. Ghosh, Chemist, and the Town Planning Expert of the Government of India, were members of the committee. The Director-General of Archaeology was appointed the convenor, and in view of my fairly intimate knowledge of ancient history of Gujarat, and particularly of Somnath, I was appointed the Chairman of the Committee. As a Chairman, I took up the implementation of the scheme in closest cooperation with the States Ministry.

Later, I was asked to prepare a scheme for the University of Sanskrit to be located at Prabhas, and the same was accepted by the States Ministry as one of the objects of the Trust.

On October 18, 1949, Sardar approved of this Trust. Government of India appointed Gadgil and Rege, Regional Commissioner of Saurashtra, as their representatives on the Board of Trustees; it also nominated Shri B. M. Birla and myself as public men; Saurashtra Government nominated Jamsaheb and Samaldas Gandhi as their nominees. In inviting Gadgil to be a Trustee, it was specifically mentioned that in view of the fact that he was the head

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of the Ministry of W.M.P., it was appropriate that he should be one of the Trustees.

On 22nd November 1949, the States Ministry wrote to Jamsaheb as follows:—

Somnath is an ancient heritage of ours, and we have to take every care to see that the temple and its environment are maintained in a manner worthy of their ancient traditions. For this purpose we propose to constitute a Trust. Your Highness will remember that Sardar made an appeal for funds for the Somnath Trust some time ago. The object, therefore, is one which deserves full support from all patriotic Indians and that is why I am making this suggestion".

Some time before the Constitution came into force, Saurashtra Government executed the Trust, and it has been since carrying out the undertaking accepted by it when the merger of Junagadh was effected.

The objects of the Trust Deed make it clear that the temple is not only to be open to all classes of Hindu community, but, according to the tradition of the old temple of Somnath, also to non-Hindu visitors; that the area should be developed as a model town; that educational institutions, including a University and agricultural farm should be established. The intention to throw open the temple to Harijans has evoked some criticism from the orthodox section of the community.

Funds collected for the temple and other properties were transferred to the Trustees who have since been in possession of them.

Sardar himself was to have not only attended the inaugural ceremony, but actually to perform the ceremony. Unfortunately, the temple could not be completed and he died in the meantime. Apart from any other sentiment, we all feel that we should help in the redemption of Sardar's pledge to the best of our ability.

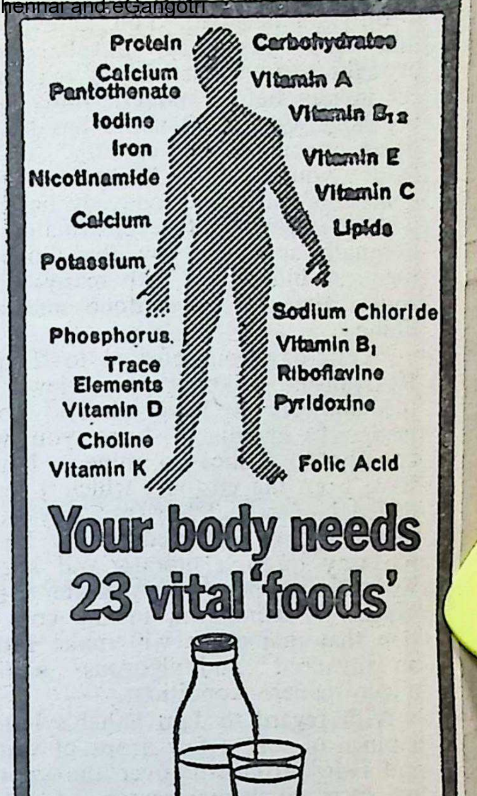
In one of your earlier letters, you had written to me about the expenses of the temple. In fact, at present, we are only building a small part of the temple, and the cost of it is not going to be more than Rs. 3 lakhs. For celebrations we are cutting out all rationed foodgrains. For the sacrifices, throwing in of grains in the sacrificial fire has been eschewed.

The Somanath Trust Funds and public subscriptions are going to meet the expenses of the installation ceremony. Your attention seems to have been drawn to a press note that the Saurashtra Government is spending Rs. 5 lakhs for the ceremony but not to the contradiction issued by it. It is spending money only for repairing and lighting roads of Prabhas, and for providing medical aid and water for the pilgrims.

These expenses are borne by all governments within whose territory a large concourse gather. This has been done even in the case of Congress gatherings, and certainly when huge Melas gather at Hardwar, Prayag, Rameshwar, Nasik and Ajmer.

As you will see, the Government of India not only took the initial decision to reconstruct the temple, but formulated and set going the scheme, and created the agency for its further implementation. This will clearly indicate to you the extent of the Government of India's association with the scheme.

You pointedly referred to me in the Cabinet as connected with Somnath. I am glad you did so; for I do not want to keep back any part of my views or activities particularly from you who have placed such confidence in me all these months. I have helped in building up several institutions, for instance, the Bharatiya Vidya Bhavan, the Public School at Andheri, the Home for Destitute children at Chembur and the Institute of Agriculture at Anand. If, similarly, I am now helping to build up Somnath as a centre of religion and culture, a University and a farm, it is only as a humble task to which I have been called. The fact that when so helping, I have been a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lawyer or a public man or a Minister is only an accident. You know well that my historical novels have brought the ancient history of Gujarat vividly before modern India, and my novel *Jaya Somanatha* has had a great appeal in the country. I can assure you that the 'Collective Subconscious' of India today is happier with the scheme of reconstruction of Somnath sponsored by the Government of India than with many other things that we have done and are doing.

"Yesterday you referred to 'Hindu Revivalism'. I know your views on the subject. I have always done justice to them; I hope you will equally do justice to mine. Many have been the customs which I have defied in personal life from my boyhood. I have laboured in my humble way through literary and social work to shape or reintegrate some aspects of Hinduism, in the conviction that that alone will make India an advanced and vigorous nation under modern conditions.

With regard to Jam Saheb's letter, a pinch of soil, a few drops of water and twigs from all over the world are ceremonial requirements for the installation. They are symbolical of the unity of the world and brotherhood of men. We never thought that a request to our Foreign Diplomats would perturb you so much. Some months back, the External Affairs Ministry was apprised by Jam Saheb of the letter he sent out. Replies were also sent by him to the E. A. Ministry. Newspapers, for the last some weeks, have been referring to these arrivals. Whenever a foreign representative has found it difficult or unwise to send things, he has said so. Mr. Panikkar evidently made some complaints to you; he also wrote to Jam Saheb that he would send some of these things; perhaps, if he had only written a personal letter to Jam Saheb confessing his inability, nobody would have pressed him to do anything.

We are having a Sanskrit Conference there. I had discussions about it with foreign scholars last year. Though in my view, visit of persons interested in the cultural heritage of India from all parts of the world would be of great international value to India, out of deference to your wishes, I did not invite foreign scholars, some of whom, I am sure, would have come. You wrote to me that you had no objection to my inviting the foreigners, but in view of this Panikkar affair, I did not want to annoy you further by asking whether I should withhold invitations from our Foreign Diplomats. Inviting, as I do, several of them often and at the same time withholding an invitation from them on this occasion would certainly create an impression that in matters of religious ceremony, we are so exclusive as not even to invite them. No one, I am sure, will come even if invited. We cannot shut out the Foreign Correspondents if they come. I should like to seek your guidance in this matter.

One word more. It is my faith in our past which has given me the strength to work in the present and to look forward to our future. I cannot value freedom if it deprives us of the *Bhagavad Gita* or uproots our millions from the faith with which they look upon our temples and thereby destroys the texture of our lives. I have been given the privilege of seeing my incessant dream of Somnath reconstruction come true. That makes me feel—makes me almost sure—that this shrine once restored to a place of importance in our life will give to our people a purer conception of religion and a more vivid consciousness of our strength, so vital in these days of freedom and its trials."

With kind regards,

Yours sincerely,
K. M. Munshi

The Hon'ble
Shri Jawaharlal Nehru,
Prime Minister,
New Delhi.

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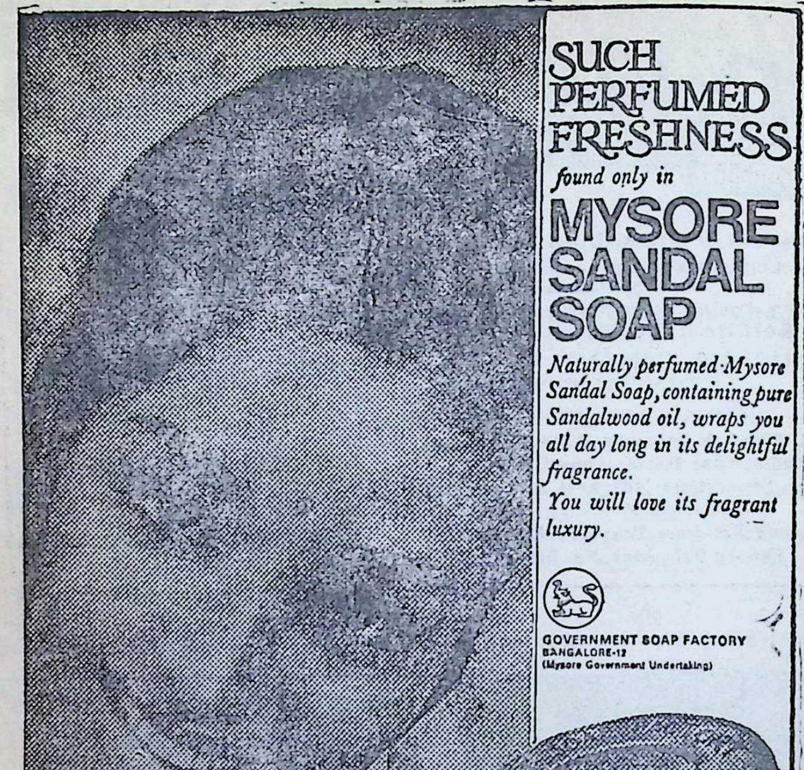

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MUNSHI

The Apostle of National Integration

K.M. Munshi has always stood for an integrated India. His efforts in the Constituent Assembly were directed towards this end. When, at the end of the first decade after the inauguration of the Constitution, the country's integrity appeared to be in jeopardy, Munshi's was the first voice to be raised against the danger. It was he that mooted the idea, which later brought about the National Integration Council in 1961 and again in 1962.

He has all along resisted the division of the country into linguistic provinces which has unleashed divisive forces of regionalism and even led to secessionist tendencies. He, likewise, crusaded against the disruption of the country's academic unity by advocates of introduction of regional languages as media of instruction even at higher levels of education. He pleaded for the retention of English as the language of the Courts and Universities not only to preserve the benefits of an international language but also to maintain inter-State intercourse and the country's unity.

Through the Bharatiya Vidya Bhavan, Munshi organised in December 1966-January 1967 an *All-India Colloquium on National Integration on the basis of Ethical and Spiritual Values.* Nearly 300 thinkers, writers and leaders in various walks of life from all over the country participated in the Colloquium and made many valuable suggestions.

That these efforts of Munshi have not borne fruit to the requisite degree was certainly no fault of his. Ever since he entered public life more than fifty years ago, he ceaselessly and untiringly pleaded and worked for the freedom, unity and integrity of India. One can only hope that the seed sown by him will, in God's good time, grow into a sturdy tree.

Here are extracts from Munshi's correspondence with Jawaharlal Nehru and from his other writings on *National Integration* :

Bharatiya Vidya Bhavan,
Chaupatty Road, Bombay.
May 29, 1961.

My dear Jawaharlalji,

I do not know whether you will welcome a letter from me. I hesitated for sometime whether I should take the risk of being misunderstood.

Our views may differ on several matters, but on the burning topic of the day, I feel that we are likely to agree. Anyway I would be failing in my duty if I hesitated and did not write to you.

The root cause of the present trouble in the country has been the inability of some of us, who wanted the Indian nation to be united and strong, not to have seen the dangers of linguism. In Assam and Bengal, we now see that what some of us feared has come true.

Do not, please, carry the impression that things are not heading towards linguistic bitterness in other States. In most States, anyone who has a national attitude has come to be considered as good as a reactionary! Even Gujarat is no exception. I never expected to see the day when linguistic parochialism would be so powerful among its people who, by nature and habit, are so tolerant.

Has not the time come to take a strong line on this issue? Why can we not lay down a national policy which the Centre alone, with all its resources and influences, enforce by effective action?

In New Delhi, with its multi-regional population, we do not feel the acuteness of the situation and that is perhaps responsible for the view that appeals from you or the Congress President would save the situation. Please do not take it as a personal reflection, but it is an unfortunate circumstance that people, who are determined linguistic fanatics in their own States, when they meet you, are careful enough to create the impression that they are not so. This tribute, consciously or unconsciously given to your national outlook and position, is not translated into genuine effective action in the States and has created a fabric of make-believe, which some day will explode to the nation's unmaking.

It is a pity that the time has so soon arrived to bring home to administrators in the States, in unmistakable terms, that in administration, language is only *one* element, and not the most important, much less the *sole* one. As things are, piecemeal action, safeguards or adjustments will not be enough. The growing inter-State hostility and the chain of tragic events, if not checked effectively and in time, will spell India's ultimate disruption and disaster. I would even go to the length of suggesting that it has now become necessary to reconsider systematically and at once the whole system of Indian Administrative Units.

As things are, if something bold and effective is not done in the coming five years, linguistic balkanisation of the country will be a certainty, and dreams of national unity that we of the older generation saw fulfilled when we got freeedom, would prove illusory.

As an old friend and erstwhile colleague, I would, therefore, beg of you to give this matter serious thought. Verbal exhortations, pious resolutions and reports of committees will not be able to arrest the progress of linguistic disruption.

Action, if I may suggest it, lies in the following directions followed with vigour and promptness:

(a) The implementation of an all-India policy of preventing the States from enforcing unilinguality by law, executive action or patronage, but to accept multi-linguality in all the States.

(b) Nationalisation of as many services as possible, recruited and posted irrespective of regional affiliations.

(c) The establishment of all-India universities with English and Hindi as compulsory media. This can be done in the following manner:

(1) by constitutional amendments taking power to establish Central universities;

(2) by enlarging the affiliative scope of existing Central universities; and

(3) by channelling the bulk of the grants of the University Grants Commission to only such universities which, by accepting these media, acquire a national status.

(d) The progressive transfer of the bulk of financing and implementation of the Plan to zonal committees of States rather than to the States individually.

I know that there will be difficulties, constitutional, administrative and political, to implement these proposals, but this has to be done if the tragedy of disruption has to be averted.

History has placed you, of all your contemporaries in the country, in a position when you alone can take bold and decisive action to implement a policy of integration. If you cannot do it now, no one can, now or hereafter.

Hoping to be excused and with kind regards,

Yours sincerely,
Sd/- K. M. Munshi.

Pandit Jawaharlal Nehru,
Prime Minister of India,
New Delhi.

* * * *

No. 265-PMO/61
New Delhi,
3rd June, 1961.

My dear Munshi,

Thank you for your letter of May 29th. You can certainly write to me whenever you so wish.

I have been much concerned at the ferocity of our linguistic friends and I fully realise the dangers involved in this outlook. We have been thinking about this matter and discussing it rather intensively during recent days after the example of what has happened in Assam and Cachar.

You are right, I think, in saying that many people who pose as having national outlook turn out to be rather narrow in their approach. This applies not only to the question of language, but to so many other questions. The fact is that we, socially speaking, are rather backward. The whole exclusive mentalit of caste etc. tends to colour our vision.

We shall try to do the utmost we can to meet the situation, but it is n ultimately by compulsion that we can bring about social changes.

Yours sincerely,
Sd/- Jawaharlal Nehru.

Sri K. M. Munshi,
Bharatiya Vidya Bhavan,
Chaupatty Road,
Bombay 7.

* * * *

Bharatiya Vidya Bhavan,
Chaupatty Road,
Bombay 7.
June 3, 1961.

My dear Jawaharlalji,

I am writing this letter in continuation of my letter to you dated May 29, 196

Like all of you, I feel deeply distressed at the sure symptoms of disintegr tion in the country. I feel that the time has come when we must take up t question of integration on a national platform, above party programmes. Th would necessarily imply some kind of getting together in a national convention whic will address itself to mobilising public opinion into effective channels. But in an such effort the Congress must, in the nature of things, be the corner-stone.

I am sending herewith a draft lettter which I have prepared to be sent t some close friends. Of course, it can be, if necessary, suitably modified to me with general approval.

If there is any likelihood of your looking at this suggestion favourably, aft hearing from you, I have an idea of putting myself in communication with oth friends in the country and I have a feeling that the response will be good.

With kindest regards,

Yours sincerely,
Sd/- K. M. Munshi.

Pandit Jawaharlal Nehru,
Prime Minister of India,
New Delhi 11.

* * * *

DRAFT OF MUNSHI'S LETTER TO LEADERS

It would not be correct to attribute the recent happenings in the count solely to political manoeuvres or economic distress. They have a fundamenta psycho-social basis.

The Cachar incidents, the tension between Assam and Bengal, the recrudescence of communalism, the Akali bid for a separate State and the growth of linguism and the militant regional chauvinism which it has given birth to, are symptoms of a deep-seated disease in the national mind. If not checked without further delay, it will place our very national existence in jeopardy. Something, therefore, has to be done promptly to find effective remedy for the malady, irrespective of party alignments and opposing political manoeuvres.

Linguism, which many people once thought was a transient and harmless phenomenon, has emerged as the most powerful group sentiment in most of the States creating serious problems for the country.

Whereas before freedom, we had two or three minorities in the whole country, linguism has been responsible for creating minorities in almost every State. In such States the linguistic majorities have been developing the attitudes and techniques of a ruling race towards the minorities, and legislation, executive authority and State patronage are brought into play to place the minorities in the uncomfortable position of aliens.

In such States, at the State level, the linguistic majorities have been developing an aggressively possessive attitude towards their State, coming to look upon it as their own exclusive property to be defended against other States and the Centre. This finds expression in diverse ways.

Such States have been developing as between themselves an attitude of mutually distrustful nation-States rather than administrative units of the same national union, and sometimes become warring States as in the recent case of Assam and Bengal.

Each State insists upon education being given in its own language, forcing it on unwilling linguistic minorities, in the result that a situation is developing in which our national consciousness, which in the past has been the product of English education and a common struggle for freedom, is growing dim and is often entirely forgotten.

The introduction of regional languages for higher administrative and educational purposes, which is in demand in the States, is leading to a regionalisation of higher services, and naturally the institutional unity of the country, which the British gave the country through all-India services, is getting weaker.

Each of these States is developing a purely regional outlook on the Plan, which, instead of being looked upon as a national effort, has led to the rise of regional pressures on the Centre; to inter-regional jealousies; to attempts of each State to be industrially self-sufficient regardless of natural facilities and in complete indifference, which, as in pre-war Central Europe, is likely to affect the national economy as a whole.

Several Universities in the States are switching over from English to the regional language, in the result that the psycho-social unity of the English-educated products of the Universities, which during the last hundred years had led to the rise of Indian nationalism and a common Indian scholarship, is slowly being undermined under the pressure of regional intellectuals infused by linguism and working for the glory of the region. One of the results of this tendency has been that professors and teachers from outside the region are weeded out, restricting the scope of inter-regional contacts between intellectuals. In fact, regional compartmentalism in the sphere of education and intellect is already in evidence. The consequent difficulties in comparing and pooling results of scientific, technological and other research activities would be a major nullifying factor in the nation's scientific and technological progress.

In some of the States, there is already in evidence a tendency to subordinate the memory and achievement of national heroes by resurrecting the memory of regional heroes of the days of mediaeval particularism. If this process gathers strength, a new generation will be left without any living national heritage of common heroic achievements without which the common will to nationhood is likely to wither away.

The Assam-Bengal tension is a logical outcome of the new regional chauvinism that each linguistic region is a defender of its linguistic confreres in other States. In such conflicts, the Centre comes in as the common target, and if the process continues, the Centre is likely to sink into the position of the U.N.O. which often becomes an arena for settling conflicts between member nations hostile to each other.

Due to aggressive regionalism, movements are already developing in several States to look upon the Centre with suspicion, and views are often expressed in favour of reducing the plenary powers vested in the Centre by the Constitution and thereby invite the fate which has overtaken all weak central governments in Indian history.

A secessionist outlook is already finding favour with certain sections of intellectuals and politicians in some of the States. This attitude is being fostered by the Communist Party of India, which is openly working for the balkanisation of the country.

The situation as a whole demands immediate rethinking on the part of everyone who desires to arrest the process of disintegration. It also makes prompt action necessary by the Government, the political parties and voluntary associations to release positive forces of integration.

The time factor is also important. If the general elections are held in this atmosphere, it will further accelerate the already fast galloping disintegration. One or the other party will try to exploit the situation by linguistic, religious or disintegrative slogans. In the country's interest, therefore, it is high time that the issue of integration be placed on a national platform by the leaders who are pledged to preserve its stability and integrity.

It may be that in order to implement such a programme of action, difficulties, constitutional, administrative and political, may have to be surmounted. But the

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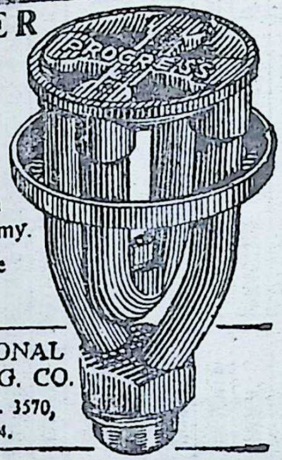

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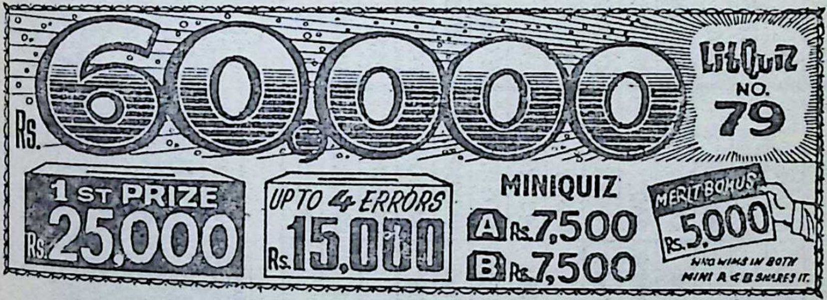
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16 CLUES

(1) Craftsmanship has generally a de-humanised **ACCURACY/ARTISTRY.**

(2) Nothing that we have to endure or put up with in this world is anything in comparison with what we really **ACHIEVE/DESERVE.**

(3) Love always seeks, not only to forgive, but wherever possible to **ACQUIT/ATONE.**

(4) We know that mass-suggestion creates **ACTION/FASHION,** ultimately. If this be untrue, then propaganda, publicity and advertising are myths!

(5) The great **ACTOR/WRITER** is the very symbol of life, of the non-perfect.

(6) Any intelligent person ought to be able to see that in any properly composed community **AMBITION/ART** is an important social asset.

(7) The attachment of children to parents who, by all ordinary standards, are very **BACKWARD/BAD** is a never-ceasing source of wonder to those who seek to help them.

(8) Adolescence is a time of change, but it is also a time of **CONTRASTS/CONVICTIONS** and contradictions.

(9) Though **DEATH/DESIRE** is the greatest enemy of mankind, it is only an imaginary enemy, because in reality it does not exist.

(10) Romance, lofty ideas and ideals, imagination, all contribute to enrich the mind and to complicate the **EMOTIONS/MOTIVATIONS.**

(11) Knowledge is rather the essential condition of all **EXCELLENCE/EXISTENCE.**

(12) Those who perform **FABULOUS/VIRTUOUS** deeds rise higher in the course of their career.

(13) **FREEDOM/WISDOM** and creative activity are not ideas which we encounter as relations in time and space.

(14) The laws of cricket have always been modified by **PANIC/PRACTICE.**

(15) Today to get on, to be helpful, to induce help from others, to be a good citizen, one must be **PLIABLE/SOCIABLE.**

(16) It is evident that a faith in their vocation, mystical in intensity, sustains **POETS/PREACHERS.**

NOTES : These are quotations. Author's words are correct solutions. Official Solution in the city edition (last page) of Sunday Standard & Bharat Jyoti dated 21-3-71. Prize list in Litquiz Weekly. Advance 28-3-71. Complete 4-4-71. Abridged in Sunday Standard & Bharat Jyoti of 4-4-71. Send 30 Paise stamps and receive translations of these clues into 9 languages including Tamil, Telugu, Kannada. Send self-addressed 10 Paise post card with your entries to receive Official solution immediately. Ask for a FREE Specimen copy of Litquiz Weekly.

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preservation of national solidarity demands concerted action well ahead of the general elections. It may not be an exaggeration to say that it is a question of now or never. I would, therefore, suggest the possibility of taking steps to convene a national convention for the purpose. The Integration Committee of the Congress has taken the right step in suggesting certain measures. The Congress going to the polls on this report as a party slogan will not have the advantage which a national platform of integration can give.

If you agree with what I have written, I shall thank you to give me an early reply, so that the question may be taken up with the leaders of national parties in the country, whose co-operation is essential if success is to be achieved.

Yours sincerely,
Sd/- K. M. Munshi

* * * *

No. 1180/PMH/61

Prime Minister's House,
New Delhi.
June 5, 1961.

My dear Munshi,

I have your letter of June 3. Only a day or two ago I wrote to you in regard to the disruptive tendencies in India.

There is no question of the Congress raising the issue of integration as an election slogan. Of course, the Congress, like any other Party, will lay stress on national integration.

In your letter you have laid special stress on the language issue. At least equally important, if not more so, is the communal issue. When we consider these matters we have to keep in view all these issues and also caste.

We shall gladly cooperate in having a national platform for the purpose of integration. Immediately, however, the question will arise as to which of the political or other parties in India should be invited to participate in such an attempt to build up a national platform. There are communal parties which are, according to my thinking, basically disruptionist. Then there is the Communist Party which is not communal or linguistically disruptive as a whole, but which politically plays a disruptive role often.

A national approach is certainly desirable, but this can only yield results if we are quite clear about our own objectives.

So far as the present linguistic issue in Assam is concerned, I do not think that at present a national convention should be called to solve it. It is probably easier of solution if it is dealt with by itself. Otherwise delay might make matters worse. As you perhaps know, our Home Minister Lal Bahadur Shastri has spent about a week in Assam discussing this matter. I expect him back tomorrow night, and he will report to us what the position is.

Anyhow I agree with you that this question should be treated at a national level and not from a Party point of view.

Sri K. M. Munshi,
Bombay.

Yours sincerely,
Sd/- Jawaharlal Nehru.

Bharatiya Vidya Bhavan,
Chaupatty Road, Bombay.
June 16, 1961.

My dear Jawaharlalji,

Many thanks for your letter of June 5. I refrained from replying to it till now, because I did not want in any way to disturb you during your short holiday. I hope you have had some real holiday at Manali.

I am very glad that you agree with the view that the question of integration should be treated at a national level and not from a Party point of view and that you would gladly co-operate in having a national platform for the purpose.

I had no intention of including the present linguistic tangle in Assam as part of the platform of National Convention.

I appreciate your emphasis on the need to be quite clear about our own objectives. Integration, to be realistic and effective, must also boldly tackle the issues of communalism and casteism. Naturally, therefore, the parties and individuals pledged to a communal outlook would only hinder, not help, the cause.

The Communist Party may not be communal or casteist in its composition, but it is fundamentally opposed to the very concept of Indian unity and has on its programme the dismemberment of the country into autonomous nationalities with the right to secede.

In view of your favourable reaction, I contacted Vinobaji, Rajaji, Acharya Kripalani, Shri Jayaprakash, Pandit Kunzru, Sir Sultan Ahmed, Dr. Syed Mahmud, Dr. Lakshmanaswamy Mudaliar, Shri Ghanshyamsingh Gupta, Shri B. Shiva Rao and a few other friends in the matter. I am glad to say that all of them share our anxiety and have enthusiastically welcomed the proposal to have a national convention for integration, and they have signified their assent to join in sponsoring the move, if so desired.

The next step would be to formally approach the political parties for their co-operation. This would, in the nature of things, require careful consideration. Before it is taken, I would like to have an early opportunity to discuss the matter with you in greater detail and formulate the further concrete steps to the taken in this behalf. I am free to come to Delhi any day after 20th of June.

An early reply will oblige.

With kindest regards,

Yours sincerely,
Sd/- K. M. Munshi.

Pandit Jawaharlal Nehru,
New Delhi.

* * * *

Bharatiya Vidya Bhavan,
Chaupatty Road,
Bombay-7.
July 12, 1961.

My dear Jawaharlalji,

Before meeting you, I had mentioned to the friends whom I had contacted about the possibility of my interviewing you in connection with the proposal of holding a National Convention. It is, therefore, due to them that I should convey to them a gist of our conversation.

I am, therefore, sending you a short summary of the conversation we had on the 2nd of July. I would like you kindly to see if it correctly sums up the conversation and, if it does not, to make appropriate alterations.

The draft letter which I had sent you with my letter dated June 3, was also intended to be issued to the Press as a statement under the joint signatures of Acharya Kripalani, Shri Jayaprakash Narayan, Pandit Kunzru and myself. A copy is enclosed for your ready reference. I hope you have no objection to our doing so now..

With kindest regards,

Yours sincerely,
Sd/- K. M. Munshi.

Pandit Jawaharlal Nehru,
Prime Minister of India,
New Delhi.

* * * *

DRAFT MINUTES OF JAWAHARLAL—MUNSHI INTERVIEW

I met Prime Minister at 12.30 p.m. on July 2, 1961.

In the correspondence that we had exchanged, the Prime Minister had agreed to my suggestion that the question of integration should be treated at a national level and not from a party point of view. In my letter I had also put forward the idea of a National Convention.

At the interview I mentioned that disintegration was developing fast in the country and it was necessary therefore to resist it not merely by remedial measures but by raising integrating forces.

I explained my point of view, firstly, that the States Reorganization Commission's recommendations should be placed on a constitutional basis and rights and obligations made justiciable; secondly, the integrating forces like (1) placing important services on an all-India basis and posting of officers irrespective of regional affiliations; (2) establishing Central Universities with English and Hindi as media of instruction; and (3) zonal implementation of intra-State projects, should be undertaken as a definite policy to counter the disintegrating effects of linguism. I mentioned to him that though I had found several friends favourable to the idea of a National Convention, unless the major political parties associated themselves with the move, nothing effective could be done.

The Prime Minister expressed himself in favour of a convention, but was of the view that he should first secure the reactions of the Chief Ministers. H was also agreeable that a national platform should be evolved and all the partie represented in Parliament invited to take part in it. He also expressed the vie that important independent persons and eminent educationists should also invited.

* * * *

New Delhi,
July 14, 196

My dear Munshi,

I have your letter of July 12th.

I have no objection to your sending the note of our conversation to tho with whom you have been corresponding. I would suggest that the last paragra of this note might be worded as follows:

> "The Prime Minister agreed that a national approach should be mad to this problem and for this purpose a convention might be held. B he would like to consult the Chief Ministers of States first as they hav been discussing this problem, and anyhow they have to deal with i After this consultation with the Chief Ministers, they could conside a larger gathering, including representatives of all the Parties in Parli ment as well as some important independent persons and eminent edu cationists."

Yours sincerely,
Sd/- Jawaharlal Nehru.

Shri K. M. Munshi,
Bharatiya Vidya Bhavan,
Chaupatty Road,
Bombay-7.

* * * *

Bharatiya Vidya Bhavan,
Chaupatty Road, Bomba
Bombay-7.
March 23, 1962.

My dear Jawaharlalji,

Now that elections are over, we should activise the integration programm from where we left.

Some months ago I forwarded four resolutions for being taken up wheneve the Integration Council met. I am sending the copies herewith. If you approv of them, they might be placed on the agenda of the next meeting.

Fragmentation of the academic world on account of each university prescrib ing its own separate medium, is proceeding at an appalling pace. I wish peopl realised what is happening in Gujarat. A race of young men is growing u which will be intellectually isolated from the rest of India. More or less th same thing is happening elsewhere.

In this connection I may draw your attention to a recent important decisio of the Full Bench of the Gujarat High Court (Special Civil Application No 624/1961). In an exhaustive judgment, the Court has held that Section 4(27) of the Gujarat University Act restricting the medium only to Gujarati, is *ultra vires* of the Constitution. On a construction of the relevant items in List I of the Constitution, the Court held that the medium of instruction in institutions for higher education falls under Entry 66 of the List I, which invests Parliament with legislative power over 'co-ordination and determination of standards' in universities. In the result the Court came to the conclusion that the State Legislature had no competence to legislate with regard to the medium of instruction and examination for affiliated colleges or to prohibit English as such medium.

If this view is correct—and I think there is much to be said for it—the problem will be simplified, for Parliament can prescribe a common policy as regards the medium of instruction and examination which would preserve the solidarity of the academic world.

The University of Gujarat has gone in appeal to the Supreme Court, and it may be worth considering whether the Union Government should not support the High Court decision when the appeal comes on board for hearing.

I am sure a copy of the judgment of the Gujarat High Court will be with the Law Ministry, but if they have not got a copy handy, I can send you the copy in my possession.

With kind regards,

Yours sincerely,
Sd/- K. M. Munshi.

Pandit Jawaharlal Nehru,
Prime Minister of India,
New Delhi.

* * * *

MUNSHI'S DRAFT RESOLUTIONS

I

Considering that the Statement of the National Integration Conference declared that for the time being English should continue to be the link between different universities in the country;

And realising the importance of strengthening the link, so that the academic world might preserve its unity through the mobility of teachers and students throughout the country;

And being of opinion that English should be continued to be taught in the Universities throughout the country in a measure as would enable the students at the graduation stage to understand and express themselves in that language with ease and to take advantage of the lectures delivered therein;

This Council resolves to appoint a Sub-committee to frame a national pattern to be followed by all the Universities calculated to secure these ends.

II

Considering that the Constitution envisages a common citizenship for Indians, carrying with it the right of undiscriminative treatment as regards residence, service, education, trade, business and property throughout the country;

Further realising that to strengthen integration such a common citizenship with all its incidental rights requires to be maintained in its entirety, and encroachments, legislative or administrative, if any, on the same should be removed;

This Council appoints a Sub-Committee to investigate into such encroachments, if any, and to prepare and submit a report on the steps necessary to maintain the common citizenship together with all incidental rights unimpaired.

III

Considering that the Union is charged with the responsibility, under Schedule VII, List I, Entries 65 and 66 of the Constitution, to secure that the standards in institutions for higher education research and scientific and technical education are not lowered in any part of the country to the detriment of national integration and progress;

And recognising that such standards can only be maintained by efforts made uniformly throughout the country;

And taking note of the fact that views were strongly expressed at the Conference that in the interests of greater uniformity and cohesion of policy, education should be made a concurrent subject;

This Council is of the opinion that the Constitution should be amended by making education a concurrent subject under List III of Schedule VII.

IV

In view of the policy laid down by the National Integration Conference that the Universities and colleges in all the States should encourage deserving students from other States to study in them;

This Council resolves to appoint a Sub-Committee to examine the question and report on the ways and means to implement the policy.

* * * *

Circuit House,
Dehra Dun.
April 26, 1962.

My dear Munshi,

Forgive me for the delay in answering your letter of March 23rd. I have been rather unwell for the last few weeks and much of my corresponence has been kept unanswered during this period.

I hope that we shall be able to have a meeting of the Integration Council before long. It could not be held previously because of the elections. If you so wish, the resolution you have suggested might be placed before it.

As for the Appeal of the University of Gujarat to the Supreme Court, I am rather doubtful if the Union Government should participate in this matter. However, I am having this looked into.

Yours sincerely,
Sd/- Jawaharlal Nehru.

Shri K. M. Munshi,
Bharatiya Vidya Bhavan,
Chaupatty Road,
Bombay-7.

Bharatiya Vidya Bhavan,
Chaupatty Road,
Bombay-7.
May 2, 1962.

My dear Jawaharlalji,

Your letter of April 26 to hand.

My wife and I are greatly relieved to learn that you are now restored to your normal health.

The resolutions which I sent you have to be placed before the Integration Council only if you think that they would help in its coming to some definite conclusion about the unity of the academic world. The emergence of separatist tendencies in the country is a pointer that we must take immediate and effective steps to foster integration on a lasting basis.

As regards the appeal of the University of Gujarat to the Supreme Court, I read in the papers that the Union Government has decided to support the University of Gujarat in its contention that the State Legislature has a right to prevent an affiliated college from adopting a medium of instruction which is accepted in other parts of the country. If the Union Government does not think it advisable to support the decision of the High Court, I agree with you that the Union Government should not take any part in the case.

Hoping to be excused for worrying you when you are already pre-occupied with many important matters.

With kindest regards,

Yours sincerely,
Sd/- K. M. Munshi.

Pandit Jawaharlal Nehru,
Prime Minister of India,
New Delhi.

* * * *

No. 626-PMH/62

Prime Minister's House,
New Delhi.
May 3, 1962.

My dear Munshi,

Your letter of May 2nd.

The Union Government is not taking any part in the Appeal of the University of Gujarat in the Supreme Court. The Attorney-General has been engaged by them, as is usual on State matters, but that does not mean that the Union Government is supporting them.

Yours sincerely,
Sd/- Jawaharlal Nehru.

Shri K. M. Munshi,
Bharatiya Vidya Bhavan,
Chaupatty Road,
Bombay-7.

Keerti Sesho Bhavishyat

MUNSHI : The Elder Statesman

V. V. GIRI

President of India

WE are all in deep anguish at the demise of a great and noble son of India, Dr. K. M. Munshi. Munshiji led a full life. By hard work and perception, he had come to be recognised as an institution in himself. He left the impress of his greatness in many fields of our national life and the country will ever remember him with gratitude for his many contributions.

Munshiji's life was, indeed, a splendid one. He had humble beginnings and the various positions he attained in the national sphere were entirely due to his firm adherence to certain fundamental principles of conduct. He rose to a position of eminence in his own merit. Almost till the last he remained active. His was an alert mind, and he was original in his approach to many of the difficult problems.

It has been my privilege to have known him closely. When Sri Ramakrishnan, the Executive Secy. of the Bharatiya Vidya Bhavan conveyed t me, a fortnight ago, Dr. Munshi's d sire that I should visit Bombay t participate in the Silver Jubilee Cel brations of the Bhavan's College i Bombay, I readily acceded to his r quest, for I always consider Munshi's request as an affectiona command and I could never say 'n to him. I was looking forward t meeting him during my next visit t Bombay, but fate has willed it other wise.

The void created by Dr. Munshi' passing away can never be filled. Hi life was full of achievements, not o a limited personal kind but achieve ments for the Nation and the peopl as a whole. The Bharatiya Vidy Bhavan, which he helped to foun and the many Kendras that hav sprung up in different parts of th country are spreading the message o India's glory and the great contribu tion that our culture can make t wards bringing greater happiness t humanity all over the world.

Dr. Munshi was an ardent nationalist who plunged into the freedom struggle very early in his life. He was one of the stalwarts in Bombay in the olden days who spearheaded the nationalist movement under the leadership of Sardar Patel. It so happened that like Munshiji, I had also the privilege of being one of the lieutenants of Sardar Patel. We had also other things in common. Both of us were Ministers when the first Congress Ministry was formed in 1937, he in Bombay and myself in Madras. Again, I succeeded him as Governor of Uttar Pradesh in June, 1957. These, apart, I have been intimately associated with the work of the Bharatiya Vidya Bhavan and its Kendras.

With the dawn of independence, Munshi placed his great talents both as an administrator and as one well-versed in constitutional law, at the service of the Nation. In evolving a Constitution for free India, Munshi's contribution will rank among the foremost. Both as a member of the Committee of Experts to prepare material, and as a member of the Drafting Committee set up by the Constituent Assembly to draft the Constitution, Munshi brought to bear on the job undoubted mastery of constitutional law and practice.

He firmly believed in the unity and integrity of India, and his approach to Constitution-making was influenced and guided by this most important consideration. Prior to his membership of the Drafting Committee, he had worked as a member of some of the important committees of the Constituent Assembly that settled the principles of the Constitution. And, in all these Committees, Munshi played a definite role in finding acceptable solutions for some very controversial issues. The large number of notes and memoranda prepared by him for the use of these committees bear the stamp of his unmistakable knowledge and deep study of the issues involved. Concurrently with Constitution-making, was the problem of the integration of Indian States with the Union of India. As Agent-General in Hyderabad in 1947-48, Munshi played a significant role in the integration of Hyderabad with the Union of India.

> **"What has been your greatest achievement in life?" a noted journalist asked Kulapati Dr. K. M. Munshi in 1956.**
>
> **The answer came without even a moment's hesitation.**
>
> **"My humble contribution is the restoration of the hoary temple of Somnath which contains the first of the 12 Jyotirlingas."**

Munshi was a great literary figure and brought about a renaissance in Gujarati writing. The history of Gujarat, its literature and its art, was naturally Munshi's special love. A prolific writer in Gujarati, he was described as one of the creators of modern Gujarati literature both from the points of view of poetry and drama as well as of short story. He also wrote equally well in English and his interests included art, literature, law, culture, history and politics. Through his historical and social novels, through his essays, through his dramas and other works, he has gained for himself an abiding place in the world of literature.

As I said, I had the privilege of succeeding Dr. Munshi as Governor of Uttar Pradesh. He had set up a very high standard as Governor and, as a matter of fact, he had made Raj Bhavan a live institution. He was successful in bringing it closer to the people. With his love of culture and fine arts he really made the Raj Bhavan into a cultural centre. His innate sense of beauty was revealed by the way he decorated the Raj Bhavan in true Indian style. Munshi played a vital role in the administration of Uttar Pradesh. He acted as an elder statesman and guided the Cabinet. He kept himself in close touch with all shades of public opinion and the Chief Minister and his Cabinet looked to him for guidance.

I vividly remember an incident which shows Dr. Munshi's high sense of rectitude in public conduct. When I was Governor of Uttar Pradesh, Munshi came to Lucknow on a political mission. He wrote to me in advance stating that since he was coming on political work, he would not like either to meet me or stay at Raj Bhavan as it would be embarrassing. I wrote back to him to say that he was one of the former Heads of the State of Uttar Pradesh and as such whatever his political views might be, he should come and stay with me or at least attend a lunch which I hosted in his honour.

In all the endeavours of Dr. Munshi, we must give due credit and a place of recognition to sister Lilavati. She has been an active partner in his various achievements and her life is an ideal for others to follow. As Lilavatiji herself is a writer o considerable repute, their undertakin together many of his important p jects like the establishment of t Bharatiya Vidya Bhavan earned f them a niche in our national life. O behalf of all of us, I want to conve our respectful condolences to sist Lilavati. While doing so, in all h mility, I would also like to assure h that the entire Nation is with her i accomplishing the great tasks and a bitious projects that Munshi h placed before himself and the peop

I am glad to learn that to enable t Bhavan to carry forward and intensi its activities, a *Munshi Memorial Fu* is being started with a target of Rs. crore and in this connection, I a gratified to know that Shrimati M. Subbalakshmi has agreed to reco twelve devotional songs in differe languages, the royalty of which w go towards this Fund.

The best tribute we can pay to D Munshi is to continue the great ta that he had taken upon himsel Munshi looked upon the Bharati Vidya Bhavan as a movement and cause for the resurgence of India culture. Its objects, from the very star were to encourage the study of all a pects of Indian culture and to help i its re-integration. He wanted to i tegrate India's ancient cultural her age with modern intellectual aspir tions. There should be many ma more Bharatiya Vidya Bhavan Ke dras throughout the country. An a out effort should be made by eve section to promote unity and mainta the integrity of the Nation, a ca dearest to his heart.

□ □ □

The Munshis

a case of cultural integration

His Eminence Cardinal VALERIAN GRACIAS

Archbishop of Bombay

IT is noteworthy that all the Tributes in the Press and at Condolence Meetings to the memory of Dr. K.M. Munshi were subordinated to his outstanding achievements as a man of culture. *Si monumentum requieris circumspice* could be said of Dr. Munshi by beholding Bharatiya Vidya Bhavan and all its affiliations, of which he was the Founder-President. If you care to have a monument, behold the Bhavan. I yet recall that when he visited Bombay as Food Minister of the Government of India, he remarked humorously "I know mighty little of agriculture, but I know something of culture". In these days when the claims of pure culture, unaffected by Politics, Business, Technology, Religion, are at a discount, we could seek and derive inspiration from the life of Dr. Munshi. It is true that he was fully absorbed in the treasures of Indian culture. But the Vatican Council in its Document on *The Church in the Modern World* says that "in every group or nation there is an ever increasing number of men and women who are conscious that they themselves are the artisans and the authors of the culture of their community" Even like Nehru, Munshi has been one of these. And yet, even like Nehru, he was not impervious to the claims of Western culture. One is reminded of these lines:

> *For not through Eastern windows*
> *only*
> *When daylight comes, comes in*
> *the light ;*
> *In front the sun climbs slow, how*
> *slowly*
> *But westward look—the land is*
> *bright.*

To Tagore, Mahatma Gandhi had once said: "I do not want my home to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any of them. Mine is not the religion of the prison house. It has room for the least among God's creatures. But it is proof against insolent pride of race, religion and culture"—words boldly inscribed at the entrance of the Studios of All India Radio, Bombay, obviously for the inspiration of artists and listeners.

Dr. Munshi professed to be an ardent believer in Hinduism and he lived up to his beliefs. He did not think that Hinduism was a spent force. Today, all ancient religions, including Christianity, are passing through a severe crisis. When I gave him on one occasion the text of one of my several Public Addresses on *Moral and Spiritual Values* his comment was "India has to be concerned not only with the standard of living but also with the standards of life", implying that moral and spiritual values have to be saved.

Only recently, the General of the Jesuits, who had spent many years in Japan as a missionary, pointed out the corrosive influence of materialism in Japanese society which had resulted in a deterioration of moral and spiritual values. He cited the number of abortions—50 million since the war by his estimate. He said that the Japanese had made a cult of material and technical progress, of money, comfort and pleasure.

If in the days of old the Psalmist could sing that the heavens extol the greatness of God, today the colossal achievements of technological society sing of the might of man. Under this tremendous impact, it would appear that the ancient cultures of Asia are doomed to extinction.

There is in modern society a strong pull towards material progress (in terms of which National Development is usually understood) which only too often seems to be also a pull away from the traditional, spiritual and religious outlook because its basic tenets appear in flat contradiction or at least irrelevant, to the practical demands of 20th century living. Modern India shares with the whole world the new faith that technology has implanted in the hearts of men. It is faith in man's capacity to solve his own problems. If religion is not positively rejected, it is relegated to the background and has no part to play in the planning of the new society. Theological Faith and Hope find no place in national or international programmes of World Peace. This is the religious crisis of the modern world—a crisis that has its manifestations in modern Asia too A matter of deep concern is the assessment made about 16 years ago by prominent statesman and scholar o the convictions of Indian Universit students. He was reported to hav said: "5 per cent are believers, 5 pe cent convinced communists, and th remaining 90 per cent readily fal victims to modern materialism." Suc an assessment today would assum even alarming proportions.

We speak nowadays of national integration. There is also emotional integration. But the partnership of D Munshi and his wife Lilavati is a clea example of cultural integration. Commenting on the Christian narrative o the creation of woman by God, viz that she was drawn from the side o man, an early writer says: "If G wanted to make woman the master o man, he would have drawn her fro his head; if he wanted to make woman the slave of man, he would hav drawn her from his feet, but he dre her from the side closest to the hear of man—thereby showing that woma was neither the master nor the slav of man, but his companion". This ha been exemplified in the case of Mr Munshi, who has proved to be no only an excellent wife and a devote mother, but Dr. Munshi's life-lon companion in a cultural partnership

Dr. Munshi has left behind the memory of a great scholar. That is hi legacy to us. But even a great legac is Mrs. Munshi who will certain maintain and enhance the splendi cultural traditions set by Dr. Muns —characteristic of our ancient civi zation and culture. □ □

MUNSHI
That was glory of GURJARA DESA

★

★

HITENDRA DESAI

Chief Minister of Gujarat

KULAPATI Sri Munshiji was one of the strongest exponents of the greatness that is Gujarat, nay, the whole of India. A distinguished idealist, he lived to see the fulfilment of many a dream which will enrich the present-day society. He was a versatile genius who, till the last breath of his life, was dynamism incarnate and achieved a rare glory and left a deep impact of his variegated personality on posterity.

There was not a facet of life which he did not touch. He was in the vanguard of the nation's struggle for independence; was a well-read lawyer and one of the leading architects of the Indian Constitution. An able administrator and an astute politician, he achieved distinction as a Union Minister and an envoy in Hyderabad. His contribution to literature was unique. The country will always remember him as a staunch champion of Indian culture.

Munshiji was synonymous with the glory that is Gurjara Desa. His literary works made a deep impression on every Gujarati mind and brought home to him the inspiring dream of glorious and picturesque Gujarat. In a way, he ushered in a new era in Gujarati literature by dint of his rich literary works. Gujarat is deeply indebted to him for his great contribution to literature in the shape of *Krishnavatara,* on which he worked till his last.

Although Munshiji is no longer in our midst, his literary works in Gujarati will be a perennial source of inspiration to Gujarat.

In the same way, the net-work of the Bharatiya Vidya Bhavan set up as a result of his efforts will continue to inspire the entire nation and further the cause of the regeneration of Indian culture.

The best tribute that we can pay him is to re-dedicate ourselves to the cause of building up a new Gujarat, that is ever on the march, and strive to enhance the glory of India.

□ □ □

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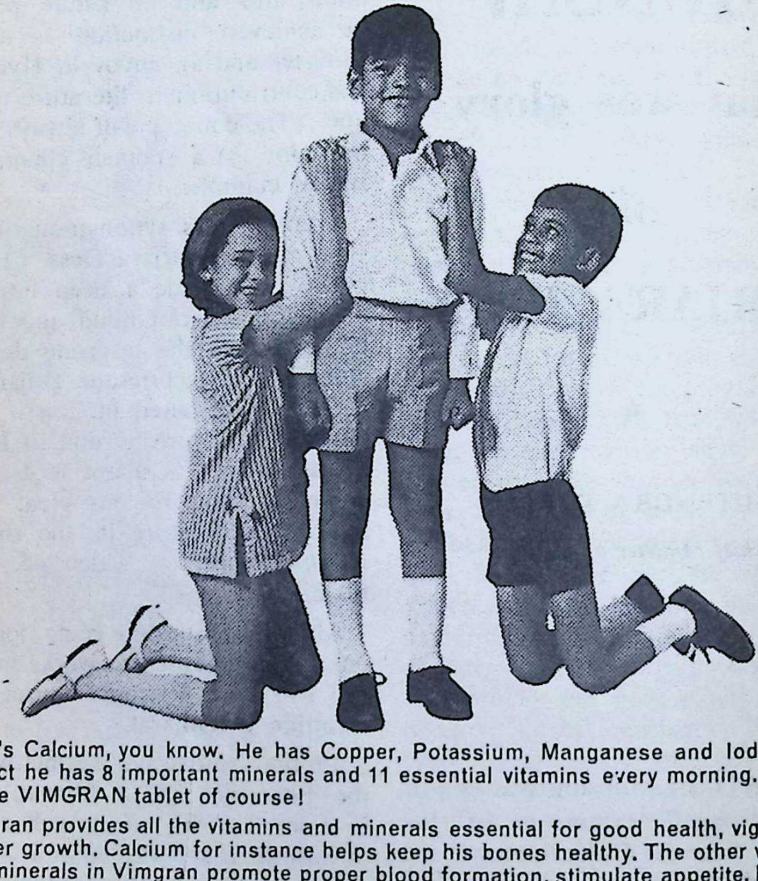

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MUNSHI

A versatile and dynamic personality

M. C. CHAGLA

Former Chief Justice of Bombay & Union Minister for External Affairs

I HAVE known Munshi, and known him well, for nearly 45 years. I vividly remember entering the Bar common room as a freshly enrolled Barrister. All the giants of the Bar were there—Inverarity, Strangman, Jinnah, Kanga, Bhulabhai, Taraporewalla, Coltman. To my young and terrified eyes, this seemed to be a ring of steel impossible to penetrate. But I could see that there was a second line of young and energetic aspirants who had already made some inroads upon this citadel. Among these, Munshi was one of the most prominent.

It did not take me long to get on friendly terms with Munshi. We had many things in common. We did not think, as most of our seniors did, that Law was the *ultima ratio* of our existence. It was a fascinating profession, a great training and discipline for the mind; if you succeeded, the prizes were great and glittering. But it would be a terrible thing to spend all your life in reading your briefs and expounding the law to the rather lonely and pathetic figure on the Bench. By the way, we had been nurtured on the sturdy traditions of the Bar, and had a healthy contempt for the Bench. We had only one life to lead, and there were far more interesting things to do—Politics, Literature, Art.

The first thing that impressed me about Munshi was his versatility. He was interested in so many things. And his interest was that of an artist. He had the insatiable curiosity, which is the beginning of Art. He had the instinct which could see the hidden meaning behind superficial phenomena, which is the artistic temperament. And he had the gift of expression, which is the capacity of the artist to express himself.

As years went by, he and I appeared in many cases together, and were opposed to each other in several others. It was always a pleasure and an intellectual treat to have him as a leader. I remember that he always used to ask me to come for a conference in all important cases to his house in the morning. After the conference, I used to have break-fast with him, and then go to Court together. I used always to wonder at the very small quantity of food he consumed, and I always joked with him that he must be finding sustenance from some celestial manna which he concealed from us.

Conference with Munshi was neve

a slovenly, hurried affair. It was a solemn, full-dressed debate. We tried to find the principles underlying the mass of ill-digested facts which were packed in our briefs. Munshi would have a sheet of foolscap before him with a fountain pen in his hand and would jot down the various propositions under which the different facts should be grouped. He would only feel happy when he discovered the silver thread that showed us the way out of the labyrinth of our case. And then he would stand before the Judge in Court stating the propositions seriatim, looking at him and the other side with a query in his eyes—how can there be any answer to these propositions? Of course, there was always a danger of over-simplification. Unfortunately, neither facts nor law can be reduced to simple and lucid propositions. But this was an infinitely better method than the chaotic opening of a case in which you never see the wood for the trees.

Munshi worked on a large canvas. He liked to present his case in the grand manner. The artist in him gave to every case the complexion of a breathless drama. He gave you the idea that the eternal verities were on the side of his client and that in deciding the case in which he was engaged, you were making legal history. Therefore, it followed that Munshi was never very happy in the rough and tumble of a lawyer's work. As was said of a senior member of the Bar, and a very dear friend of mine, he would not make small points with large gestures. He made important points with a considerable economy of gestures.

Munshi had a subtle and ingenious mind. The literary and the legal mind are two entirely different things. They are rarely combined in one person. Success in one field is usually a disqualification for the other. It is the greatest of Munshi's triumphs that he made a great name for himself both as a lawyer and as a literary artist. But I think his first and abiding love was for the Muses. He gave to Law and Politics much of his time, energy and enthusiasm which the gods had intended he should give for the service of literature. But therein, I think, lies Munshi's great charm. He could have been a dry uninteresting lawyer or a cold and calculating politician. He was neither the one nor the other. The artist in him was always peeping from behind the lawyer and the politician. And, therefore, both in his advocacy and in his politics there was the element of the incalculable. I wi not write of his politics. But at th Bar he has often startled both his opponent and the Judge by urging a point which had struck no one, and yet which had often proved decisive of the case.

Chesterton once said of Shaw that "there were some who understood him but did not like him; there were others who liked him but did not understand him. He alone both liked and understood him". I also can say that I both liked and understood Munshi—though more often than not I did not agree with him. But life would be a very dull thing if all agreed with one another. And how would so versatile and dynamic a personality as Munshi fit in?

□ □ □

MUNSHI: *the integrated personality*

DR. P. B. GAJENDRAGADKAR
Vice-Chancellor, Bombay University

"YOUTH is not a time of life," says the adage. "It's a state of mind. it's a test of the will, a quality of imagination, a vigour of emotions, a predominance of courage over timidity, of the appetite for adventure over love of ease." Dr. Kanaiyalal Munshi's appetite for adventure over love of ease was as strong as ever and whoever met him up to the date of his departure saw in his brilliant and lustrous eyes the same youthful spirit of adventure and the same unquenched and unceasing desire for quest of truth. On the 25th May, 1968, as Vice-Chancellor of the University of Bombay I had the honour to invite the Chancellor to confer on Munshiji the Honorary Degree of LL.D. as a mark of respect, esteem and reverence in which the University community held him. I then expressed the hope that Munshiji's life should fulfil the Upanishadic injunction:

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।

Munshiji's life is an inspiring example of the Upanishadic concept of a life dedicated to service; but my hope that Munshiji should be with us until he completed his hundred years was not destined to be fulfilled. Providence willed otherwise and Munshiji breathed his last on Monday, the 8th February, at about 6 p.m. I have no doubt that when the final inexorable call was received by Munshiji he must have responded to the call with a full sense of fulfilment of satisfaction. Munshiji's life is a saga of inspiring activities in different spheres of life which gave his career the fascinating form of an integrated personality.

"I am an odd mixture of an idealist and a realist" said Munshiji about himself in one of his letters to Smt. Lilavati. And in retrospect, dazzled by his achievements in different spheres of activity, inspired by idealism and guided by realism one feels tempted to exclaim: What an odd and extra-ordinary mixture of an idealist and realist indeed!

Munshiji began his life literally from a scratch and climbed his way towards the top level of the legal profession by sheer ability and industry. A distinguished constitutional lawyer and an eminent jurist, Munshiji was elected a member of the committee of experts as well as of the drafting committee appointed by the Constituent Assembly and in both these committees he played a major role. The record of the proceedings of the Constituent Assembly bears ample testimony to the fact that when the draft prepared by the drafting committee came before the Constituent Assembly for discussion and approval, from time to time Munshiji intervened in the debate and by his forensic skill and logical and convincing method of presentation he persuaded the Constituent Assembly to accept the main proposals sponsored by the drafting committee.

Law, it is always said, is a jealous mistress but persons of the calibre of Munshiji with a strong will and an invincible sense of commitment never allow this jealous mistress to circumscribe or limit their activities only to the field of law. As a man of letters, Munshiji occupies literally a unique place in Gujarati literature. A born writer who continued to write up to the very end of his life, Munshiji's pen has been very prolific and its sweep presents an extra-ordinary spectacle by covering different subjects and different fields. He has written on mythological and historical subjects as well as social novels and dramas, memoirs and annals and his main significant writings number more than three score. It is accepted by Gujarati scholars that Munshiji's entry into Gujarati literature introduced a new era and epoch of which he continued to be the master throughout his life. Munshiji wrote not only in Gujarati but also in English and his English books are more than forty in number. They cover a very wide range including art, literature, history, fiction, philosophy and religion.

In Munshiji's life one finds several bright, brilliant and inspiring facets. He was a powerful and eloquent speaker, a very successful administrator, a patriot of the first order, a wise politician and statesman, a thinker of a high status; during the last several years he appeared to have attained the status of a seer and a sage.

Munshiji was a passionate advocate of the unity of India. Every time I met him, he expressed his grave concern at the eruption of narrow parochial trends and tendencies which posed a serious danger to the unity of India. Explosion of violence, which has recently taken a menacing shape and has assumed frightening dimensions, also made him sad beyond words. He once observed: "The unity of India is usually taken for granted. We care little to consider how it was built up and destroyed, and how it is being strengthened and undermined at the same time." Impregnable faith in the unity of India and in the paramountcy of the rule of law on which alone demo

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cracy can thrive constitute a rich legacy of Munshiji's philosophy to the nation.

The last years of his life Munshiji devoted mainly to the development of the great Bharatiya Vidya Bhavan, of which he was the founder and builder. As Munshiji used to say, the Bhavan is not an institution, it is a movement, a cause. The object with which Bhavan was started by Munshiji were "to encourage the study of all aspects of Indian culture, to help in its reintegration and to study and spread the fundamentals of Indian culture". Bhavan was intended to be and did in fact serve as a centre "in which the Indian learning and the modern intellectual aspirations of the land were combined to create a new literature, a new history and a new culture". These renaissance activities of the Bhavan were guided by the old Vedic concept which was the guiding principle of all the activities of Munshiji: आ नो भद्राः क्रतवो यन्तु विश्वतः। Let Noble thoughts come to us from every side.

His contributions to the *Bhavan's Journal* show the versatility of Munshiji's genius and the alertness, progressiveness and receptiveness of his mind. Readers of the *Bhavan's Journal* will hereafter miss the invaluable and encouraging message which *Kulapati's' Letter* brought to them every fortnight. Indeed, it would not be an exaggeration to say that so long as Hindu culture—as interpreted by Munshiji and as expounded by the several publications of the Bhavan—thrives in this country, so long will Munshiji and his great work be remembered by his grateful countrymen.

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The Versatile Munshi

H. M. SEERVA

Advocate General of Maharashtr

TRIBUTES to Munshi have been paid from all parts of the country, but it seems to me that those tributes would be incomplete without a special tribute to him as a lawyer of the Bombay High Court, which he loved so deeply and to which he brought such distinction.

In some of the most moving words which he wrote in the Centenary Volume of the Bombay High Court, he said that he loved the world which the Bar library represented—the world in which he grew up and throve, round which all his hopes and all his disappointments had centred, a world in which he made friends whose lives were interwoven with his own.

And he added that when in later life he dropped into the Bar Library, or stepped into a Court, he felt that he was returning home. In that home, he was assured of a warm, affectionate and respectful welcome, and it gave him real pleasure that the Bar had placed his portrait in his beloved library.

A Great Lawyer

It is fit and proper that we pay our tribute to a great lawyer whose profound knowledge of law, matched by gifts of speech and thought, brought distinction to the High Court, and placed him in the front rank of advocates all over India.

It has however been a matter of deep regret to me that I never witnessed his great forensic triumphs, for by the time I came to the Bombay High Court, his manifold activities outside the Bar had increased, and I was unable to witness his resounding triumphs.

Litterateur and Educationist

But Munshi had made up his mind that it should not be said of him that he gave up to law that was meant for mankind; and his creative faculties touched life, and enriched it at many points. He knew that the greatness of a people is judged by its literary and creative activity, by things of the spirit; and he made a great and enduring contribution to Gujarati language and literature.

His love of language and literature was not confined only to one language. His mind was steeped and dyed in English literature, and his mastery of English was clear and manifest in his spoken and written word, and his writings show his great literary power.

I remember his telling me once, only half in jest, that a man's education was incomplete if he has not absorbed the wit and wisdom of Gilbert and Sullivan's Operas!

He was not content with merely making his own contribution to learning and knowledge. And so he founded, nurtured and brought to maturity a great educational and cultural centre, the Bharatiya Vidya Bhavan, to remind us of our great heritage and to act as a spur to creative activity which would widen and enrich that heritage.

Public Causes

In the middle of the First World War he took to politics, was one of the leaders in the freedom struggle and suffered in its cause; and when freedom came, he bent his great energies to assist in the framing of our Constitution, not only in the Constituent Assembly but in several of its Committees.

He held several ministerial offices with distinction. And, as his published papers show, he fought, and tried to avert the linguistic madness which was likely to lead to the Balkanization of India.

Late in life, in what he believed to be the public interest, he broke the political ties of a life time, and gave all his energies to the Swatantra Party of which he was one of the founders.

During the last year of his life, inspite of his failing health, and with the knowledge that the end could not be long delayed, he gave such energies as he had, to the public causes which he had served so long.

Touched So Many Points

I know no Indian lawyer who touched life at so many points, adorning most of the things that he touched. This versatile achievement of Munshi was a recurrent theme of his friend Sir Jamshedji Kanga's talk. He was never weary of reminding lawyers that Munshi's name and work would be remembered, long after the names and work of his eminent legal contemporaries had sunk into oblivion.

Sense of History

Munshi had read history, he had written history and he had helped to make history, and he knew that all work of human hands will be marred by this or that fault, by this or that defect.

He knew also that the carping critic, who loves to cut down man to the measure of his own limitations, would appear, and point out the shortcomings in his work. But there can be no doubt that he must have known that whatever its shortcomings, most of the work which he had done was substantial and would endure; that it had enriched the life of the country which he loved so dearly, and of this great city of which he was so intensely proud, and that many homes and many hearts were happier because of his life and work.

The *Pilgrimage to Freedom,* of which he wrote so attractively, has now come to an end after 84 years of toilsome life, leaving enduring monuments on the way.

It must have been some comfort to him to think that his devoted wife, the members of his family and his friends and disciples, whose spirit he had kindled, would continue his work, if not with the touch of his genius, at least with competence and ability.

□□□

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MUNSHI: *an homage*

J. T. DESAI

President, The Incorporated Law Society, Bombay

Much has already been said, written and published from several corners of our Commonwealth as tributes to his memory and much can still be said, but the pen which revels in wielding itself to a purpose, feels at a loss to find words adequate to evaluate the achievements of the many-splendoured life—a career so amazing and extra-ordinary, of a man so varied and versatile as late Dr. K. M. Munshi—being one of the most illustrious freedom fighters of our pre-independence vintage, who voluntarily courted jail and exchanged the comfort and splendour of their homes for the indignity and privations of a prison, a warm hearted man and a loyal friend, an able administrator, an eminent educationist, a hard-working journalist, an outstanding lawyer, a distinguished man of letters, a prominent social worker, a great Sanskritist, one of the founding fathers of our Constitution and an elder statesman of no mean calibre who served the cause of his country as God gave him light to see, and not merely won the admiration of his contemporaries but, I trust, would be gratefully remembered by posterity in this country for great services greatly rendered.

Dr. K. M. Munshi, though not born with the proverbial silver spoon, I fancy, was born with a fountain pen in his mouth. Though he had the misfortune to lose his father in early childhood, in Tapiben he had a mother of rare sympathy and understanding who stood by him in all the vicissitudes of life like a pillar of strength. When at College at Baroda, he came under the influence of Sri Aurobindo Ghosh, the poet of patriotism and the prophet of nationalism, and the pages of *Yogavashista,* the testament of realisation, being one of the most rational expositions in Indian spiritual literature. He also weaved during those days his dreams of ideal Indian womanhood. Unfortunately, he suffered from the mal-adjustments of an early marriage and once even seriously thought of putting an end to his own life. Be it however said to the credit of his first wife, Atilaxmi, that by her selfless love and devotion, she ultimately so much won him over that when she died with his name on her lips Dr. Munshi was literally broken-hearted. Dr. Munshi has gone on record stating that of the three noble women who shaped his life she was by far the noblest of them all, an image of forbearance hewn as if out of frozen tears! His eventual widow remarriage outside his fold with Smt. Lilavati Seth, then a rising star on the literary firmament of Gujarat, though not unexpected, provoked eager discussion especially amongst those to whom it did not concern in

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the least but resulted in a union of unalloyed and unceasing happiness for both.

After passing his Advocate's examination, he joined the Chamber of that great veteran lawyer, Sjt. Bhulabhai Desai, and to keep the home fires burning contributed in a Gujarati Weekly as a serial his first novel, *Ver-Ni-Vasulat* and its heroine, Tanman, took Gujarat by storm. It has been aptly described as his own emotional autobiography. His autobiographical works appear to have been struck from the soul of an earnest man as fire from flint.

When in 1935 Dr. Munshi published *Gujarat and Its literature,* Mr. Justice Kincaid reviewing it for the *Indian Empire Review* apotheosised Dr. Munshi as the "greatest master of Gujarati prose", and personally wrote to him that he thought it a pity that like Burke, Dr. Munshi should "to party give up what was meant for mankind". However, he added, that if Dr. Munshi could always combine politics with the production of books such as this History of Gujarati Literature, Mr. Justice Kincaid for one, was prepared to pardon his peregrinations into politics. He could write with beauty, limpidity and ease on such impalpable subjects as Gita and Modern Life and Creative Art of Life. He could even cause dead and vanished things to live again in the written word. There is hardly a genre in Gujarati Literature, except poetry, which he touched but failed to adorn!

Mr. Justice N. P. Nathwani, one of the sitting Judges of the High Court at Bombay, has gone on record stating that as a lawyer Dr. Munshi was known for his constructive advocacy. I should think he was equally well known for his quickness of grasp, subtlety of thought and lucidity of expression. He made his first mark at the Bar with his opening address in the partition suit of Raja Bahadur Shivlal Motilal's estate, which won him plaudits of his contemporaries and appreciation from his own Guru, Sri Bhulabhai Desai. During the Quit India Movement in 1942, Dr. Munshi and his loyal team of Juniors were literally crusaders for Civil Liberties from Kashmir to Kanya Kumari. His passage-at-arms with Justice Munir in the *Tribune* contempt of court case before the full bench of the Lahore High Court with a Gandhi cap—which was banned as a head gear in court—perched on his head is reminiscent of the breeze F.E. Smith early in his career, once had with Judge Willis in the Southwark County Court but the *retorts courteous* given by Dr. Munshi to Justice Munir are more befitting the dignity of the Court as well as his own maturity and dignity.

His forensic triumphs are scattered in the pages of several Law Reports all over the country. Dr. Munshi, however, considered three of his cases in which he appeared to be his most outstanding performances because of an element of surprise in each of them. These are the Pushpa Divorce Case, the Ratlam Conspiracy Case and the Lakshmikantam Murder Case. One of the eminent advocates of Madras who had witnessed the conduct of the last case has gone on record stating that they had not witnessed such brilliant cross-examination since the days of the great Eardly Norton!

I for one however consider that his finest hour was when as "one of the three musketeers of the Constituent Assembly" as he styled himself, in collaboration with Sir Alladi Krishnaswamy Aiyar and Sir N. Gopalaswamy Ayyangar, as a member of the Minorities Committee he could, by his catholicity of outlook, persuade the representatives of the minorities to throw in their lot with the mainstream of our national life by finally agreeing to joint electorates without any weightage or reservation of seats.

It was not destined that a light so superb should waste itself upon a circle so restricted as the placid atmosphere of the law courts. His unremitting labours for the passing of the Bom-

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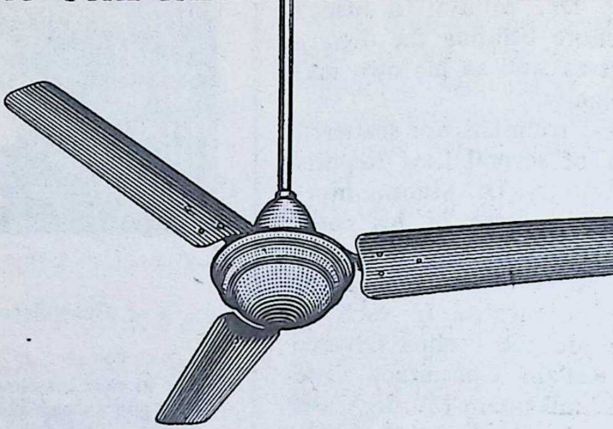

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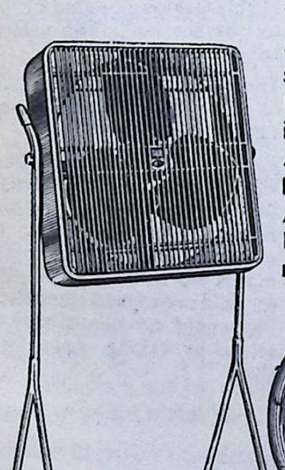

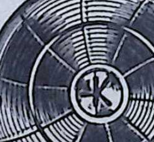

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bay University Act, 1928; his letter dated 17th June, 1928, to the then Governor of Bombay, Sir Leslie Wilson, giving a clarion call to his slumbering countrymen on the eve of the battle that was Bardoli; his exits and re-entry in and out of Congress at the call of his conscience without ever forfeiting the faith of Gandhiji or Sardar Vallabhbhai Patel in his own integrity; the able way in which he suppressed the communal riots in Bombay in 1938 and 1939 during his regime as the Home Minister of the then State of Bombay; the epic role he played in the Police action at Hyderabad and the subsequent integration of Nizam's territories with India; the timely steps which he took as the Food Minister at the centre, thereby averting in 1951-52 in Bihar and Gujarat the tragedy of Bengal Famine; the way in which when he was the Governor of Uttar Pradesh, as Chancellor of the five Universities in the State, he converted during the vacations the precincts of the Raj Bhavan at Lucknow into a Chancellor's campus for the students and professors; the mode in which for the last several years past he carried forward the heritage left by Bankim Chandra Chattopadhyaya, the father of Indian Renaissance, the founder of the modern Indian novel, and in a sense the Seer who saw modern nationalism in India in its true shape and colour; and the manner in which he conceived, planned and translated into reality the Bharatiya Vidya Bhavan, a great cultural centre, are all matters of living memory.

We are all familiar with his fortnightly *Kulapati's Letters* in the *Bhavan's Journal*, reminiscent of President Roosevelt's fire-side chats. Here was an Indian, strenuous, single-hearted and efficient, without whose point of view the public life of this country would be definitely the poorer.

There have been in the history of Indian Law greater lawyers and greater advocates, but it is on the whole doubtful whether any other Indian lawyer has lived a life so various, adventurous and romantic. His charm and friendship were as well known as his genius. Few great Indian figures at the Bar, by whom he was beloved and admired, had maintained so many friendships—some of them humble—with more warmth, affection or fidelity. Indeed, there was no man in public life in India with a heart so warm and with a loyalty so unswerving and so dependable.

He had intensive sense of a burning nationalism. His emotional abandon was tempered by a great faith and dedication to the higher values of life without being cribbed, cabined and confined by any narrow limits of caste, creed, colour or convention. Footprints on the sands of time are a measure of a great man's influence on his people, his country and even the world. While sands disperse with the wind and the prints disappear in course of time, what Dr. Munshi has left by way of his contribution to the literature in Gujarat will endure so long as the Gujarati language is spoken; and the Bharatiya Vidya Bhavan with its manifold branches and multifarious activities, I trust, would continue to expand under the guiding care of his *Sahadharmacharini*, Smt.

Lilavati Munshi, and her able associates.

No task was ever placed upon him which he was unwilling to undertake and he never lost his belief in the national cause, even at its darkest moments. His qualities were such and so manifold, that no short or superficial survey of the political history of India would provide an elder statesman so radiant, so youthful, so ebullient, so learned.

One may perhaps be surprised to recall that a man so deep rooted and so eminent in public esteem, a *de facto* jewel of India, should not have been awarded during his life time the coveted distinction of *Bharat Ratna!* Such a reflection would not belittle a career; it would rather perhaps magnify a personality.

Of late, he had supported the constant pressure of illhealth with composure and fortitude. In the passing away of Dr. Munshi, the country, in the words of a poet, mourns the death of one who was a

"Statesman, yet friend to truth,
Of soul sincere
In action faithful, and in honour clear;
Who broke no promise, served no private end,
Who gained no title and who lost no friend."

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"What Ghazni destroyed, Munshi has resurrected."

This tribute to Kulapati Dr. K. M. Munshi was paid by none other than Dr. Rajendra Prasad, free India's first Rashtrapathi.

The occasion was the installation of the Jyotir Linga in the sanctum sanctorum of Somnath, The Shrine Eternal, by Rajen Babu on November 11, 1951.

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MUNSHI: the wonder of his generation

HOMI J. H. TALEYARKHAN

Munshi was the wonder of his generation. He is now the monument of his age. It is difficult to think what, in the wide range of his versatility, he was not. He was endlessly busy with being. He adorned whatever he touched. He made outstanding whatever he did. He refined politics by lacing it with his intellect and culture. He gave the practice of law the perfection of his finesse. He endowed literature with the lustre of his language and the vividness of his imagination. He summoned the ancient history to stage the drama of India's proud heritage and made us conscious of the privilege of being what we are.

Whether in the elected assemblies of the nation, whether pleading a complicated case in court, whether discharging ministerial responsibilities, whether presiding over literary conferences or over dance dramas or building a chain of Bharatiya Vidya Bhavans all over the country, which have become the edifice of India's cultural renaissance, the benevolent power of Munshi's personality permeated all his endeavours and gave them a meaning always devoid from meanness.

At times, it seemed that he was far too much involved with his own energy to know its course, much less divide things that are from things that seemed. He only knew himself to be the fact emerging from the dream.

His sincerity and steadfastness to the friends should serve as an objective lesson for all in a world where changing loyalties and shifting attitudes are the order of the day.

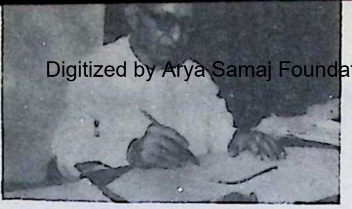
Knowing him as intimately as I did, I can only look on in despair at the void I know no stretch of time can fill. But life is such. We have to accept the inevitable as the irreparable—because Munshi's is an irreparable loss, however much in the fulness of years and honours he may have passed.

Our sole satisfaction is that though he has left to us in flesh and blood, in soul and spirit he will ever be with us and with his beloved wife, Lilavatiben.

Both derived their inspiration for each other. She will have to go without his now.

Knowing her as I do, in the midst of her grief, I know her courage will not wilt to carry on with the work, which it cannot be said Munshi left unfinished, but because of its very character must go and grow from generation to generation and from one area to another.

□ □ □



MUNSHI SAHITYA

[*In chronological order of publication*]

1.	*Mari Kamala* (Gujarati) (Collection of short stories) ..	1912
2.	*Verni Vasulat* (Gujarati) (Social Novel) ..	1913
3.	*Kono Vank?* (Gujarati) (Social Novel) ..	1915
4.	*Patan-ni-Prabhata* (Gujarati) (Historical Novel) ..	1916
5.	*Gujarat-no Nath* (Gujarati) (Historical Novel) ..	1917
6.	*Prithvi Vallabh* (Gujarati) (Historical Novel) ..	1920
7.	*Vavasheth-nu Svatantrya* (Gujarati) (Social Drama) ..	1921
8.	*Rajadhiraj* (Gujarati) (Historical Novel) ..	1922
9.	*Purandar Parajay* (Gujarati) (Mythological Drama) ..	1922
10.	*Bhagvan Kautilya* (Gujarati) (Historical Novel) ..	1923
11.	*Avibhakta Atma* (Gujarati) (Mythological Drama) ..	1923
12.	*Swapnadrashta* (Gujarati) (Social Novel) ..	1924
13.	*Be Kharab Jan* (Gujarati) (Social Drama) ..	1924
14.	*Tarpan* (Gujarati) (Mythological Drama) ..	1924
15.	*Ketlak Lekho* (Gujarati) (Literary Articles) ..	1926
16.	*Agnankita* (Gujarati) (Social Drama) ..	1927
17.	*Kaka-ni-Shashi* (Gujarati) (Social Drama) ..	1928
18.	*Putra Samovadi* (Gujarati) (Mythological Drama) ..	1929
19.	*Dhruvasvamini Devi* (Gujarati) (Historical Drama) ..	1929
20.	*Sneha-Sambhram* (Gujarati) (Social Drama) ..	1931
21.	*Shihu Ane Sakhi* (Gujarati) (Prose-Poem) ..	1932
22.	*Lopamudra*, Part I (Gujarati) (Drama of Vedic Age) ..	1933
23.	*Thodank Rasadarshano* (Gujarati) (Literary Studies) ..	1933
24.	*Adivachano*, Part I (Gujarati) (Addresses) ..	1933
25.	*Narasiyo, Bhakta Hari-no* (Gujarati) (Life & Appreciation) ..	1933
26.	*Lopamudra*, Parts II and III (Gujarati) (Drama of Vedic Age) ..	1933
27.	*Lopamudra*, Part IV (Gujarati) (Drama of Vedic Age) ..	1934
28.	*Gujarat and Its Literature* (English) ..	1935
29.	*Dr. Madhurika* (Gujarati) (Social Drama & Film Script) ..	1936
30.	*Kulavadhoo* (Hindi) (Film Script) ..	1936
31.	*Lopamudra* (Hindi Translation) ..	1938
32.	*Narmad* (Gujarati) (Life & Appreciation) ..	1939
33.	*Gujarat-ni Asmita* (Gujarati) (Essays) ..	1939
34.	*Jaya Somnath* (Gujarati) (Historical Novel) ..	1940
35.	*I follow the Mahatma* (English) ..	1940
36.	*The Early Aryans in Gujarat* (English) ..	1941
37.	*Adivachano*, Part II (Gujarati) (Addresses) ..	1941
38.	*Akhand Hindustan* (English) ..	1942
39.	*The Glory that was Gurjardesa*, Part I (English) ..	1943
40.	*Adadhe Raste* (Gujarati) (Autobiography) ..	1943
41.	*Mari Binjavabdar Kahani* (Gujarati) (Autobiography) ..	1943
42.	*Sidhan Chadhan*, Parts I and II (Gujarati) (Autobiography) ..	1943
43.	*Imperial Gurjars* (English) ..	1944
44.	*Adhe Raste* (Hindi translation) ..	1945
45.	*The Indian Deadlock* (English) ..	1945
46.	*Lomaharshini* (Gujarati) (Novel of the Vedic Age) ..	1945
47.	*The Ruin that Britain Wrought* (English) ..	1946
48.	*The Creative Art of Life* (English) ..	1946
49.	*The Changing Shape of Indian Politics* (English) ..	1946
50.	*Bhagvan Parashurama* (Gujarati) (Mythological Novel) ..	1946
51.	*Sidhi Chadhan* (Hindi translation) ..	1946
52.	*Bhagavad Gita and Modern Life* (English) ..	1947
53.	*Lomaharshini* (Hindi translation) ..	1947
54.	*Gandhi, the Master* (English) ..	1948
55.	*Linguistic Provinces and the Future of Bombay* (English) ..	1948
56.	*Atmashilp-ni Kelavani* (Gujarati) (Literary Studies) ..	1950
57.	*Bhagvad Geeta ane Arvachin Jeevan* (Gujarati) (Interpretation) ..	1950
58.	*Bhagvan Parashurama* (Hindi translation) ..	1951

59.	*Somnath, the Shrine Eternal* (English)	1951
60.	*Sparks from the Anvil* (English)	1951
61.	*Gospel of Dirty Hands* (English)	1952
62.	*Gujarat-ni Kirtigatha* (Gujarati) (Historical Research)	1952
63.	*Swapnasiddhi-ni Shodhaman* (Gujarati) (Autobiography)	1953
64.	*Vah Re Main Vah* (Gujarati) (Fantasy)	1953
65.	*Our Greatest Need and other Addresses* (English)	1953
66.	*To Badrinath* (English)	1953
67.	*Janu's Death and other Kulapati's Letters* (English)	1954
68.	*The Glory that Was Gurjardesa* (English) (Revised Edition)	1954
69.	*City of Paradise and other Kulapati's Letters* (English)	1954
70.	*Swapnasidhi ki Khojmen* (Hindi translation)	1954
71.	*Vah Re Main Vah* (Hindi translation)	1955
72.	*Sparks from the Governor's Anvil* (English)	1956
73.	*The Wolf Boy and other Kulapati's Letters* (English)	1956
74.	*Bhagna Paduka* (Gujarati) (Historical Novel)	1956
75.	*Tapasvini*, Part I (Gujarati) (Social Novel)	1957
76.	*Tapasvini*, Part II (Gujarati) (Social Novel)	1957
77.	*The Saga of Indian Sculpture* (English)	1957
78.	*The End of an Era* (English)	1957
79.	*Bhagna Paduka* (Hindi translation)	1957
80.	*Bhagvad Gita Aur Adhunik Jeevan* (Hindi translation)	1958
81.	*Tapasvini*, Part III (Gujarati) (Social Novel)	1958
82.	*Swan Love and other Kulapati's Letters* (English)	1958
83.	*Badrinath ki Aur* (Hindi translation)	1959
84.	*Bhagvan Parashurama*, Part I (English)	1959
85.	*Bhagvan Parashurama*, Part II (English)	1959
86.	*Jaya Somnath* (Hindi translation)	1960
87.	*The World We Saw* (English)	1960
88.	*Replies to the Reader* (English)	1961
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104.	*Krishnavatara*, Part I (Kannad translation)	1964
105.	*Tapasvini*, Part I (Hindi translation)	1964
106.	*Tapasvini* (English)	1964
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108.	*Krishnavatara*, Part II (Kannad translation)	1965
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111.	*Gandhiji's Philosophy in Life and Action* (English)	1965
112.	*Tapasvini*, Part II (Hindi translation)	1965
113.	*Gurjar Chakravartio* (Gujarati) (Historical Research)	1966
114.	*Tapasvini*, Part III (Hindi translation)	1966
115.	*Krishnavatara*, Part III (Kannad translation)	1966
116.	*Krishnavatara*, Part II (Gujarati) (Mythological Novel)	1966
117.	*Prithvi Vallabh* (English)	1966
118.	*Krishnavatara*, Part II (Hindi translation)	1966
119.	*Krishnavatara*, Part IV (English)	1967
120.	*Krishnavatara*, Part IV (Kannad translation)	1967
121.	*Bhagavan Parashurama* (Marathi translation)	1967
122.	*Pilgrimage to Freedom* (English)	1968
123.	*Krishnavatara*, Part III (Gujarati) (Mythological Novel)	1968
124.	*Gujarat-ni Kirtigatha* (Gujarati) (Revised & Enlarged)	1968
125.	*Krishnavatara*, Part V (English)	1968
126.	*Krishnavatara*, Part IV (Gujarati) (Mythological Novel)	1969

MUNSHI
—the great diplomat

K. BRAHMANANDA REDDY

Chief Minister of Andhra Pradesh and Chairman of the Andhra Pradesh Kendra of Bharatiya Vidya Bhavan.

K. M. Munshi, who died in Bombay recently had to his credit many-splendoured achievements in the field of law, politics, education and literature. Even if he had not attained heights in any human activity, the Bharatiya Vidya Bhavan which he founded and nurtured and converted into the mighty institution of culture and light, will be a living and enduring monument to perpetuate his memory.

Munshi belonged to that great galaxy of freedom fighters who under the inspiration of Gandhiji made sacrifices for the country. Munshi was a rare personality who combined in himself a superb literary figure, a lawyer of brilliance, an astute administrator and a politician *par excellence.*

His association with Hyderabad as Agent-General in the critical period of the history of this region is green in the memory of all those who are aware of his historic role in liberating Hyderabad from the clutches of fascist feudal rule.

Munshi's presence in Hyderabad was a great morale booster to the people in those turbulent times. The high diplomacy with which he discharged the responsibilities of his office was appreciated by one and all. His personal courage and dogged determination in circumstances which would have broken the nerve of a lesser person, were remarkable.

Erudite

As a Congressman, as a Central Minister for Food and Agriculture at a critical time and as Governor of Uttar Pradesh, Munshi set up high standards of administration, efficiency, originality and imagination. He was one of our Constitution makers and his contribution to our Constitution was significant. As Home Minister of Bombay and his firm approach to communal disturbances, his name will be ever remembered.

Munshi left active politics long ago and had been devoting his energy to the building up of Bharatiya Vidya Bhavan and its branches, spread all over India. He was a great believer in Indian culture and its vitality. It was his mission to see that the present generation recognised old values which are abiding and, at the same time, kept themselves in tune with the modern scientific age.

As a prolific writer in Gujarati and English, Munshi was the author of sixty books, a great number even for a professional author. His book named 'Foundations of Indian Culture', is a basic work which will inspire the students of Indian culture.

Indian history suffers from the disability of an incorrect narration and appreciation of events. It was with a view to re-writing history from the Indian point of view that Munshi was responsible in bringing out several volumes of "History and Culture of the Indian People".

'Karma Yogi'

The Bharatiya Vidya Bhavan is not merely an immense institution of Cultural and Educational value bringing out a Journal and publishing books on our philosophy, literature and culture. It is a movement designed to educate the people to imbibe our eternal values handed down to us from the ancient days.

Munshi drew great inspiration from the Geeta and the Yoga Sutra, He could be considered as not only a 'Karma Yogi' but also one in line with some of our Rishis, as his heart essentially lay in our philosophy and the ancient texts and their interpretation in the modern context.

Munshi was extremely fortunate in his gifted wife, Mrs. Lilavati Munshi, who was not only a tower of strength in all his pursuits but also acted as an inspiration to him. In fact, it was her literary attainments and writing ability that had brought her close to Munshi.

Munshi is not the one who would toe the line of any one, however powerful he might be. If he followed the Mahatma, attracted by his clarion call, he also differed from Gandhiji. His respect for Gandhiji, Sardar Patel and Jawaharlal Nehru was great.

He was a born optimist and no grave situation affected his unfailing spirit. Munshi was a brilliant and fascinating and colourful personality with a wide variety of tastes.

If he wrote fiction and historical novels, he also shone as an author of biography, dramas, research and religious books. Such was Munshi who was one of our great leaders, whose name will stand out as a beacon-light for generations to come.

There is no death for those who devote themselves to the service of their motherland selflessly and steadfastly throughout their lives. □ □ □

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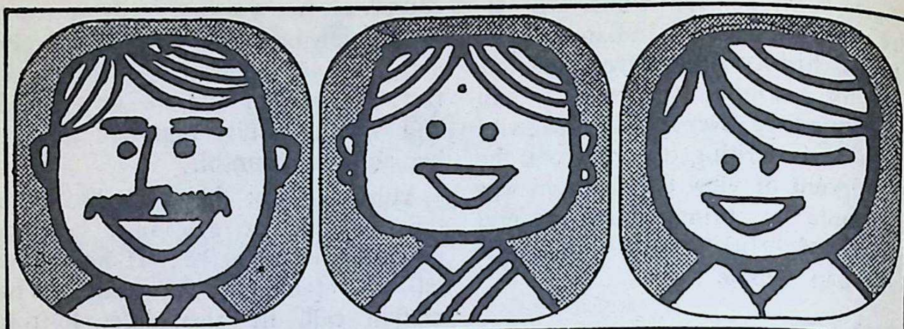

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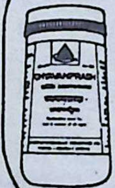

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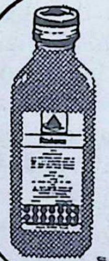

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Munshiji loved the Nirvanashatkam *of Sri Sankaracharya. He was equally fond of the inimitable lines of the great poet* Narsi Mehta. *This is a Sanskrit version of the famous song "Vaishnav Jana To" of Sri Narsi Natha, the great Poet-Saint of Gujarat. Mahatma Gandhi was very fond of this song and this is sung all over India as a Bhajan song. Sri Jayanth Krishna Harikrishna Dave, Hon. Director of the Bhavan, has set this to the rhythm of Bhajagovindam, the well-known song of Sri Adi Sankaracharya.* —ED.

स भवति वैष्णव-संज्ञा-योग्यः परपीडाऽवगमे प्रवणो यः ।
परदुःखे हितकारी सन्नपि मनसि न भजते गर्वाटोपम् ॥ १ ॥
प्रणमति सर्वान् चराचरेऽस्मिन् परनिन्दाव्यवसायविरक्तः ।
वचने कर्मणि मनसि निश्चलो धन्या कृतिनी जननी तस्य ॥ २ ॥
समदृष्टिर्यो विगलिततृष्णः परवनिता–प्रसवित्री–भावः ।
वितथं वदति न रसना यस्य स्पर्शो परवित्तस्य न हस्ते ॥ ३ ॥
मायामोहौ यस्य न लग्नौ चित्तारूढो गाढविरागः ।
रामनाम्नि यस्यैकतानता तद्देहेऽखिलतीर्थनिवासः ॥ ४ ॥
लोभवर्जितः कपटविहीनः कामक्रोधनिरासे दक्षः ।
नरसींहोक्तिस्तस्य दर्शनाद् एकसप्ततेः कुलस्य तरणम् ॥ ५ ॥

* * *

वैष्णव जन तो तेने कहिये जे पीड पराई जाणे रे ।
परदुःखे उपकार करे तोये मन अभिमान न आणे रे ॥ १ ॥
सकल लोकमां सहुने वंदे निन्दा न करे केनी रे ।
वाच काछ मन निश्चल राखे धनधन जननी तेरी रे॥ २ ॥
समदृष्टि ने तृष्णा त्यागी, परस्त्री जेने मात रे ।
जिह्वा थकी असत्य न बोले, परधन नव झाले हाथ रे ॥४॥

मोह माया व्यापे नहि जेने, दृढ वैराग्य जेना मनमां रे ।
रामनाम शुं ताळी लागी, सकल तीरथ तेना तनमां रे ।। ४ ।।
वणलोभी ने कपटरहित छे, काम क्रोध निवार्यां रे ।।
भणे नरसैंयो तेनुं दरसन करतां, कुल एकोतेर तार्यां रे ।। ५ ।।

He is the real Vaishnava who understands the sufferings of others. He serves those who are afflicted and has no conceit. He bows before everyone, despises none; is steady in word, body and mind. Blessed is the mother of such a man. His outlook is always dispassionate; he has left all desires; he sees a mother in another man's wife. He never speaks an untruth, and touches no one's wealth. Ignorance does not overpower him; his mind knows stern detachment. He has experienced ecstasy in the worship of Rama; his body in itself possesses all places of pilgrimage. He has no avarice, he knows no fraud, he has outgrown desire and anger. Narsaiya says: To look at such a man is to earn merit enough to save seventy-one generations from hell.

□ □ □

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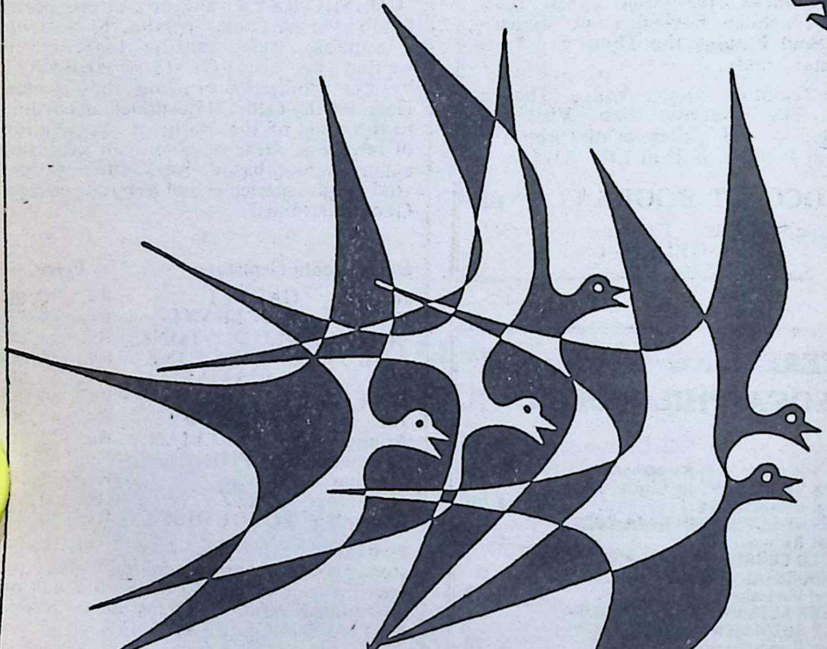

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IMMORTAL MUNSHI

Kavi Yogi Maharshi Shuddhananda Bharati

THE passing away of our dear, dear Munshiji, leaves a gap in the galaxy of great leaders, which is rather difficult to fill. He had such assorted array of abilities and qualities, his nature was so sweet and gentle, his genius was so flamboyant, his organising power was so dynamic, his aspirations to raise *Bharatiyata* was so towering that the whole humanity and the whole Indian nation can rise up and declare with one voice—"Here is our Kulapati, here is a unique leader of our Dharma, here is real Bharata Ratna".

Gujarat gave India three saviours in Dayananda Saraswati, Gandhi and our beloved Munshi. The one upheld Vedic Dharma, the next gave freedom for the country and the last added glory to that freedom by saving the Divine culture of India through his great organisation, the Bharatiya Vidya Bhavan.

I have met Munshi in Sabarmati and Wardha with Mahatma Gandhi. Gandhiji had a deep regard for him and listened to him with great interest. While I was steeped in askesis at the feet of Sri Aurobindo, Munshiji came to Pondicherry. Sri Aurobindo saw his former student and impressed him with his message of "Spiritual Communion and Inner Transformation". After seeing Aurobindo, I had the fortune of meeting him silently. "The presence of the great Yogin has thrilled into me" he said. After finishing any silent *tapasya* of quarter of a century, I presided over the Parliament of Religions organised by Swami Sivananda Saraswati at Rishikesh. Munshi was then the Governor of U.P...He gave a stirring message to the Parliament of Religions upholding the virile dynamism of Bharatiya Dharma. I met him next in the Kangri Gurukul where I spoke in Hindi under his presidency. Munshi, the Governor, spoke for ten minutes expressing his ideal of Bharatiya Vidya "which is the potent factor behind India's universality". He appreciated the Gurukula system of education in which the ancient Yoga and the modern science united like life in body. He next visited the Aurobindo Centre at Gwalapur where I was then giving lectures and demonstrations on Yoga. He and Lilavati Munshi came. We welcomed them warmly and expressed our regards for them. He felt the want in our mind and promised directly more land for the expansion of our activities and took leave. His words were few; they were direct and constructive. His acts were dynamic, well planned and firmly founded on fervour to raise the spiritual culture of Bharat to towering heights of world recognition.

I had several opportunities of meeting him in Bombay. He presided over the Ramana Jayanti festival, which I inaugurated. He then said: "I have deep regard for Sri Aurobindo, whose student I am, to Mahatma Gandhi who was my leader and to Ramana

Maharshi who is an embodiment of *Atma Vidya* which is the life of Indian Culture". I have spoken to him about my experiences with Sai Baba and Meher Baba and he raised his hands to those silent saints.

I had fruitful opportunities of attending the Bhavan's functions and taking part in one or two. Bharatiya Vidya Bhavan stands an immortal monument, a perennial living edifice of his glorious dreams for the spiritual and cultural uplift of Bharat. To see round the Bhavan and its departments is itself an education. I often feel a youthful student as I enter the Bhavan and see its bee-hive activities. I often met the sweet Ramakrishnan of suave manners and offered my services to the *Bhavan's Journal* which is the voice of Bharata Mata. Sanskrit culture there, scientific culture in Andheri, Gita culture, dramatic culture, books and books on India's heritage, and towering above all, *Bhavan's Journal*... my God! what an achievement in one span of life. He is an era in himself.

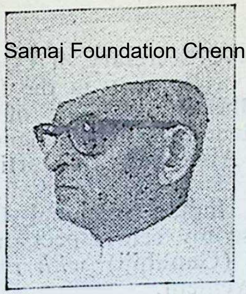
Birth and death are light and shadow of the carnal entity. But who lived such a life of variety as a lawyer, writer, journalist, teacher, leader, patriot, speaker, man of action, action and action. Munshi, how can he die, how can he leave us and how can we leave him or forget him. His soul is throbbing in each brick of the Bharatiya Vidya Bhavan. He leaves behind him not a mere building, but an army of trained cultural stalwarts who will continue the work dear to his soul, which is beyond all mutations and modifications. He leaves behind his Shakti, Lilavati, who will continue the Bharatiya Samskritic Lila which is the mission of his advent.

The dedicated souls whom he has trained shall add to the glory of his evangel and declare to the world "We hold high the standard of Bharata-Dharma handed over to us by our inspiring leader, our Kulapati Kanaiyalal Munshi".

LIVE LONG MUNSHI

Live long, live long, lively Munshi
Live long like sun and sea
Live long in He, live long in She
Of cosmic symphony.
You served like sky and wind and rain
Your love embraces all
You will return again, again
In Bhavan is your soul.
Love you are and Light you are
Immortal Self you are
The cream of Bharat art you are
You are the wisdom's core.
East and West and North and South
Mingle in harmony
Like a steady stream from source to mouth
In solemn elegy
In lofty littany.
Your soul has become manifold
Your heart throbs in our heart
We are your soldiers strong and bold;
From us can you depart?
Restless work has given you rest
Leaving the rest to us
O super-soul! we'll do our best
For your Bhavan's progress
For your mission's success
For Soul's immortal IS
By benign grace of HIS
AUM SHANTI AUM
AUM SHAKTI AUM
AUM JAYA AUM

□ □ □



"....through the prism of his life can be seen the century in all its richness and variegated light and shade."

Here is a camera testament, a drama of the grand stream of Kulapati Dr. K. M. Munshi's life, an epic woven of struggles, a steep climb to success, its consolidation and the final beatitude.

A modest attempt has been made to tell the story in Kulapatiji's own words, wherever possible.—Editor

Numbers refer to those of the pictures that follow.

Section I

1. Mother Tapibehn:—"I was her very life...She has been the guardian goddess of my life."
2. Father Maneklal:—"To whom I am indebted for all my good qualities and for everything, and whom I loved and respected the most."
3. The promise of future—Born on December 30, 1887.
4. 1897...Began keeping diary and writing essays...a budding historian and litterateur.
5. 1900...A 13-year-old dreamer...married Smt. Atilakshmi (9).
6. Bespectacled scholar of 17..."Napoleon has still a niche in the sanctuary of my heart."
7. 1913...Enrolled as Advocate of Bombay High Court..."Hurrah for success," he noted in his diary that day.
8. 1919...The promising Junior..."the previous year brought the first fee of Rs. 1,100...money for the first almirah and first ornament for wife."
9. 1921...Prominence at the Bar and recognition as the leading Gujarati novelist.
10. 1924...Social service...Chairman of Sir Hurkisondas Narottamdas Hospital, Bombay...President of Panchgani Hindu Education Society.

11. 1934...National Service...Secretary of Congress Parliamentary Board.
12. 1938...Home Minister of Bombay in the first Congress Ministry...Birth of Bharatiya Vidya Bhavan..."Work of God...those who serve the Bhavan are merely instruments in His hands...Bhavan is pledged to re-integration of India." Also, year of starting Institute of Agriculture at Anand, Gujarat.
13. 1941...Resigned from Indian National Congress..."Something in me rebels"..."I would lose my self-respect, my right to pray to God if I pretend to follow you (Gandhiji) *with mental reservations*"...launched Akhand Hindustan movement.
14. 1951...year of sunshine...As Union Food and Agriculture Minister and Leader of the Indian Delegation to FAO, Rome. Consecrated 7th Somnath Temple; founded Sanskrit Vishva Parishad; Chairman, Institute of Agriculture, Anand.
15. 1952...Governor of Uttar Pradesh..."Sparks from a Governor's Anvil."
16. 1954...Chancellor of Universities of Agra, Allahabad, Lucknow, Gorakhpur and Roorkee and Banaras Sanskrit University... founded the Chancellor's Camp of best students drawn from all U.P. Universities
17. 1964...In the evening of life in Bombay...Chairman of All India Colloquium on Ethical and Spiritual Values as basis of National Integration.
18. 1970..."The spirit increases in perfection as the body grows older."

Section II

19. 1912...Flash Back...With family at Broach, the sacred land sanctified by Bhrigu's thousand-year penance. Seated to his right is Mother Tapibehn and to his left is wife Atilakshmi.
20. 1921...Smt. Atilakshmi..."She lived but for me. She died with my name on her lips. Dying, she gave me life."
21. 1922...Smt. Lilavati..."I fell in love with a living woman...doctrine of *avibhakta atma*—undivided soul..."When two individuals lose their identities and are united, then only can they project their joint-self in all its splendour and lay the foundation of a perfect friendship."
22. The family..."My growing grand-children are proof positive of my advancing age...but I feel disgracefully unoldish."
23. 1928...Champion of the peasant's cause...in the thick of Bardoli Satyagraha. Seated in the rear are Sardar Patel, Munshiji and Smt. Lilavati Munshi.
24. 1930...Sahadharmacharini in freedom's battle. Smt. Lilavati Munshi courts arrest.
25. 1930...Out from Nasik Jail..."over a hundred thousand people came to receive me at the Victoria Terminus, Bombay.".
26. ...Non-violent politics in palm-fringed beach...With Gandhiji, Sardar Patel, R.D. Birla and others at Bombay's Juhu Beach.
27. The first Bombay Congress Ministry, 1937-39. L to R: Morarji Desai, K.M. Munshi, B.G. Kher, Roger Lumley (Governor) A.B. Latthe, M.D.D. Gilder, M.Y. Nurie and L.M. Patil.
28. 1940...Temple-bound after the sacred thread ceremony of second son, Girish..."Sacred thread, symbol of initiation of a man into sacred responsibility to lead a life dedicated to Learning and Truth..."
29. 1942..."The Yogi is higher than the Ascetic"...Days of Akhand Hindustan movement...at the Golden Temple of Amritsar.
30. 1947...Year of Freedom...With Gandhiji at Juhu...Appointed Agent-General to the Government of India in Hyderabad...Gandhiji: "It is

not merely a commission, it is your *dharma*" Munshiji: "The job is difficult..." Gandhiji: "I know, but you will not fail."

31. 1947...Year of "Khat Muhurat" of the central home of Bharatiya Vidya Bhavan at Chowpatty, Bombay.
32. Inaugural session of Constituent Assembly, December 9, 1946. L to R: B.R. Ambedkar, Sarat Chandra Bose, Sardar Patel and B.G. Kher. K.M. Munshi is first in the second row; appointed by the Congress to the Experts Committee for drafting the Constitution of India; founded Meghji Mathradas Arts College and Narondas Manordas Institute of Science in Bombay; chosen President of All-India Hindi Sahitya Parishad at Udaipur.
33. 1948...Gandhiji's confidence vindicated...Flanked by Major General Choudhury and Swami Ramanand Tirtha after the successful Police Action in Hyderabad.
34. A delightful moment..."Laugh, the whole world will laugh with you"...
35. 1951...across the shores...Leader of the Indian Delegation to the FAO Conference of the United Nations at Rome.
36. As leader of Indian Delegation to FAO and Agriculture Minister with Charles S.Brannew, U.S. Secretary for Agriculture in Rome..."I know much about culture...but not about agriculture..."
37. 1951...Parliamentarian par excellence...On the front treasury bench of Parliament...R to L: Pandit Nehru, C. Rajagopalachari, R. R. Diwakar, Jagjivan Ram, K.M. Munshi and N.V. Gadgil.
38. 1951...a dream begins to fructify...out of the ruins, the Shrine Eternal rises again...Munshiji explaining the chronology of different Somnath Temples to U.N. Dhebar, then Chief Minister of Saurashtra, and others. Dictated the entire text of the book "Somnath, the Shrine Eternal" in one week.
39. At the Vatican, Rome.
40. 1955...planting for the future, for generations unborn...Birth of Vanamahotsava..."This tiny Redwood sapling, when it grows, will be 110 feet round and 300 feet high; you will have to pile up Bombay's Rajabhai Tower on Kutab Minar to get an idea of its height; and it will live for 4,000 years!...When this little plant grows into a big tree, most of our races will have become dust,...all our proud schemes will have burst into bubbles...but the tree will be waving its leafy hands in the cold Himalayan breeze and the snow-capped Trishul and Nanda Devi will look down upon it with the same majesty as when I planted it..."
41. 1958...messenger of love...the Munshis at the German Refugees' Camp in West Germany.
42. ...In the land of Lincoln..."the urge to bring spiritual heritage down to the space age in which we live"...the Munshis in New York, 1958
43. ...Brotherhood of Man...With G.L. Mehta, then India's Ambassador in the USA, at the World Brotherhood Conference at Geneva, 1958.
44. Enjoying while Smt. Lilavati Munshi plays on the harmonium....haunting memories of the 'twenties..."After dinner, mother would sit down with her *pan*. Children would dance and sing the *garba*. Lila would play on the harmonium and I on the tabla. Sometimes I sang my old favourite songs and Lila accompanied me on the harmonium. Mother would take an active interest and say, 'Lilabehn, now sing some of Mirabai's Bhajans. 'Bhai' likes them"...
45. 1969...When Badshah Khan came to Bhavan..."Has God sent this Servant of God as an answer to the anguished cries and prayers of our countrymen? To me his visit resembles something like a continuation

of the mission of mercy initiated at Noakhali by Gandhiji in 1946."

46. ...Years of freedom struggle...with Sardar Vallabhbhai Patel, "the firmly planted pillar of our security."

46A. ...With colleagues during the first Congress Ministry...Seated L to R: K.M. Munshi, A.B. Latthe, B.G Kher, Morarji Desai, Bhulabhai Desai and M.D.D. Gilder.

47. ...The kindred souls...Rajaji and Munshiji..."The Nestor of Indian politics" has himself autographed this picture taken in 1948.

48. ...With U.N. Dhebar, 1948.

49. ...Two veterans confer...with Maulana Azad in 1950.

50. 1955...With Soviet Premier Marshal Bulganin and Communist Party Chief Nikita Khruschev, at Agra.

51. ..."Without poetry, music, dance and drama, there is no zest in living"... with Bob Hope, comedian of world fame, in New York.

52. ...With the veteran Pandit Gobind Vallabh Pant at Raj Bhavan, Lucknow.

53. ..."To teach a student of agriculture at second-hand through the printed word is hopelessly inadequate. He should learn to read the language that Nature inscribes on the Soil...only then will agricultural education be a living art"...Presiding over a function at the Institute of Agriculture at Anand, 1952, with C.D. Deshmukh as Chief Guest.

54. ...With Swami Shivananda at Rishikesh.

55. At Somnath with Rajendra Prasad. "What Ghazni destroyed, Munshi has resurrected," said Rajendra Babu.

56. 1954...With Sanskrit enthusiasts...B. Ramakrishna Rao, M. Ananthasayanam Ayyangar and others during Sanskrit Vishva Parishad, Tirupati.

57. ...With Babu Purushottamdas Tandon, Pandit Ravishankar Shukla and others.

58. 1961...With Y.B. Chavan and S.K. Patil at the foundation stone laying ceremony of Bhavan's Sardar Patel College of Engineering.

59. 1962...Munshiji looks on when Dr. Radhakrishnan, the Philosopher-President, dedicates Bhavan's Public School at Baroda.

60. ...Music and feast...with Maharashtra's then Governor Smt. Vijayalakshmi Pandit..."soulful music, even out of tune or time, often gives me a thrill of joy. The *rag* and *tal* are the grammar and syntax of music but correct grammar and syntax cannot make beautiful poetry nor correct *rag* and *tal* make music"...In 1910 purchased a harmonium and began to learn music; he also learned to play a little on the tabla.

61. ...A scholar pats a scholar...Dr. Zakir Husain admiring Bhavan's publications..Munshiji: "We endeavour to make the Master Spirits of the world who have given humanity eternal truths of enduring value live again."

62. ...Constructive work...with Nehru, the man with the "flaming eye of idealism," at the time of the inauguration of the Sardar Patel College of Engineering at Andheri, 1962.

63. 1970...in the realm of the divine...with Sri Satya Sai Baba at Munshi Kutir, Juhu.

Section III

IN RETROSPECT

64. ...Relaxing after the steep climb...with Smt. Lilavati Munshi at Naini Tal..."I have climbed, no doubt strenuously, but laughing, playing, run-

ning. Sometimes I have stumbled, but on my way I have picked flowers, and every morn has brought me new joy."

65. ...Soon after release from Nasik Jail in 1930...in those days he began wearing the 'angavastram', *a la* Bengalees..."There is a superstition: lack of money means real want. It is not so. From 1902 to 1916 I was poor, terribly poor. But that did not make me unhappy...When I went to jail, I was determined to give up wanting things and never lacked them. This was a lesson to me—so long as I am spiritually ready for the things that come my way, regardless of what they are, I am happy, money or no money."
66. 1946...During a week-end visit to Anand where Kulapatiji nurtured the Institute of Agriculture..."a flippant attitude towards material welfare is not spiritual; any more than that which pins its faith on mere material welfare."
67. 1951...a rare picture in full suit taken at Rome..."I have fought ceaselessly against frustration, despair and inertia...I feel the same interest in each passing hour, and my struggle to grow has not lost its zest."
68. ...Home, happy home...an intimate chat on some sentimental topic... "Now the world is more charming. I do not wait for haunting beauties to stir my blood; a sweeter kind of beauty makes itself felt...Now I make less demands of the world; emotions, subtler and gentler, thrill me with magic of sweet, slow music."
69. At Dakor where Bhavan's Arts and Science College was founded in 1961..."Every day must bring its own security."
70. On the 73rd birthday..."What counts is not security, success or satisfaction, but the ceaseless efforts that we put forward and the failures we survive. These are the training schools for spiritual readiness. It is only when success follows that training that we come to regard it as something for which we are not responsible. Then we become humble. We see the hand of God. We realise His aim and purpose."

Section IV

MILESTONES IN BHAVAN'S PROGRESS

71. Sri Gordhandas P. Sonawala and Sri Charandas Megji, Trustees of the Bhavan, performing the *Vastu* ceremony of the Bhavan's Megji Mathradas College of Arts and Narrondas Manordass Institute of Science, Andheri, 1946.
72. Sardar Vallabhbhai Patel inaugurating the College and the Institute at Andheri on June 20, 1946.
73. Munshiji receiving Sri C. Rajagopalachari, the then Governor-General of India, on his arrival at the Bhavan to inaugurate the Central Home at Chowpatty on August 8, 1949.
74. Dr. Rajendra Prasad, the then President of India, laying the foundation stone of the Bhavan's Delhi Home, March 31, 1952.
75. Pandit Jawaharlal Nehru releasing 'Ramayana' by Sri C. Rajagopalachari at New Delhi, May 16, 1957.
76. Sri Girdharilal Mehta, Trustee of the Bhavan, performing *pooja* before opening the new building of the Bhavan's College at Chowpatty, February 10, 1957.
77. Sri Bishnuram Medhi, the then Governor of Madras, opening the Bhavan's Madras Kendra, November 9, 1958.

78. Munshiji performing the *Khat Muhurt* of the Bhavan's Arts and Science College, Dakor, July 22, 1961.
79. Sri Y. B. Chavan, the then Chief Minister of Bombay, performing *pooja* before laying the foundation stone of Bhavan's Sardar Patel College of Engineering, Andheri, September 17, 1961.
80. Sri D. V. Potdar, the then Vice-Chancellor of Poona University, speaking at the Bhavan's 15th Convocation, December 10, 1961.
81. Sri Morarji Desai, the then Union Finance Minister, delivering the Bhavan's Convocation address, December 23, 1962.
82. Sri Jawaharlal Nehru inaugurating the Bhavan's Sardar Patel College of Engineering, Andheri, August 19, 1962.
83. Dr. S. Radhakrishnan, the then President of India, inaugurating the Bhavan's Silver Jubilee Celebrations, December 20, 1962.
84. Dr. Radhakrishnan performing *pooja* before laying the foundation stone of the Bhavan's Vallabhram Mehta Public School, Baroda, December 24, 1962.
85. His Eminence Valerian Cardinal Gracias, Archbisiop of Bombay, speaking at a symposium organised by the Bhavan on December 29, 1962.
86. Sri C. Rajagopalachari delivering the Endowment Lecture on Indian Culture, December 1962.
87. Swami Ranganathananda speaking on "Bhagavad Gita", December 1962.
88. Dr. P.B. Gajendragadkar delivering the 20th Convocation address, December 24, 1966.
89. Sardar K. M. Panikkar delivering the Endowment Lecture on Indian History—"Determining Periods of Indian History". December, 1961.
90. Dr. Karan Singh delivering the Endowment Lecture on "Post-Independence Generation—Challenge and Response", December, 1964.
91. Dr. Zakir Husain, the then Vice-President of India, inaugurating the Book University One Rupee Series, November 8, 1963.
92. Sri S. K. Patil, the then Union Food and Agriculture Minister, performing *pooja* before laying the foundation stone of the Bhavan's Annexe at Chowpatty, 1963.
93. Dr. P. V. Kane speaking at the Symposium on "Crisis of Character in Present Day India", January 18, 1960.
94. Smt. Lilavati Munshi performing the *Khat Muhurt* of the Sardar Patel College of Engineering Hostel Building, 1963.
95. Dr. S. Radhakrishnan, the then President of India, lighting a lamp symbolising the inauguration of the Bhavan's Andhra Pradesh Kendra, July 8, 1965.
96. Sri Y.B. Chavan, the then Defence Minister, inaugurating the Bhavan's Hazarimal Somani College, June 21, 1965.
97. Sri Lal Bahadur Shastri, the then Prime Minister of India, laying the foundation stone of the Bhavan's Mysore Kendra, January 23, 1965.
98. Sri V. P. Naik, Chief Minister of Maharashtra, delivering the 21st Convocation Address, March 25, 1968.
99. H.H. Jayachamaraja Wadiyar, Maharaja of Mysore, appreciating the Bhavan's publications during one of his visits to the Bhavan.
100. Bhavan's Tri-Decennium Day, December 7, 1968. The then Rashtrapati Dr. Zakir Husain, delivering the inaugural address.
101. Rashtrapati Sri V.V. Giri delivering a lecture at the Bhavan on "One India."

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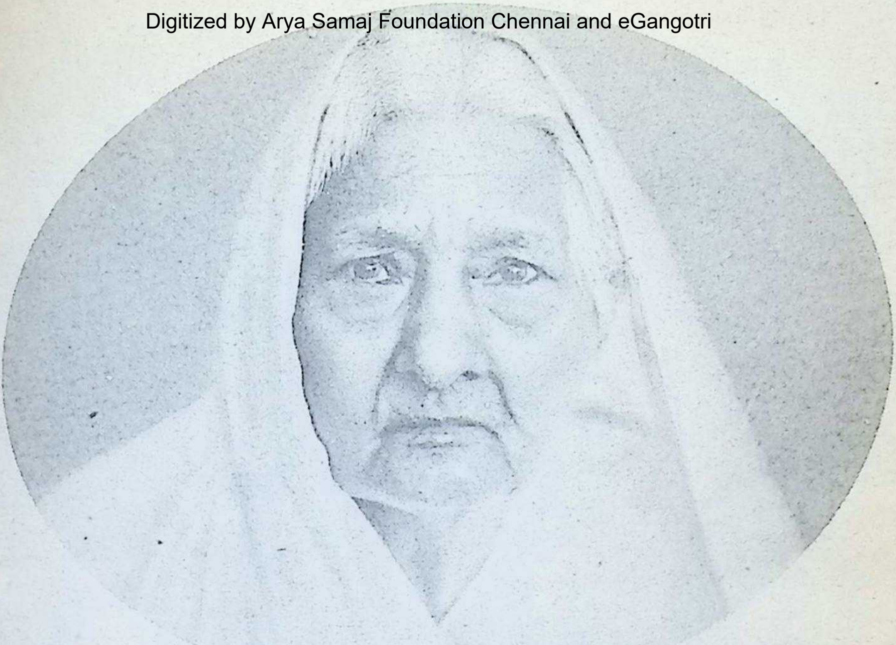

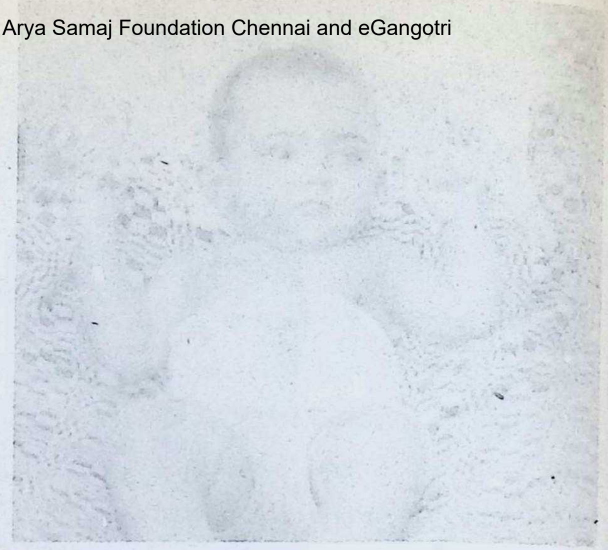

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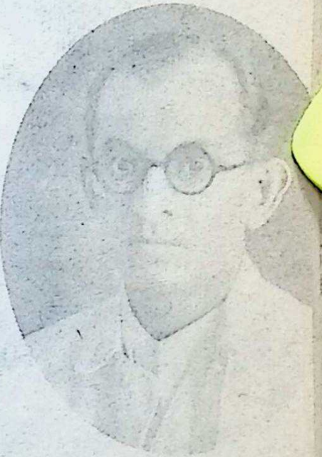

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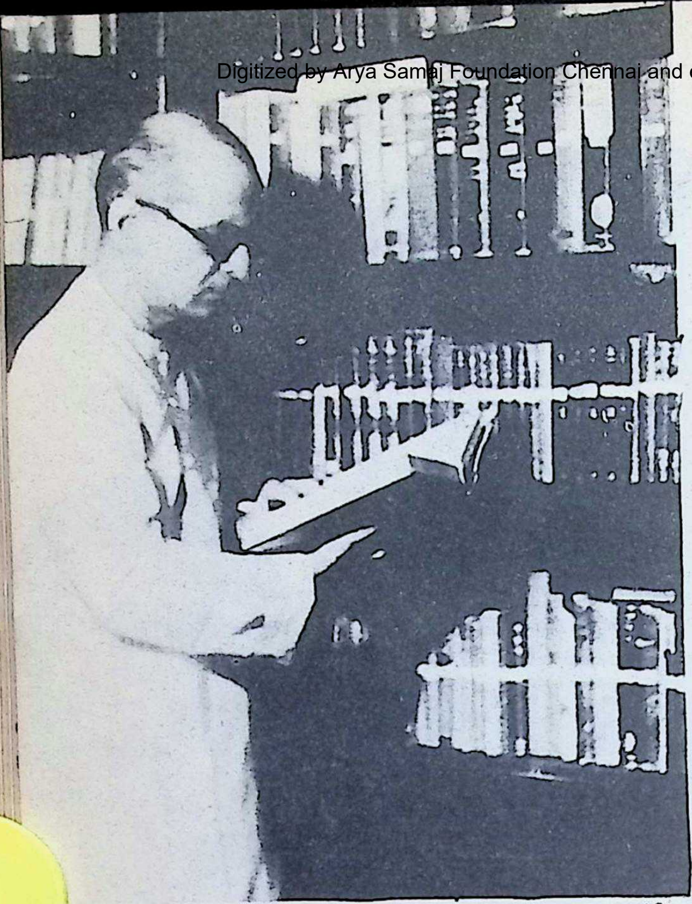

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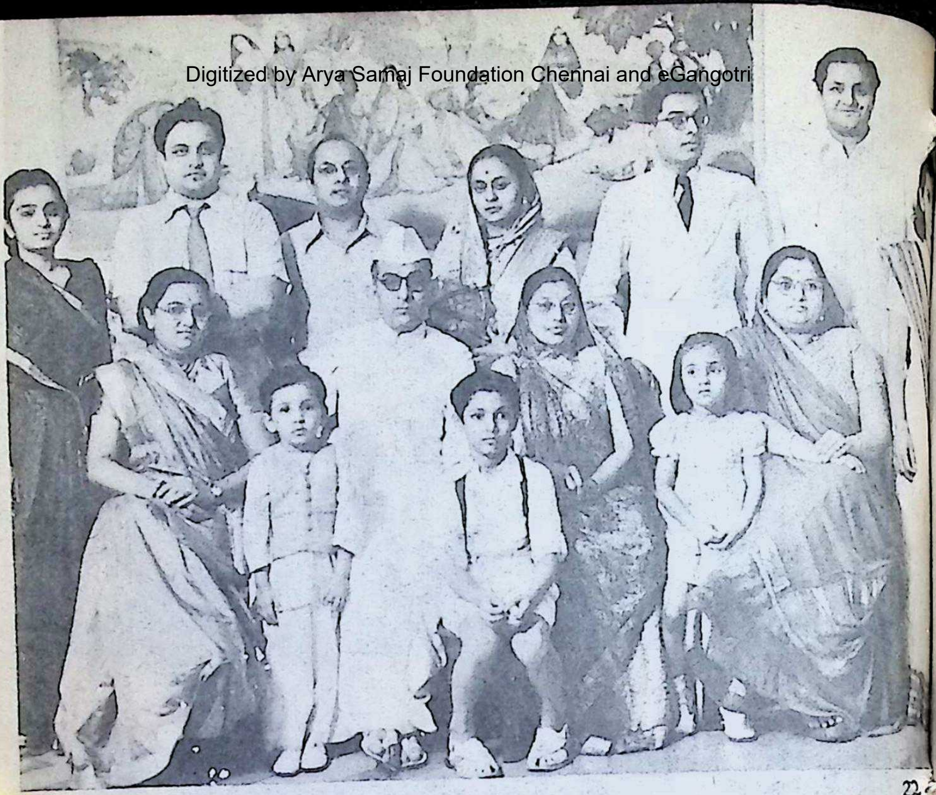

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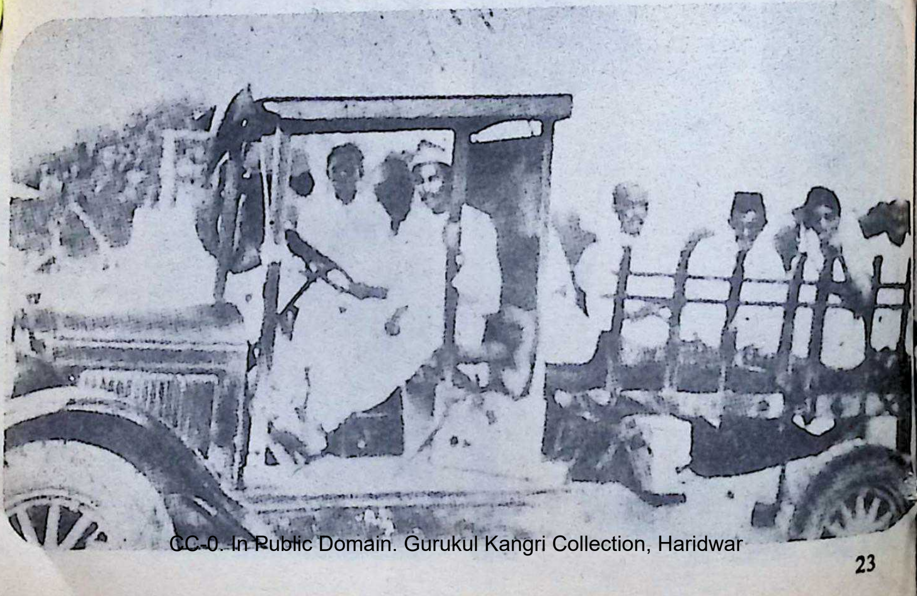

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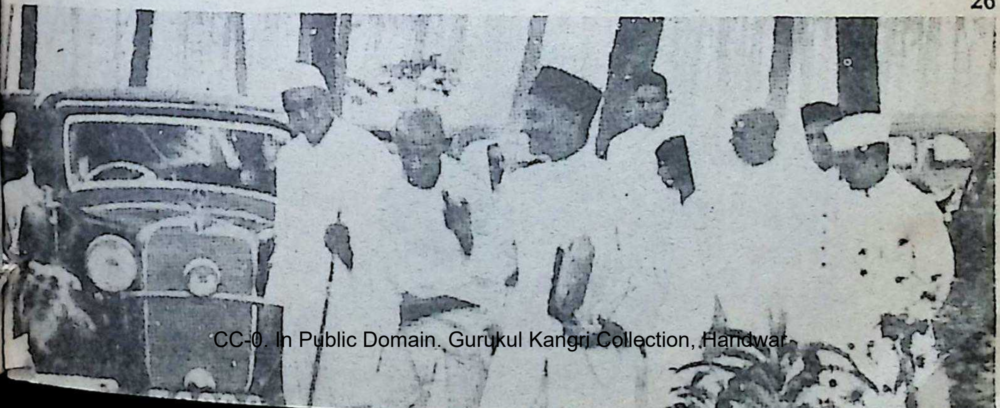

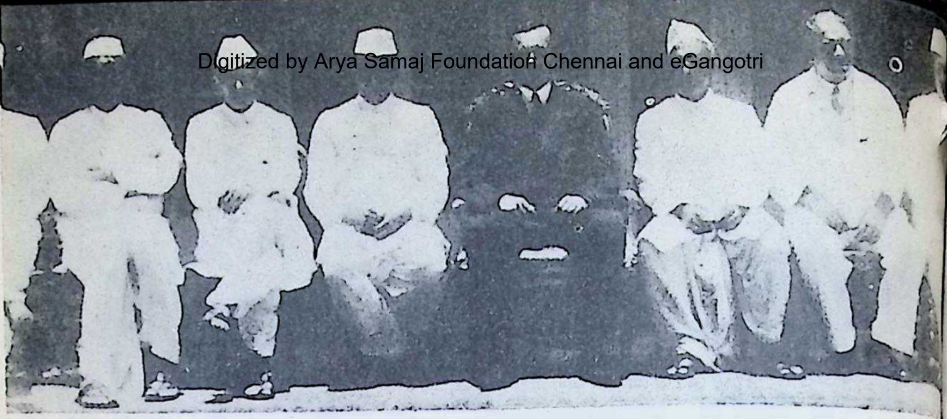

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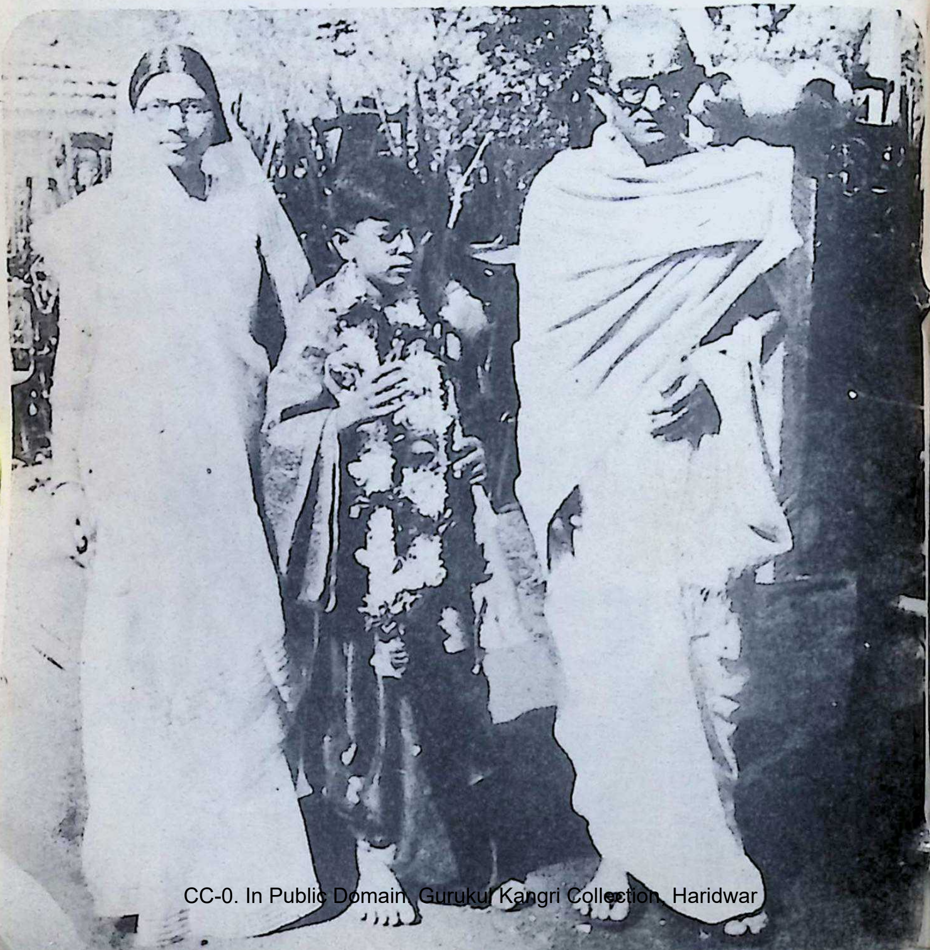

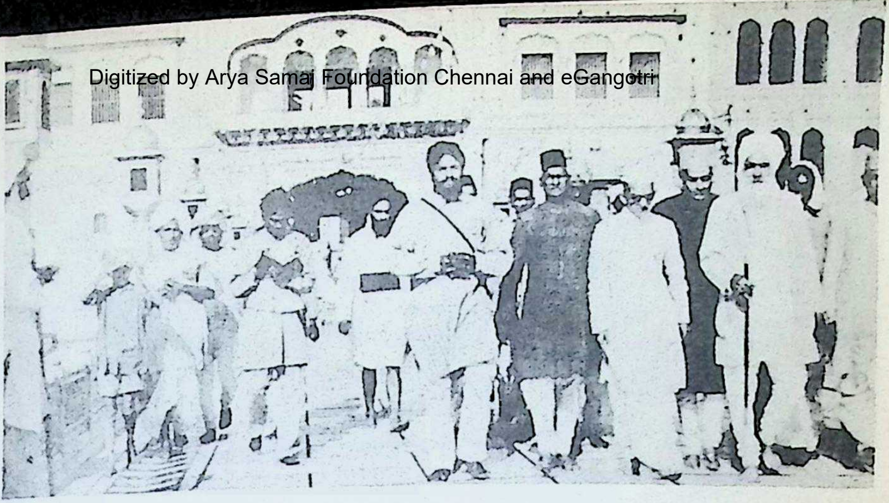

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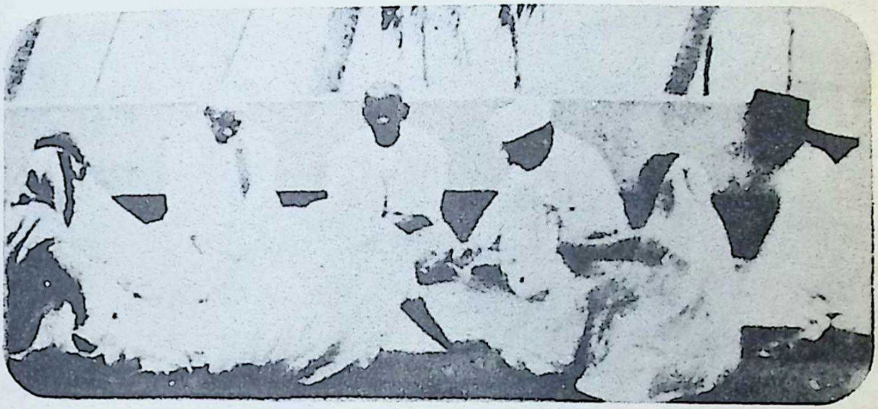

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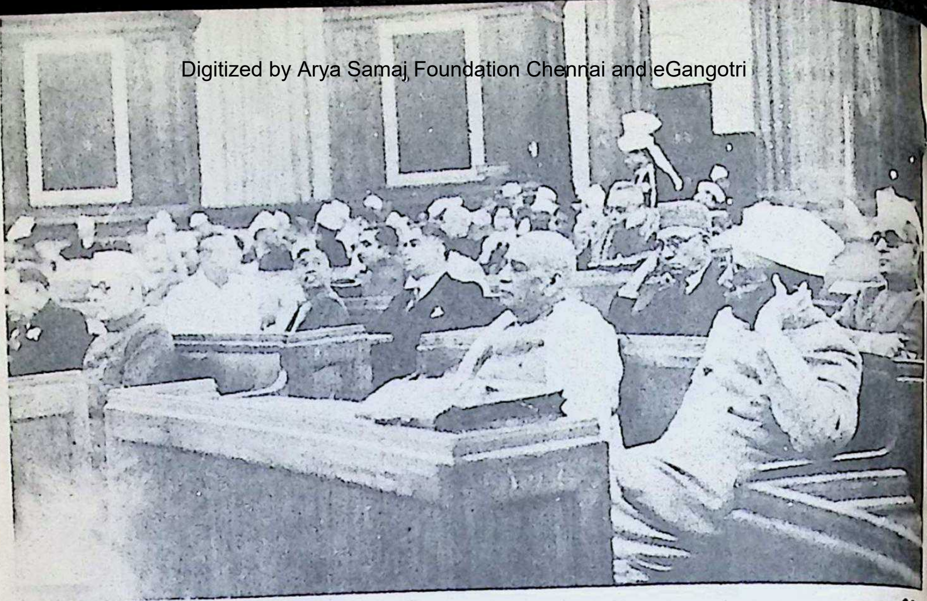

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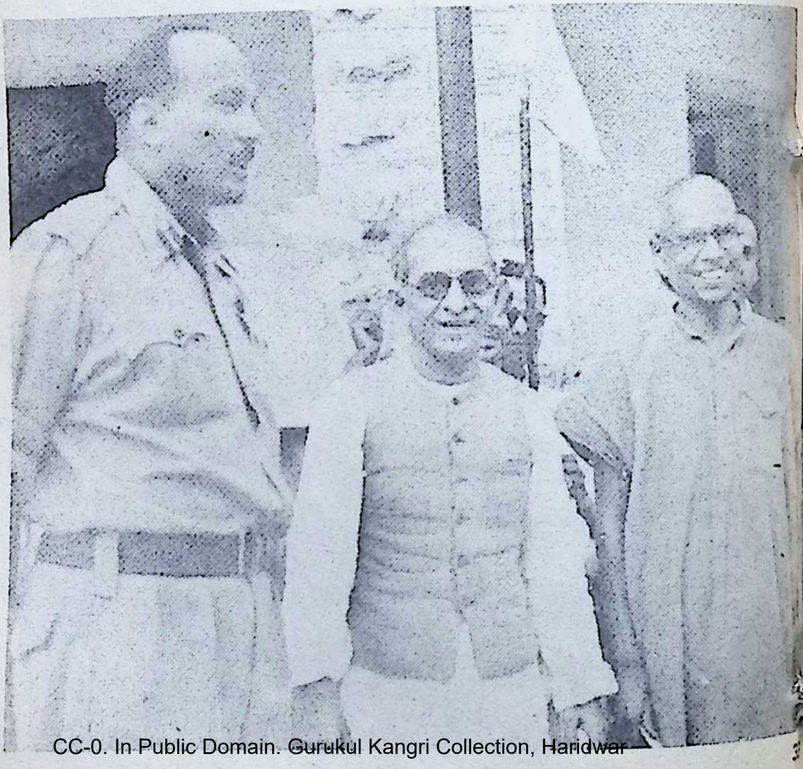

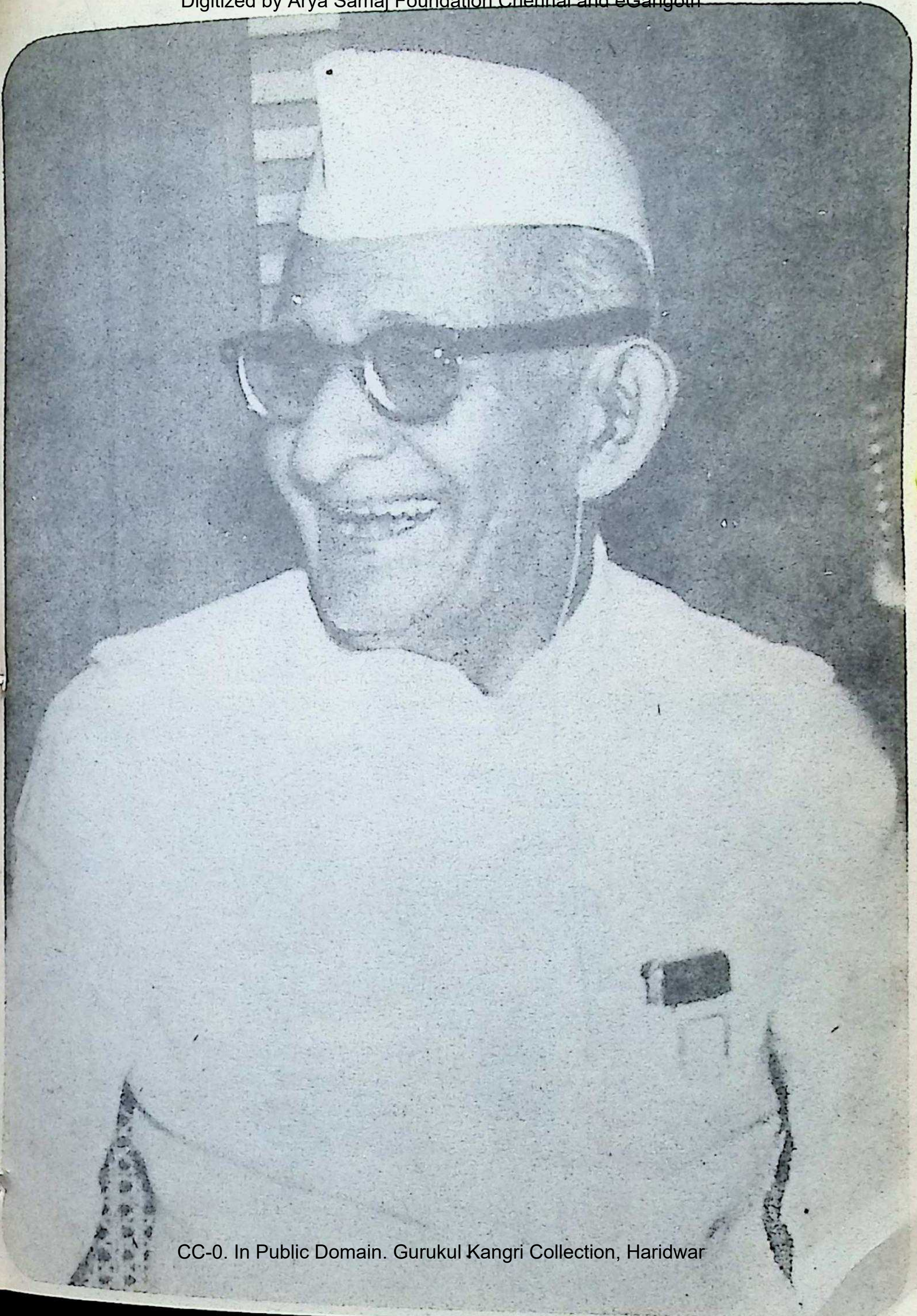

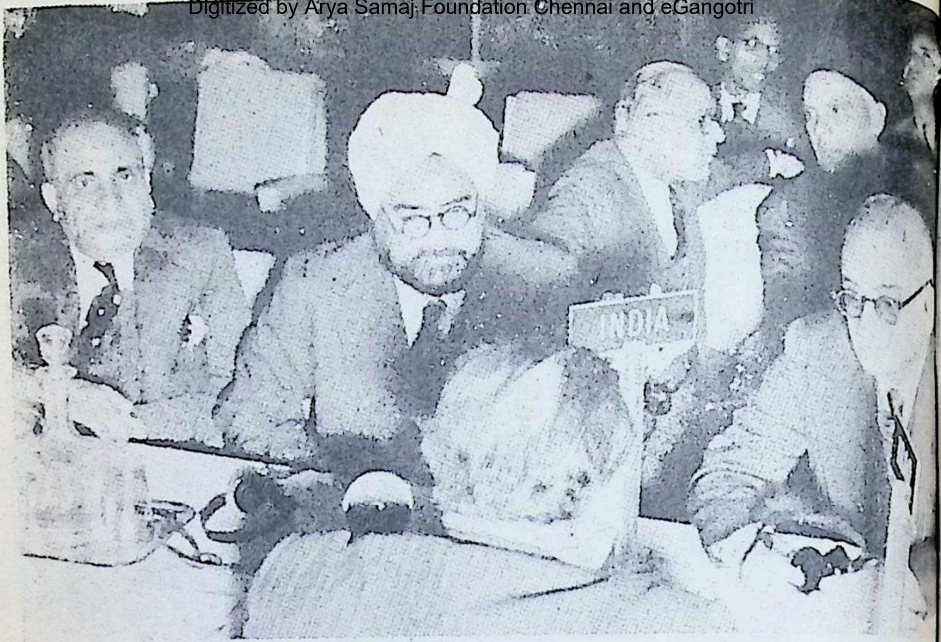

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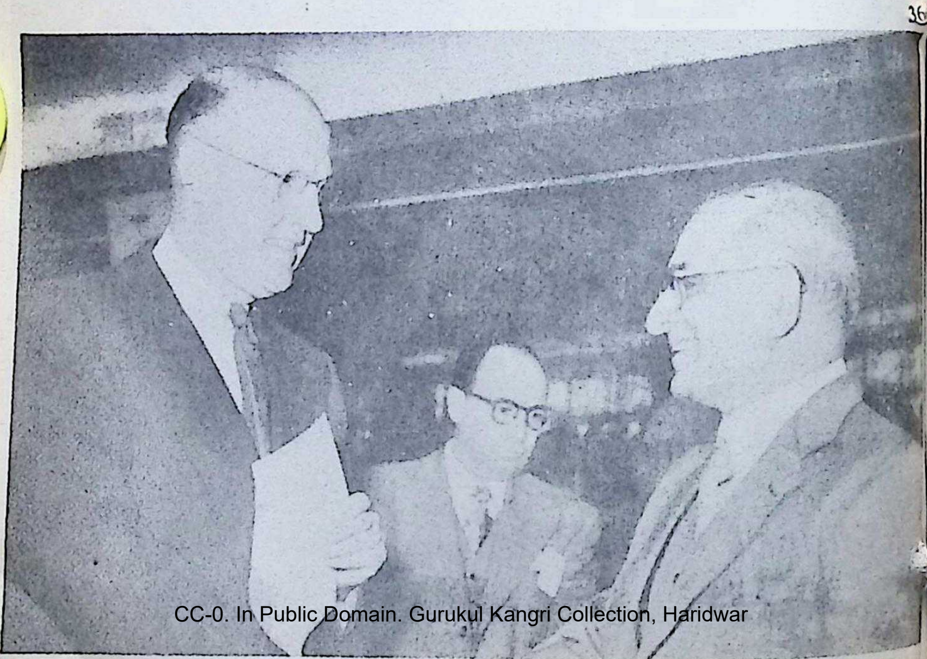

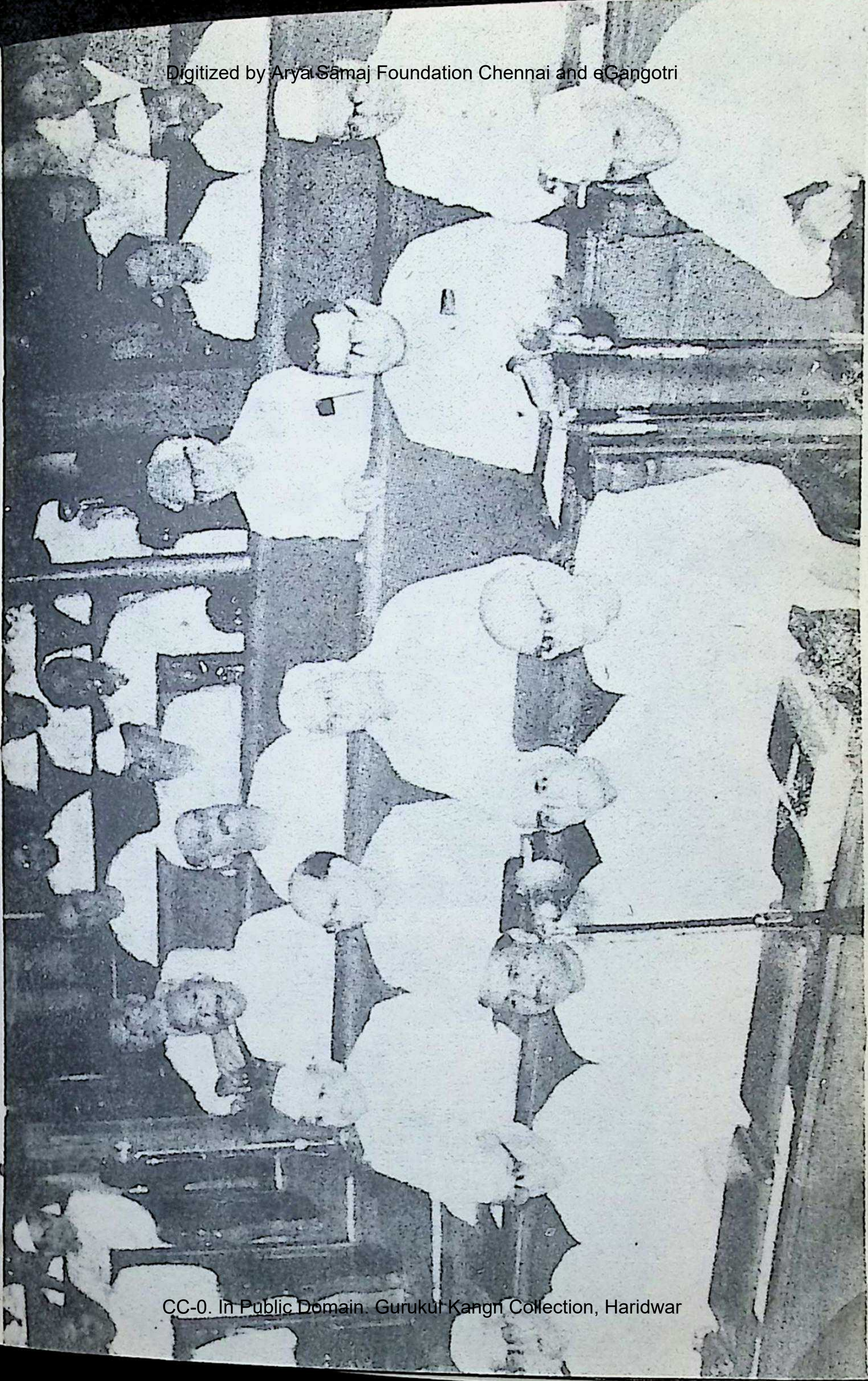

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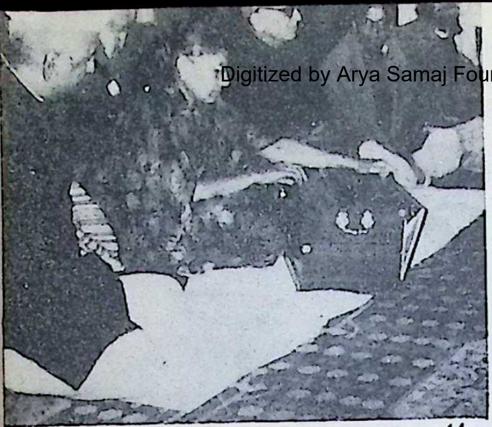

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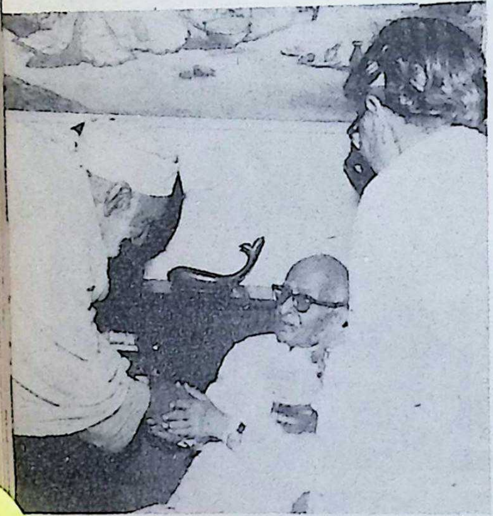

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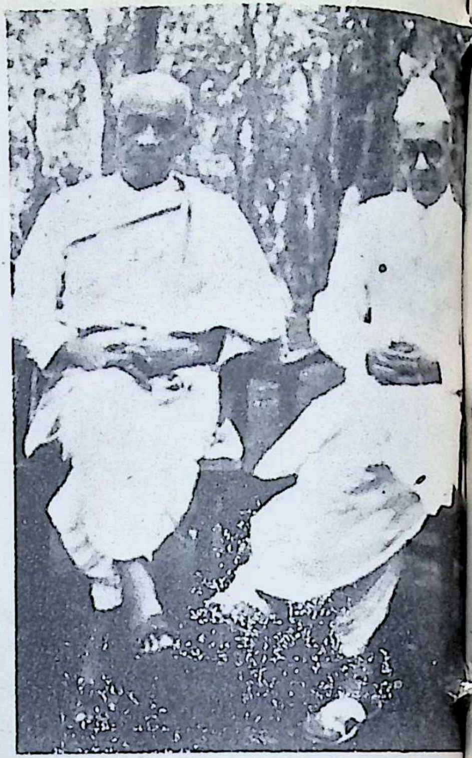

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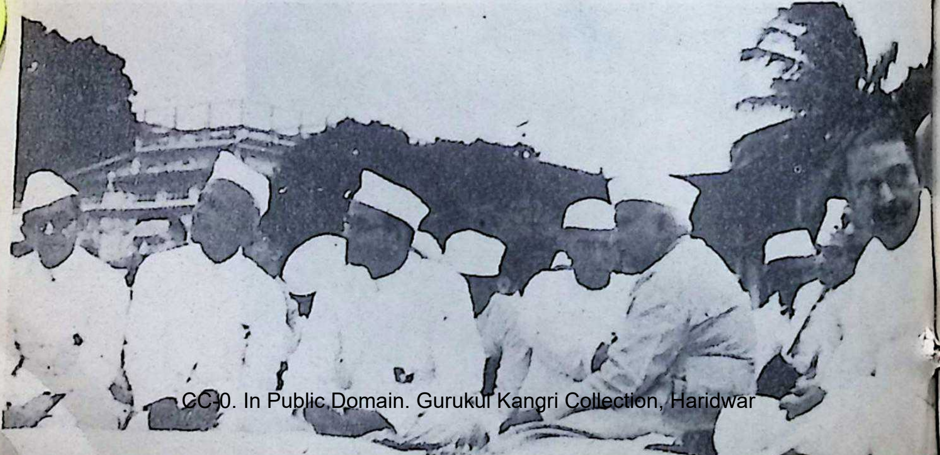

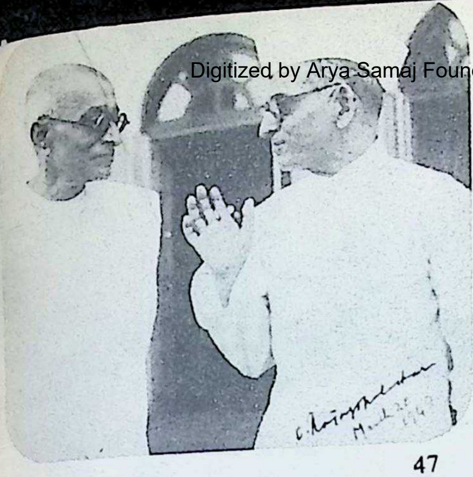

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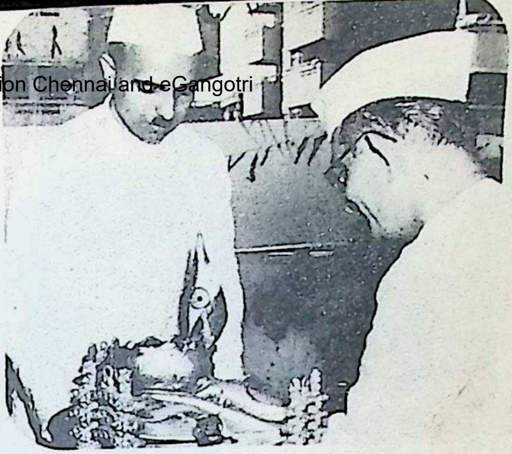

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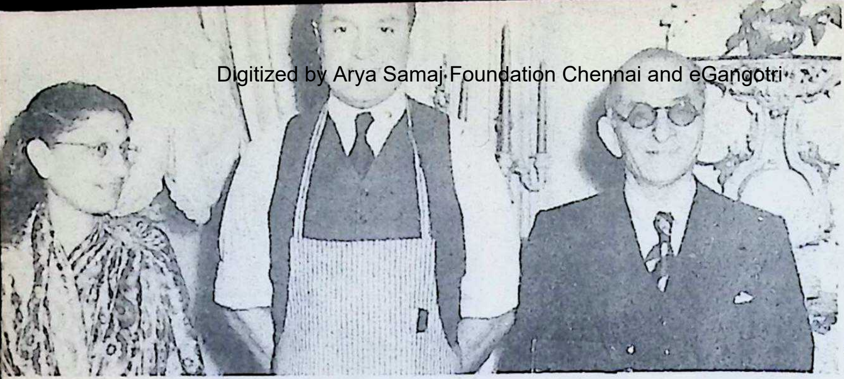

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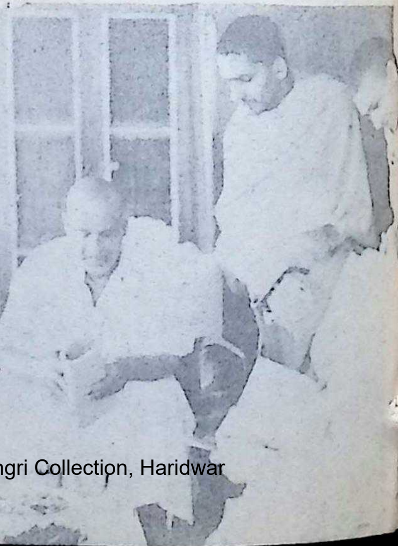

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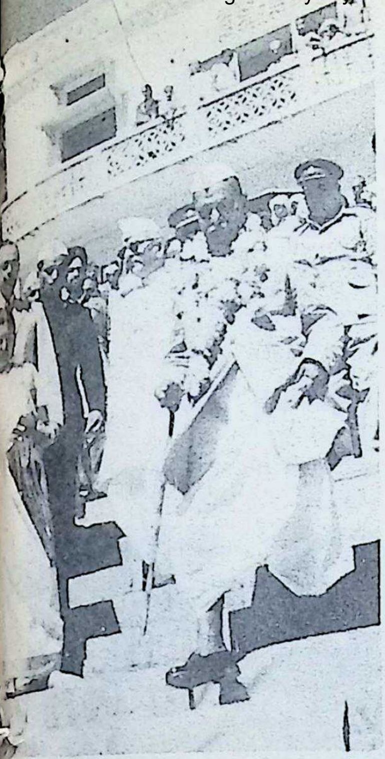

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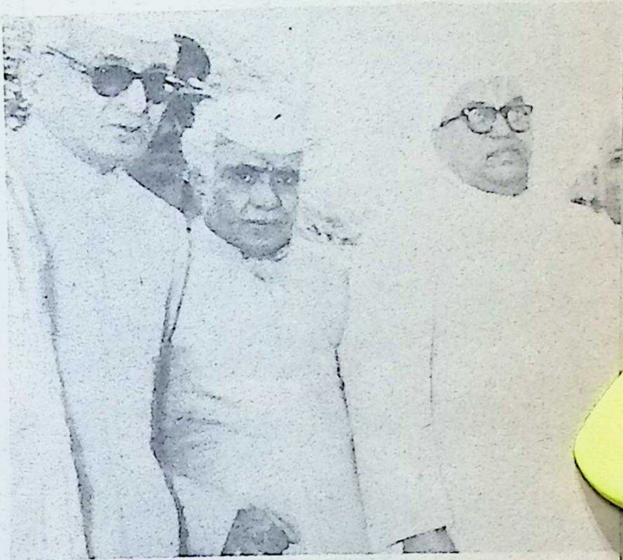

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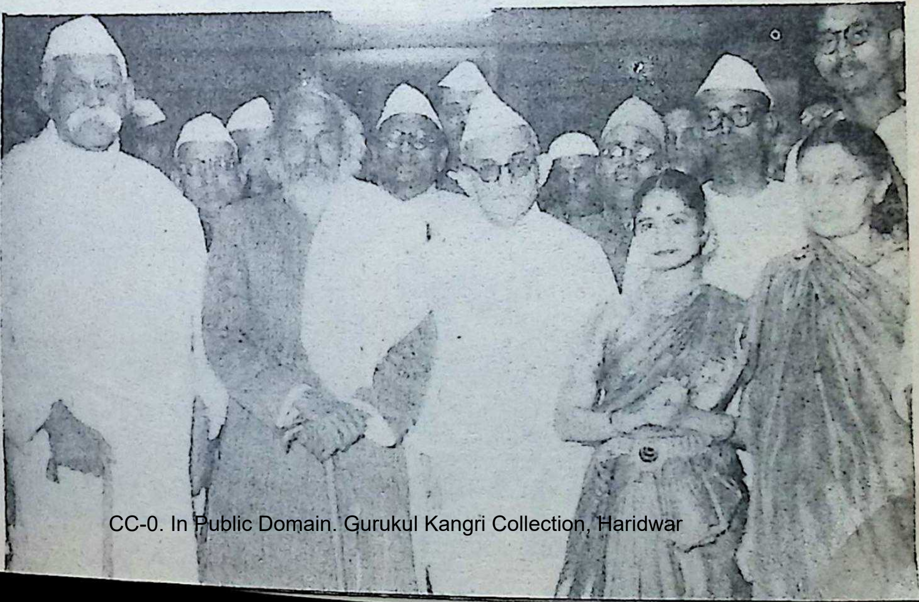

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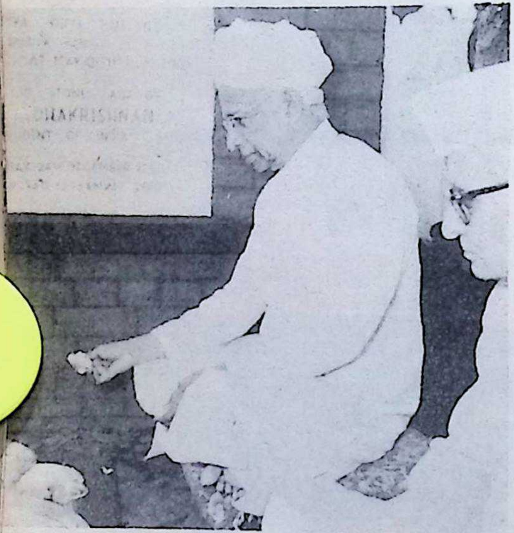
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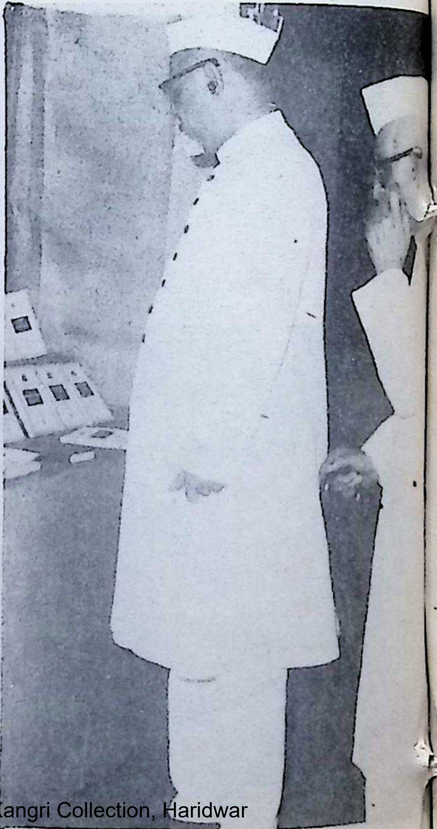
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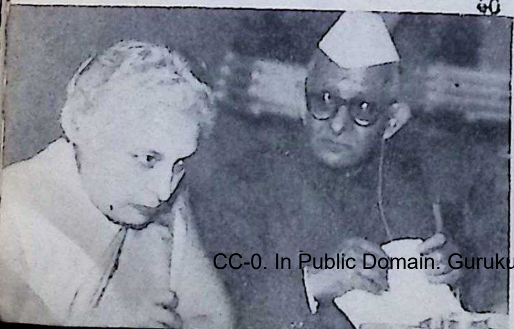

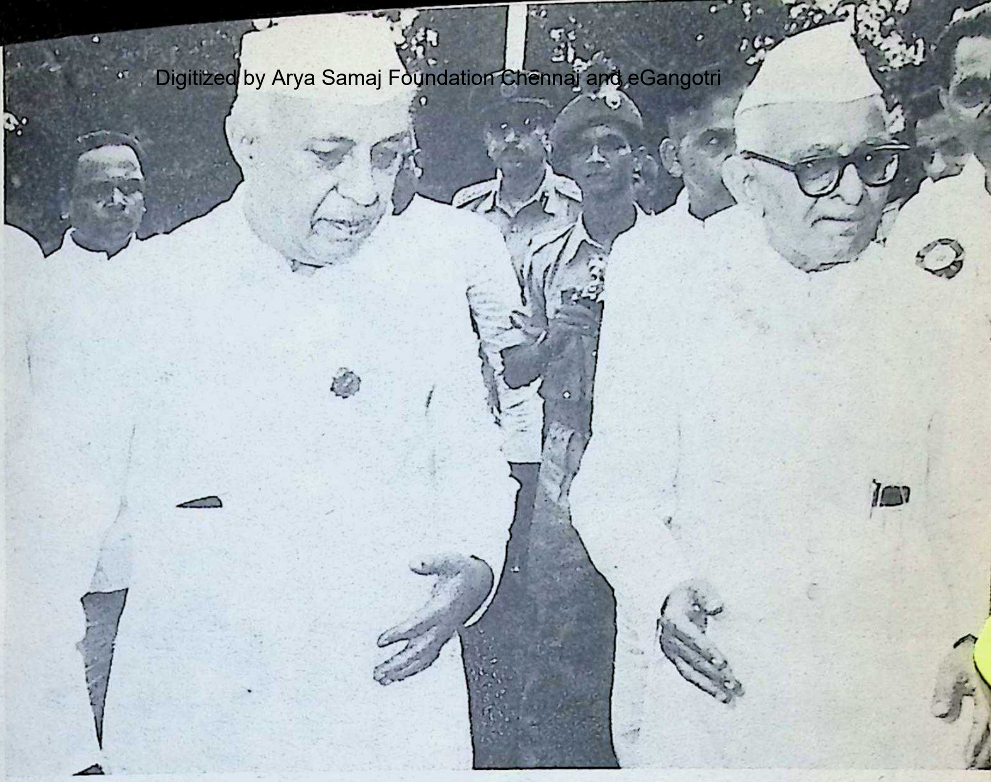

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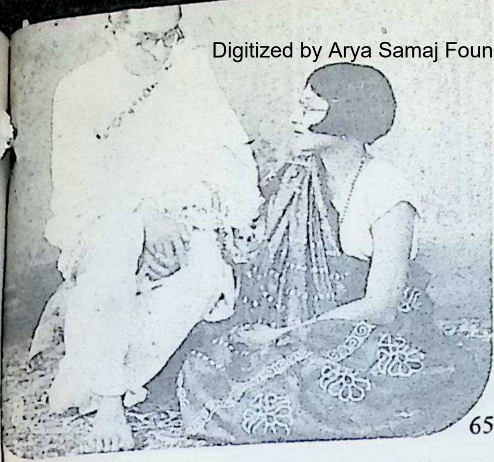

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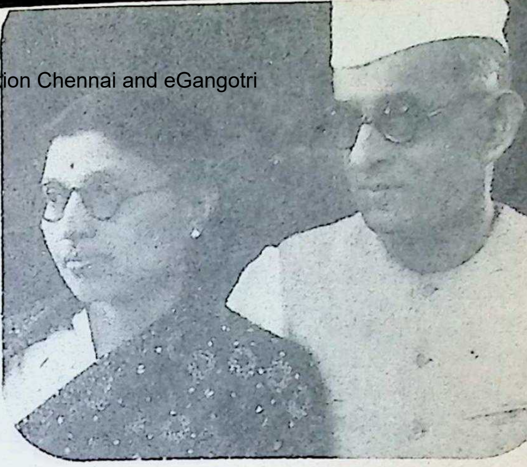

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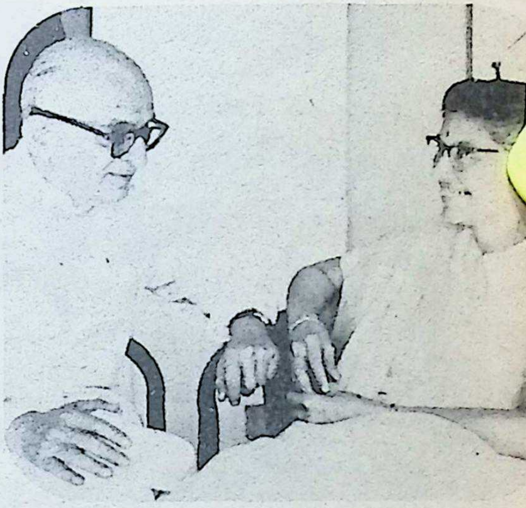

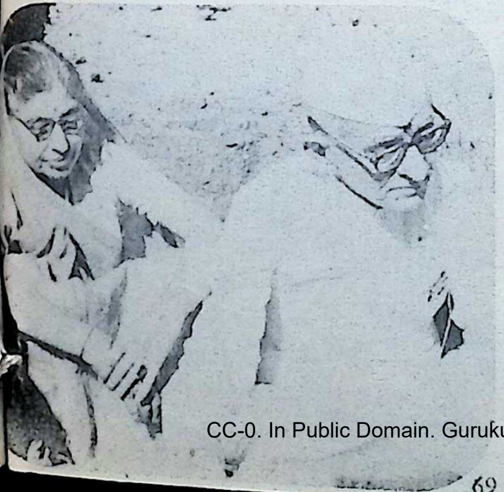

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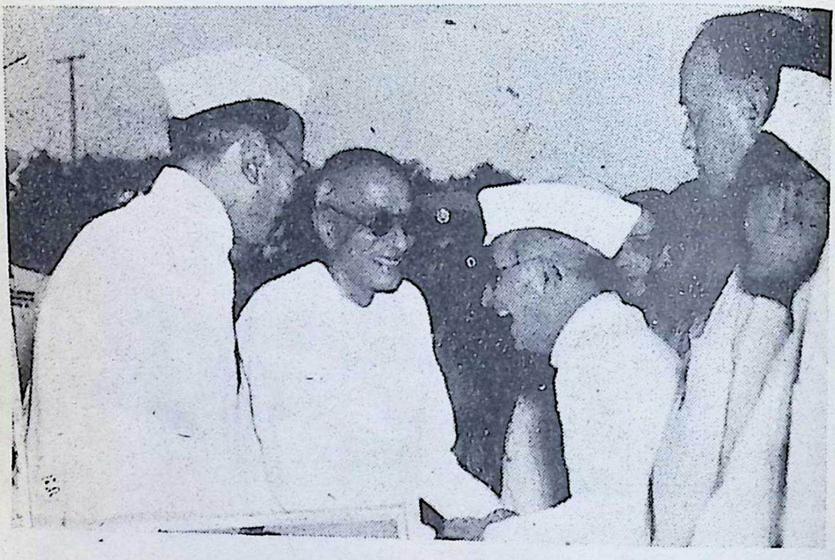

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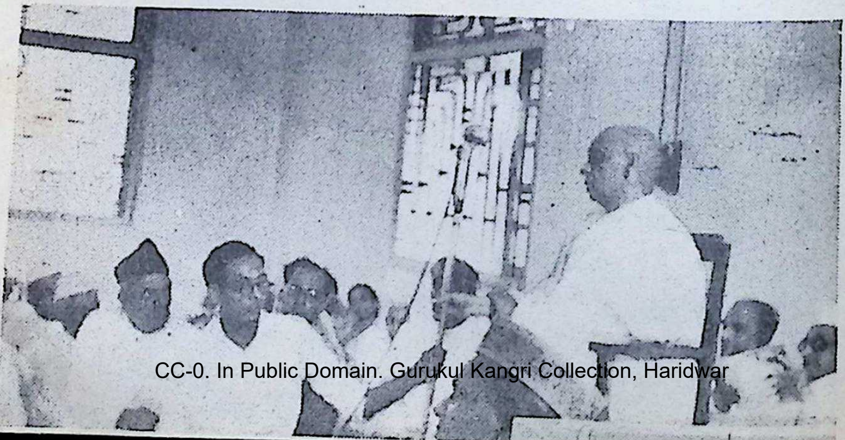

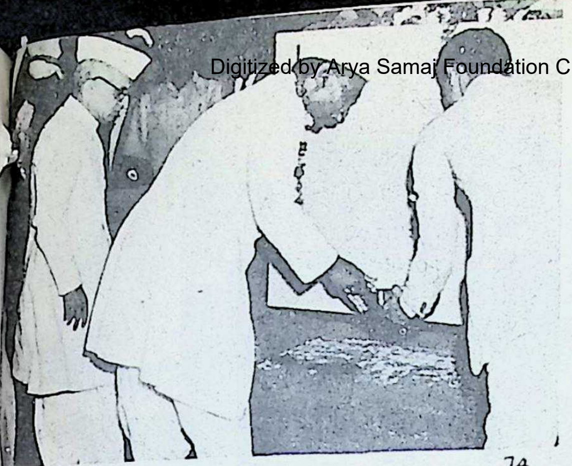

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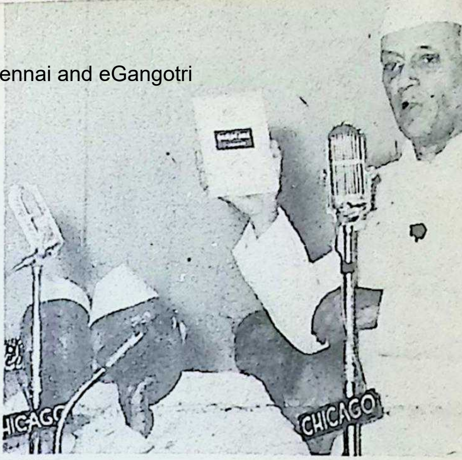
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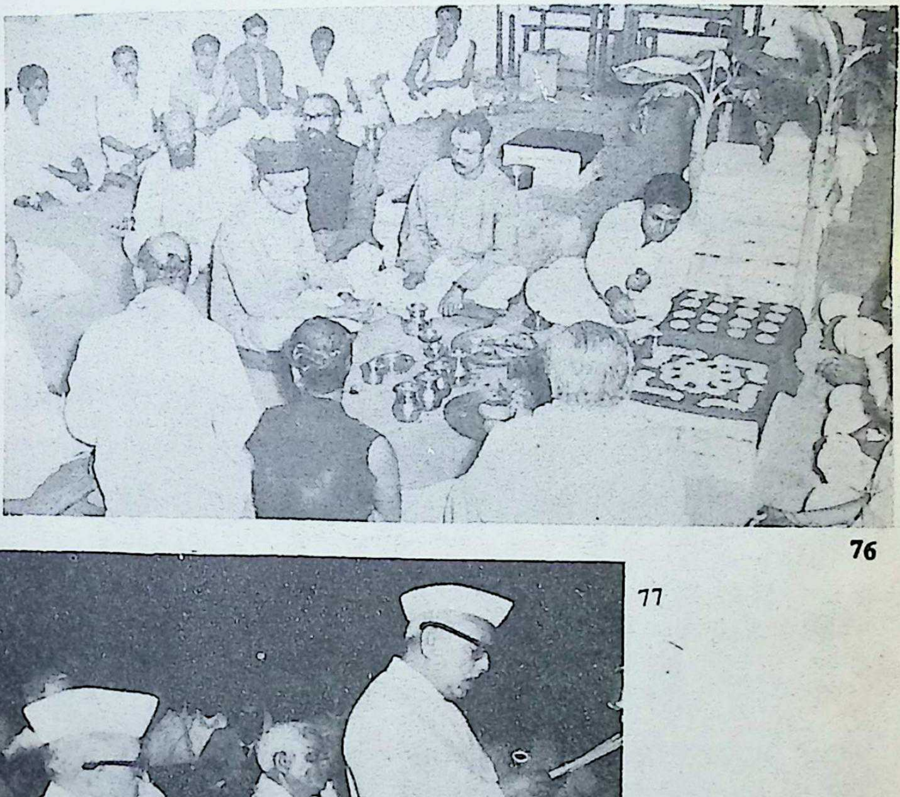

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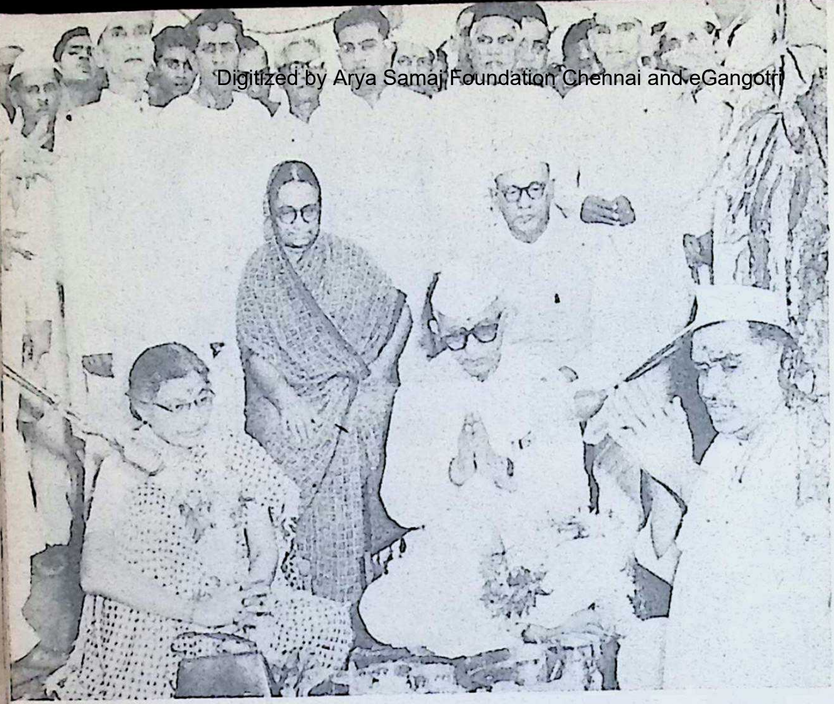

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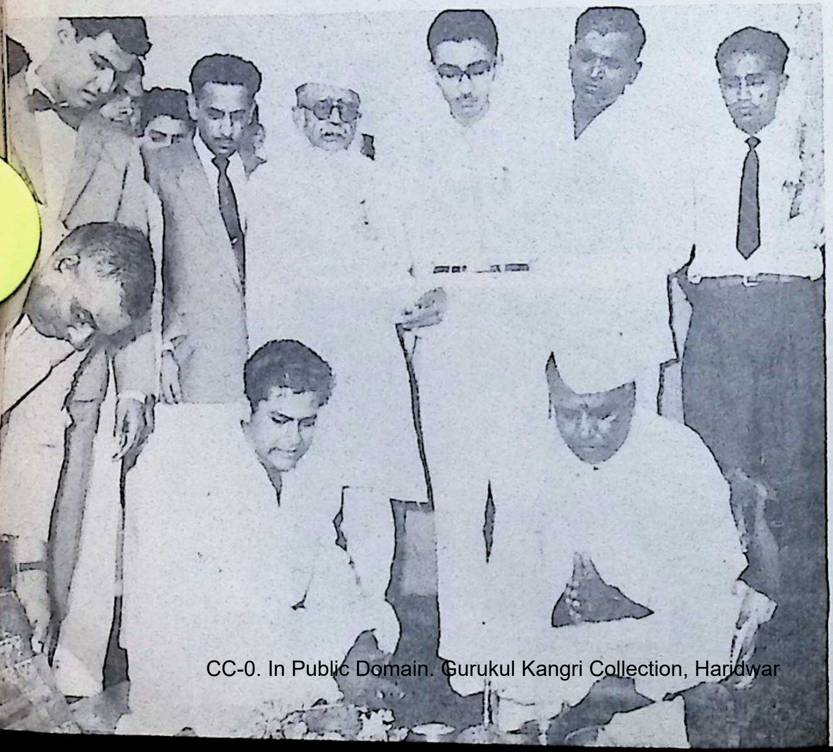

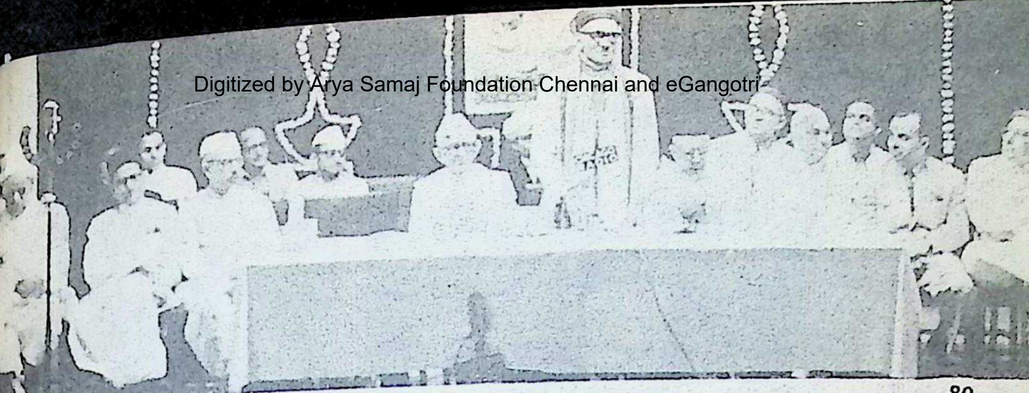

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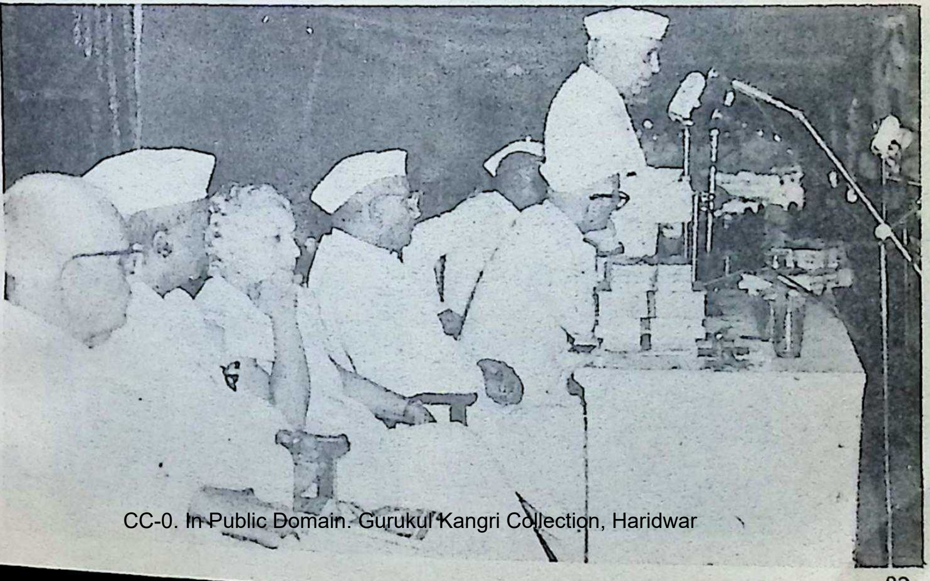

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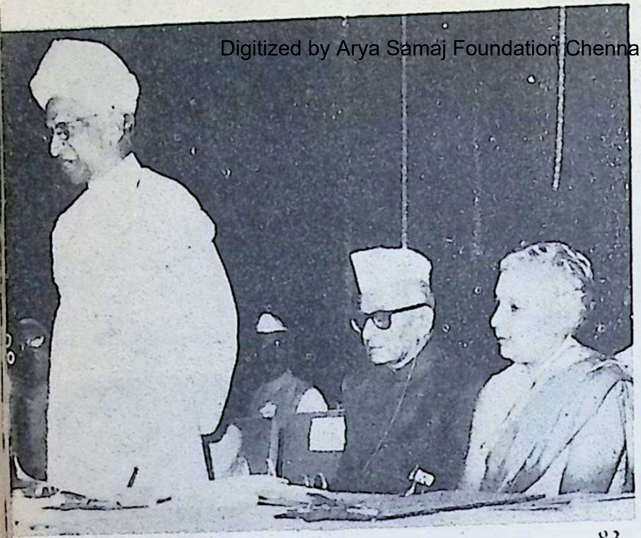

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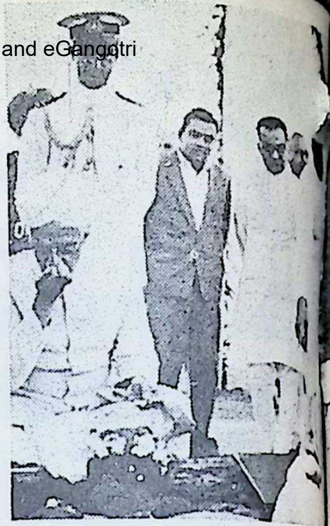

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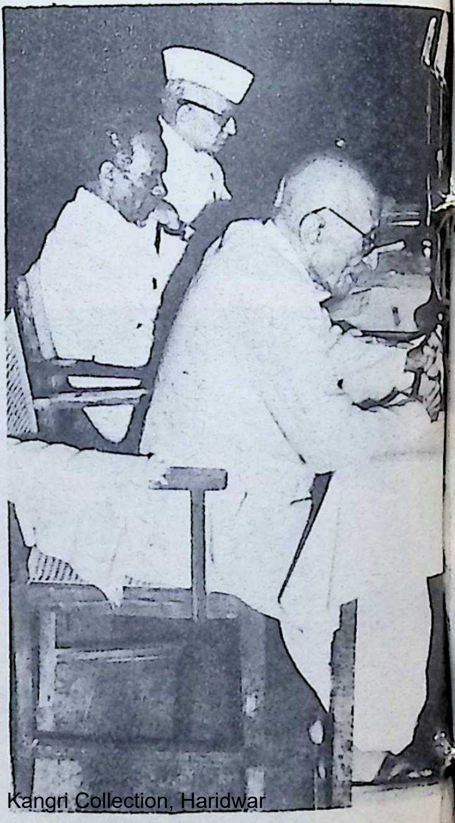

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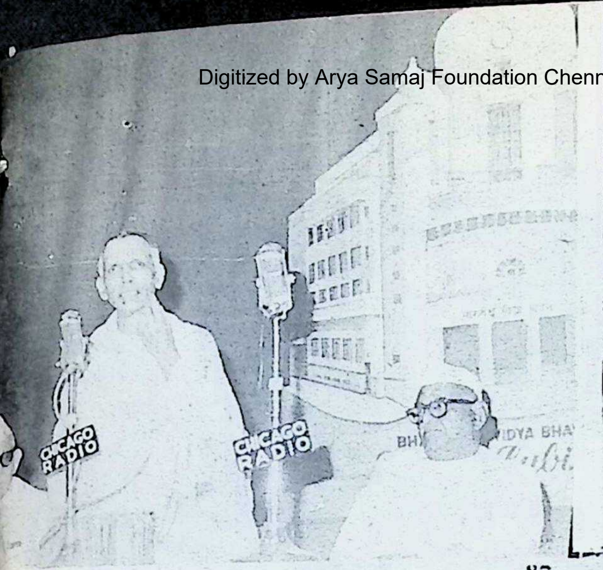
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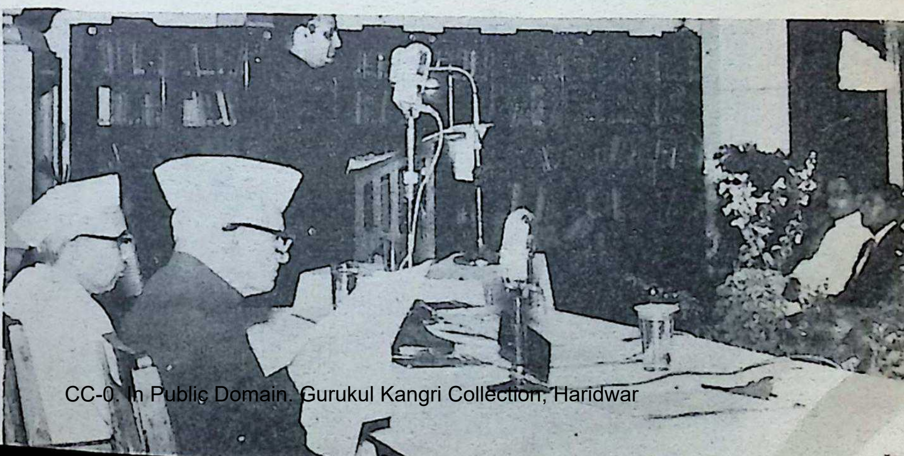

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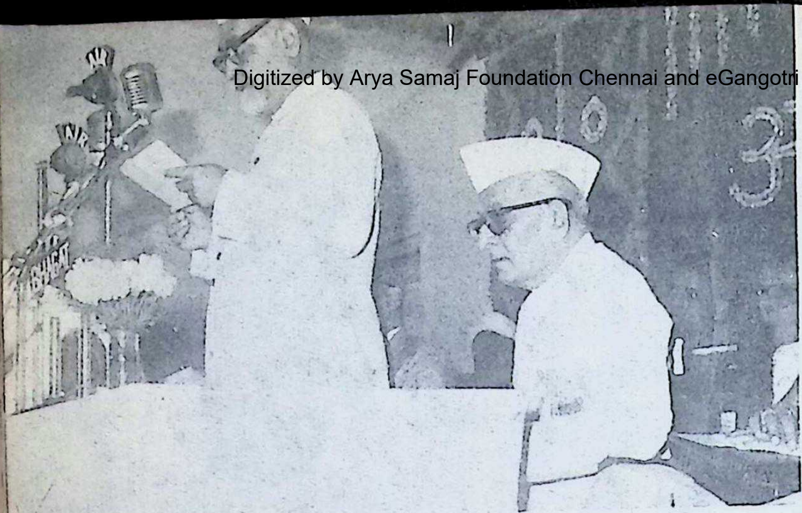

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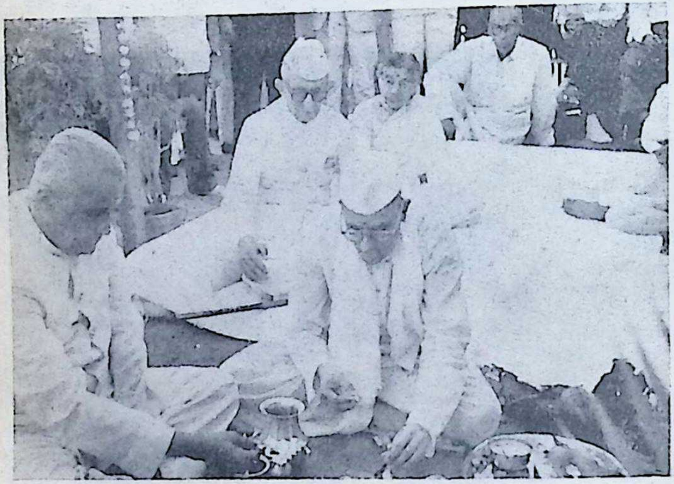

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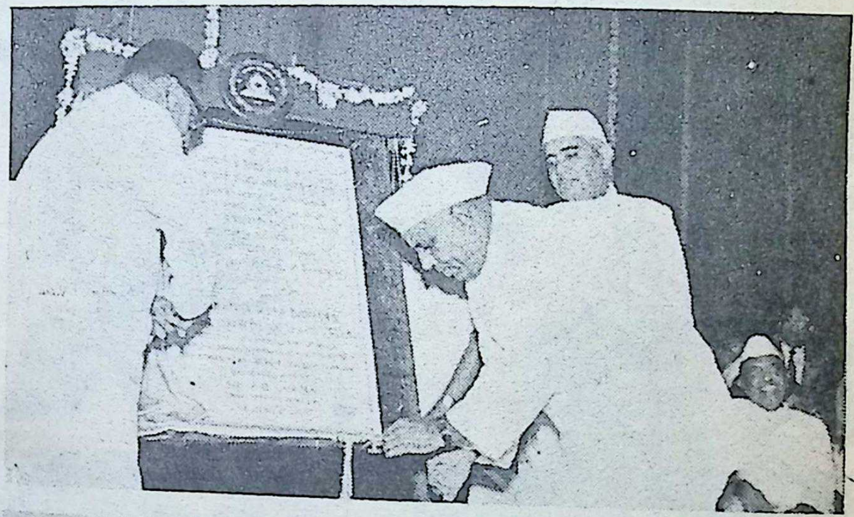

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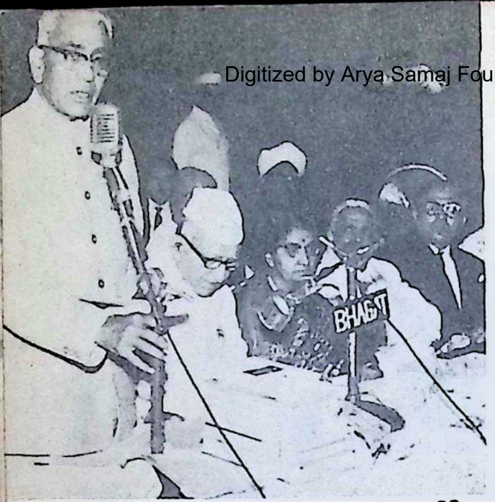

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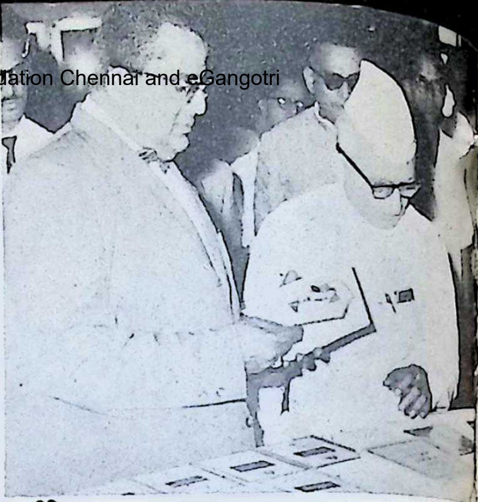

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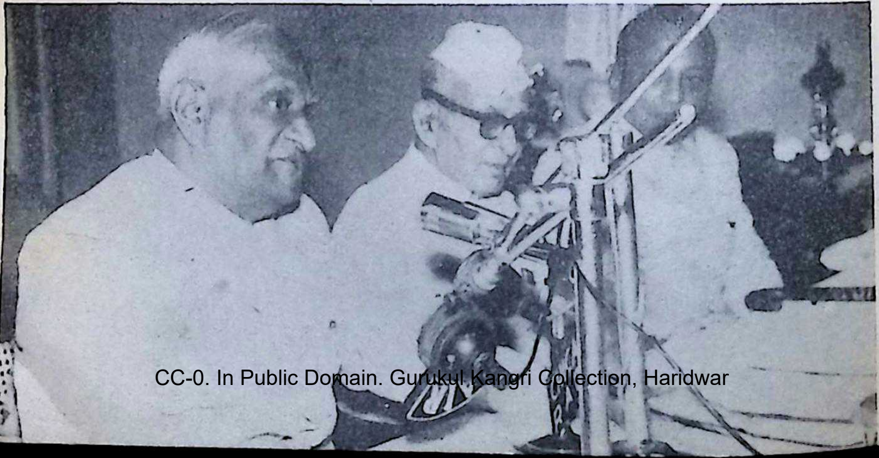

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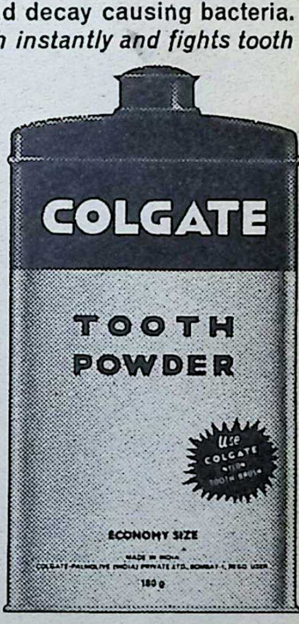
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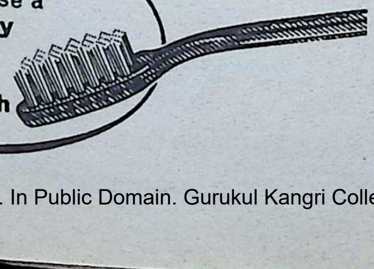

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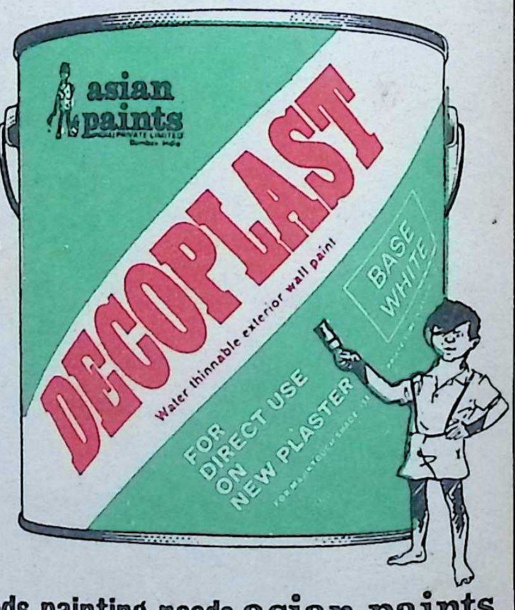
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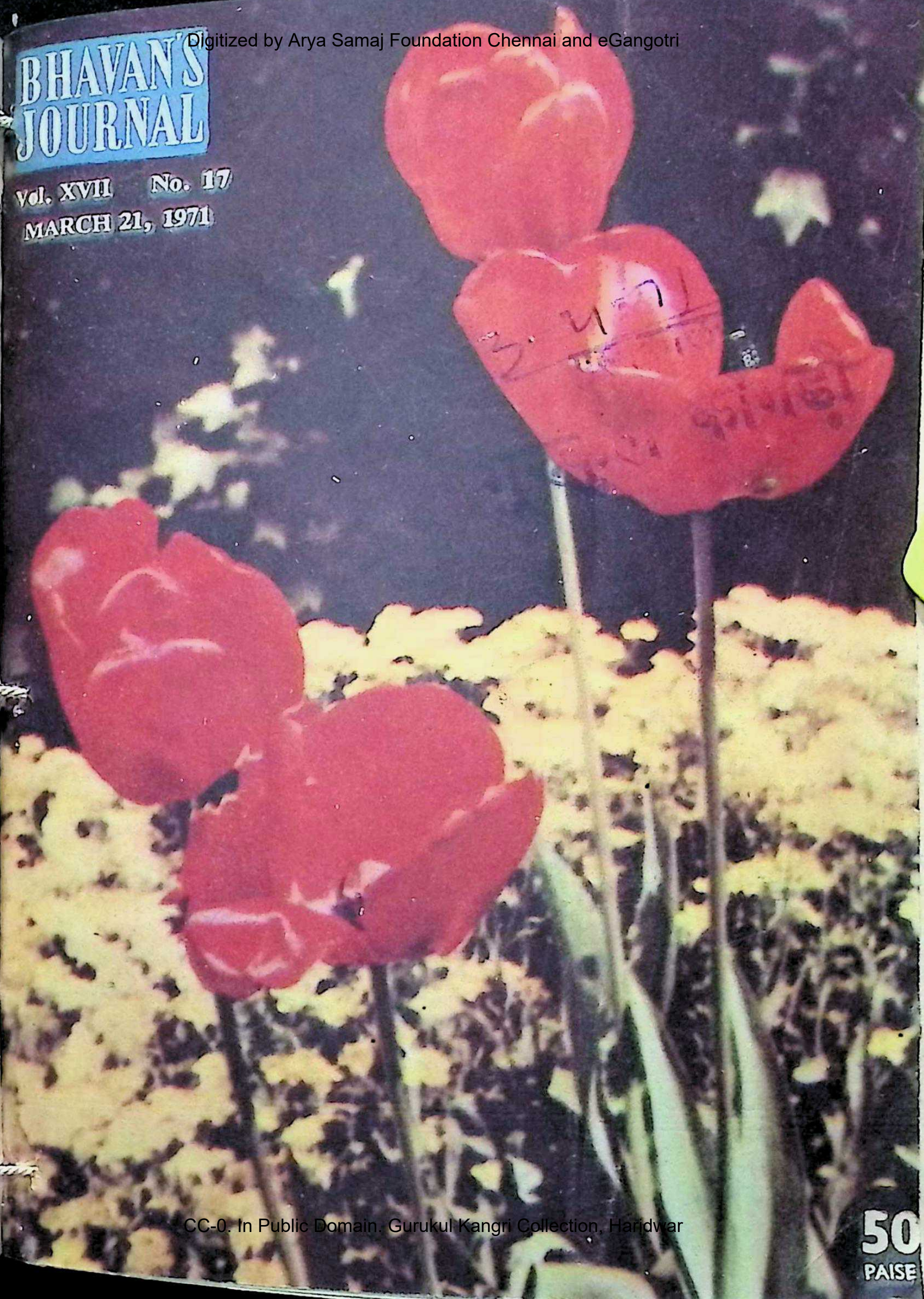

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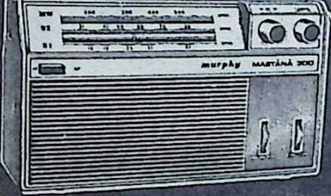

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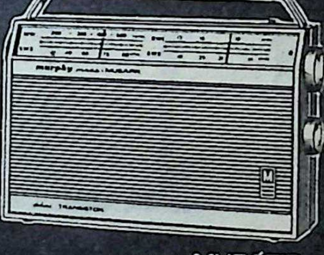

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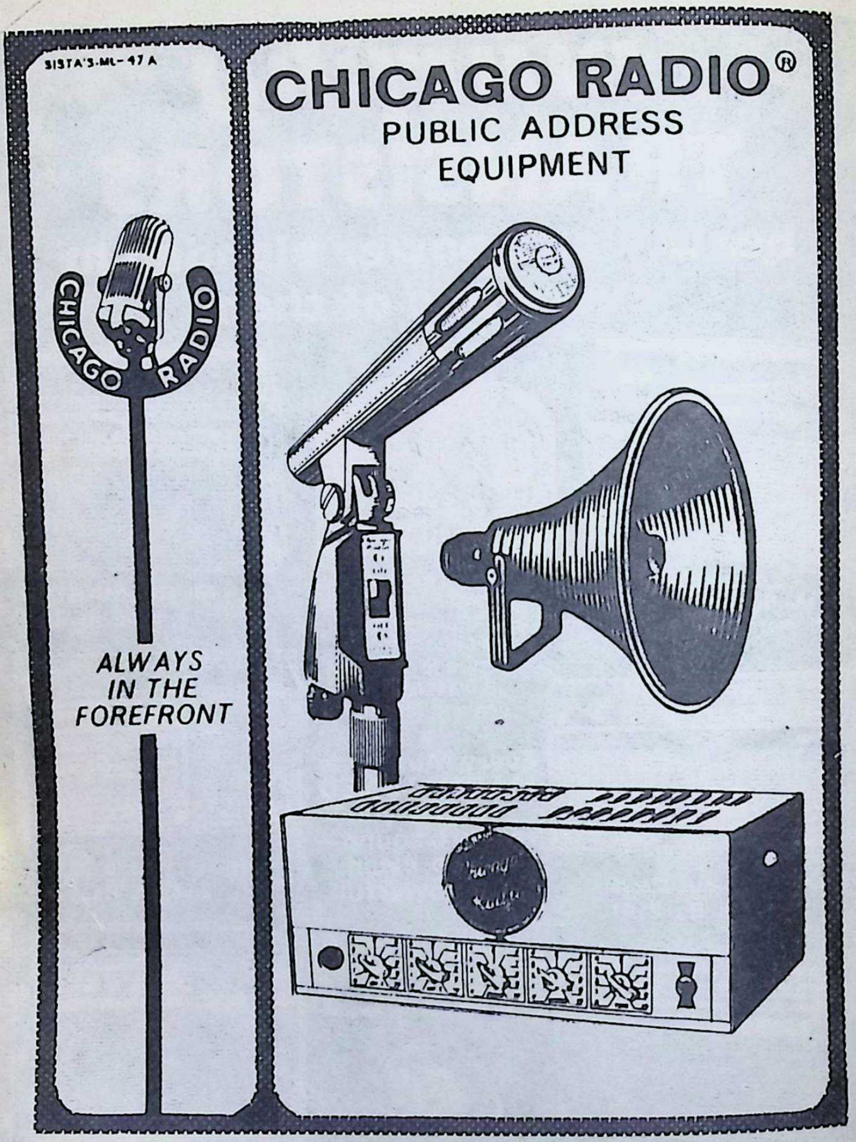
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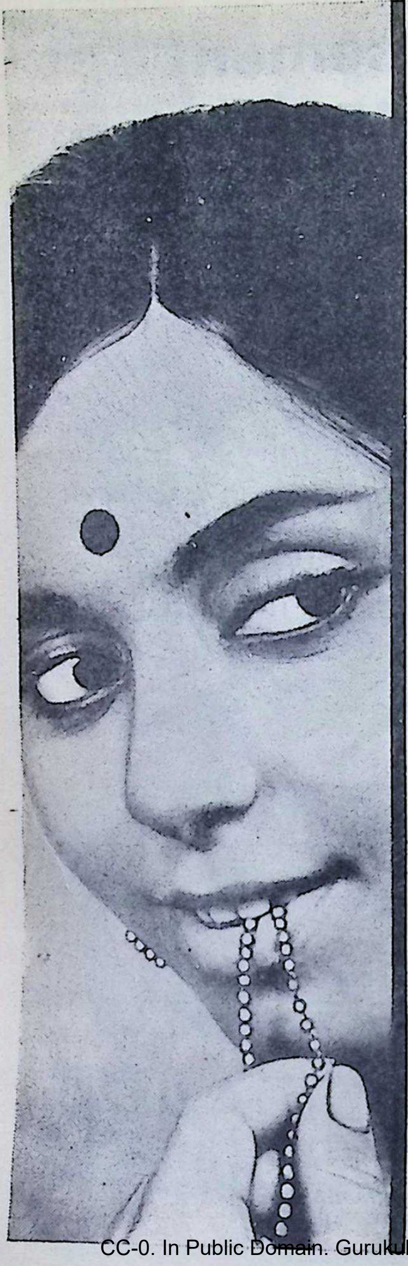

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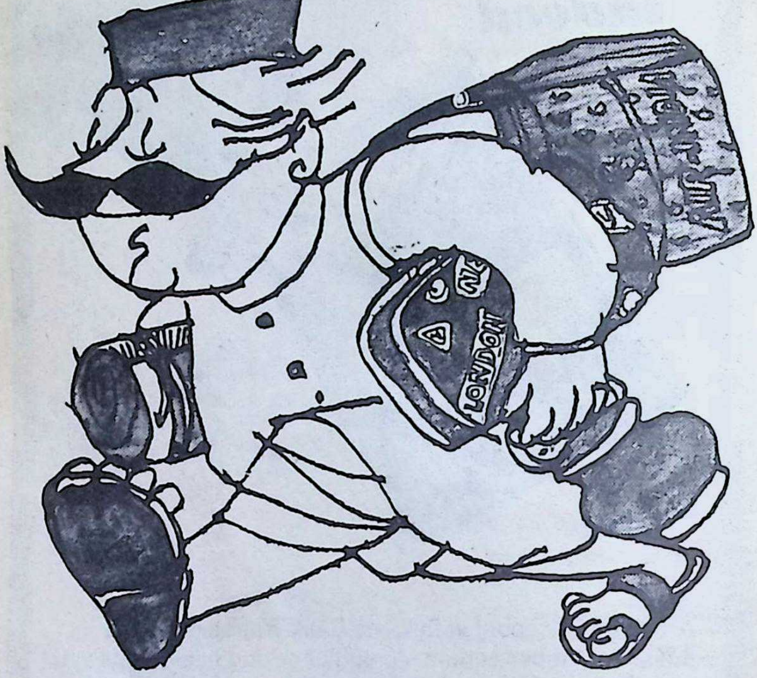

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MARCH 21, 1971
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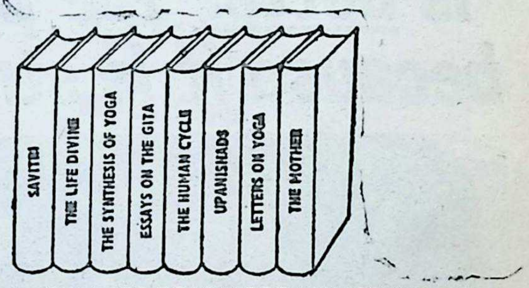

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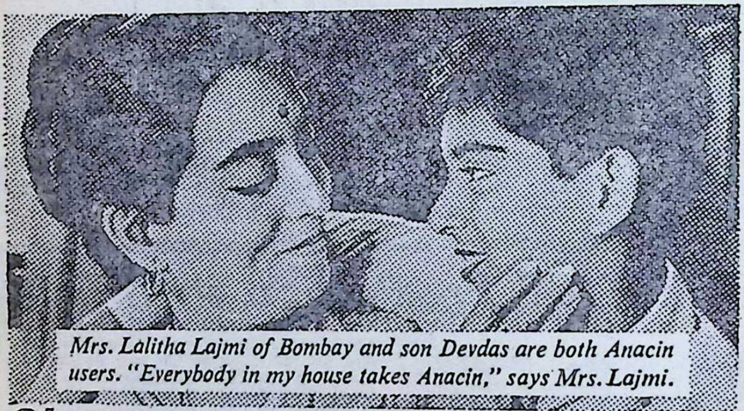

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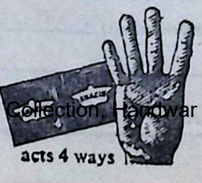

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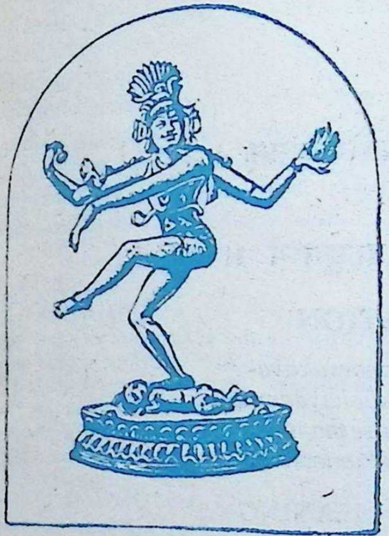

PRAYER TO LORD SIVA

फणिगण वरभूषः पार्वतीश्लाघ्यवेषः खलजन कृतरोषः
खण्डितात्मीयदोषः ।
सदरुणगिरिवासः शक्रसूर्याद्यधीशः परिहृतभवपाशः
पातु मां पार्वतीशः ।।

May the Lord of Parvati decorating Himself with a host of serpents, lovelier still by the body of Parvati imbedded with His own (on the left side) who gets angry with the wicked and who has (mercilessly) cut away all His own defects, that God who dwells on the sacred Hill, that Lord who is the overlord of Shakra (Indra), Surya and others—protect us.

(Teertha Prabandha of Sri Vadiraja Purva—37).

(Note: *Sri Vadiraja, whose Punyatithi fell on the 15th of March has sung of Lord Siva on the Tiruvannamalai Hills in the above stanza. The translation is from Sri U. Venkatakrishna Rao's book,* Thus Sang Sri Vadiraja Teertha).

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SERIES II : 8

TEXT :

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मज्वायतं संनमितोभयांसम् ।
उत्तानपाणिद्वयसन्निवेशात्
प्रफुल्लराजीवमिवाङ्कमध्ये ॥

TRANSLITERATION

paryankabandhasthirapoorvakaya-
mrjvaayatam sannamitobhayaamsam
uttaanapaanidvayasanniveshaat
praphullaraajivamivaankamadhye.

WORD-FOR-WORD MEANING

paryankabandha=by means of the Veerasana pose; *sthirapoorvakayam*=holding the upper half of the body in a steady position; *riju*=straight; *ayatam*=well expanded; *sannamita*=well bent; *ubhaya*=both; *amsam*=the shoulders; *uttana* =with basal part upturned; *panidwaya*=both palms; *sanniveshaat*=by virtue of being placed; *praphulla*=blossomed; *rajiva*=lotus; *iva*=like; *ankamadhye*= at the centre of the thighs;

TRANSLATION

Manmatha saw the Three-eyed Lord Shiva seated in the *Veerasana* pose, which lent a steadiness to the upper part of the body held erect and expanded and with the shoulders well bent and who presented the picture of a blossomed lotus as he placed the upturned basal parts of both the palms at the centre of the thighs.

ANALYSIS AND COMMENTARY

The verse is just one clause that describes the meditation of Shiva; grammatically it is incomplete and with the succeeding five verses which further describe and add—*such a Three-eyed Lord Manmatha beheld*; the grammatical construction would be complete.

First requisite for meditation is an *Asana* which at once lends steadiness and avoids bodily discomfort which would otherwise make the person engaged in meditation shift his position in search of comfort, thus disturbing the one-pointedness of meditation. Hence the *Yoga sutra* describes *Asana* as *sthirasukhamasanam—Asana* or pose is one that conduces to steadiness and comfort. The upper part of the body should be steady and held straight; for the various *chakras*, the six plexus through which the *kundalini* rises to reach the *sahasrara chakra* culminating the highest reach of *samadhi* or concentration in *Yoga* rise from the navel region right upto the head. It is this part of the human frame that is most important and has to be held in a straight and steady position.

The sentence here is :
paryankabandha sthirapurvakayam rijvayatam sannamitobhayamsam uttanapanidvayasanniveshat praphulla rajivamivankamadhye.

In the last verse there is the expression *smarstathabhutam* which means Manmatha saw such a one. These are to be tagged on to this phrase, *Manmatha saw such a one—etc.*

VOCABULARY

Subantah —
Paryankabandha = the veerasana pose. (a-ending mas.) sitting on the hams. *paryanka* = a particular kind of posture practised by ascetics. *sthira* = adjective, a-ending meaning steady. *purva* = adjective declined like a pronoun. *kaya* = body, a-ending mas. or neuter. *riju* = straight, u-ending adj. *ayata* = expanded, a-ending adj. *sannamita* = a ending adj. well bent or drooping down. *ubhaya* = both, a-ending pronoun used in the singular and plural only according to some grammarians. *amsa* = shoulder, a-ending mas. *uttana* = upturned, a-ending adj. *pani* = palm, i-ending mas. *dwaya* = two, a-ending adj. *sanniveshat* = placing, a-ending mas. *praphulla*≡blossomed, a-ending adj. *rajiva* = lotus, a-ending neu. *anka* = lap, a-ending mas.

LANGUAGE WORK

In the earlier Adhyayana Bhagas we have dealt with the declensions of nouns. The pronouns in Sanskrit are slightly different from the nouns in that they take certain terminations which are different from the ones that the nouns generally take. The word *sarvanaman* is used for this class of words which also come under the subantas. Strictly they are not the counterparts of pronouns in English. In Paninian grammar we are given a class of words beginning with sarva and the sutra of Panini says that the group of words beginning with sarva is the sarvanam. We have already pointed out that the grammar of Panini is based on function and the classifications are based on the external form and the modifications of these forms of words.

DECLENSIONS OF SARVANAMANS

The *Sarvanamans* according to Panini are thirtyfive in number and they fall into the following convenient groups. We give below the list under each head :

SARVANAMANS.

A. Personal Pronouns : *tad, tyad, yushmad, asmad, bhavat.*
(he, she, it.) Thou; I, You (term of respect.)

In the above *tyad* is very rarely employed and *bhavat* for all intents and purposes is just like a noun. Though it is equivalent in meaning to You, in usage it is found as a third person *subanta*. We have also terms of respect in address such as *atrabhavan* = the respected one here ; *tatrabhavan* = the respected person over there.

B. Denominative pronouns or *vastunirdeshaka sarvanamans* : *idam* = this, *etad* = this *adas* = this.

C. Relational pronoun :— *yad* = who as in a sentence like — *yastatra gacchati sa devadattah*; he who goes there is Devadatta.

D. Interrogative Pronoun :— *kim* = what?

E. Pronominal Adjectives : *datara* (*katara*) *datama* (*katama*) = Who, of what rank? *tva* = another, *tvat* = another, *anya*, *anyatara*, *itara* — all meaning another.

F. Pronouns proper : *sarva*, *viswa*, *sama*, *sima*, *ubhaya*.

G. Pronouns indicating quarters : *purva*, *para*, *avara*, *dakhsina*, *uttara*, *apara*, *adhara*

H. Numeral Pronouns ; *eka*, *dwi*, *nema* = *half*.

I. Pronouns with special senses : *swa* and *antar*.

There are other words like *atman*, *iyat and kiyat* = how much and this much; *yavat and tavat*; *yadrisha and tadrisha*; *kati*, *paraspara*, *anyonya*, *madiya*, *twadiya*; which, though they have the sense of pronouns are not declined as pronouns. More about these we shall refer to as and when they present themselves in our study.

The following terminations are added in the several case endings :

Prathama :	s	au	e
Dvitiya	m	au	an
Tritiya	ina	bhyaam	aih
Chaturthi	smai	—	bhyah
Panchami	smat	—	—
Shashthi	sya	oh	eshaam
Saptami	smin	—	eshu

Of course these terminations are added to sarvanamans which are masculine and which end in *a*

It will be seen that the forms are very similar to the noun-forms except that in the Nominative plural, Dative, Ablative and Locative Singulars and in the Genitive plural there are differences. The remaining ones are the same. In the verse above we find the word *ubhaya* and *purva* which are a pronouns. Traditionally this word is supposed to be declined in Singular and plural only and the dual form is not found. The word *ubha* = two is supposed to be declined only in the dual. So the forms of *ubha* would just be *ubhau*, *ubhau*, *ubhabhyam*, *ubhabhyam*, *ubhabhyam*, *ubhayoh*, *ubhayoh*.

For the other word *ubhaya* the forms would be :

ubahyah ubhaye; *ubhayam ubhayaan*; *ubhayena ubhayaih*; *ubhayasmin ubhayebhyah*; *ubhaysmaat ubhayebhyah*; *ubhayasya*, *ubhayesham*; *ubhayasmin abhayeshu*.

ASSIGNMENTS

Write down the forms of the following a-ending pronouns : sarva, vishwa and itara.

□ □ □

To have a moving relationship one has to be aware of the others as they are from moment to moment; one has to be responsive to them; in short be sensitive. Habits dull our sensitivity. We must be willing to accept the change in others, be willing also to change ourselves. If we are sensitive, we cannot but see how time and circumstances modify others and we cannot help being impressed by the modification in ourselves by the same process. It is not a question of "Willingness"—willingness is not the correct expression. Sensitivity demands the ability to have a serene mind, a mind that is not pre-occupied with itself, a mind that is receptive—an open mind, one that is not always getting hurt at what it sees or perceives.

J. KRISHNAMURTHI

* *

Kulapati Vani

* *

VEDAS

The divinity of the *Vedas*, the Word, very early became one of the most potent fundamental values of the Vedic Culture. It bound the communities together. It secured for those devoted to the Sacred Word—and incidentally to also those who dedicated themselves to creating values through learning—a pre-eminence in life. It was the Rock of Ages on which the culture rested, giving a base, a unity and a source of perennial inspiration. It provided a sense of mission to the community of Aryans.

The chanting of *Vedas* was not the exclusive privilege of the Brahmins, as it came to be believed later. Everyone was entitled to be taught the Sacred Word. "So may I teach these blessed words to all persons; to Brahmins and Rajanyas; to the Shudras as well as to Aryans all; to my own people and to the aliens as well," says the Sage.

VEDIC SOCIAL ORDER

The belief in the Vedas as the ultimate source of Dharma gives to our people, to whatever race they belong, a conscious unity of life and history. The mythology which surrounds it embraces the sacred legends of rivers, mountains and cities, of heroes and sages, human and divine. The social organisation as shaped by it is based on family life dominated by patriarchal tradition; it affords shelter to every needy, helpless member; and imposes, as a corollary, a strict regard for feminine virtue, so essential to preserve the purity of race and culture. This social order is not based on class war, but on an inalienable interdependence of social groups; on a hierarchy arranged according to the degree of culture attained by each.

STUDY OF VEDAS

I must draw your attention to the fact that even the methods of learning and preserving ancient knowledge have to be modified in the light of modern times. There will be few *Samhita-pathis* in this generation who will preserve the purity of accents in the *Vedas*. It is necessary that we should take advantage of scientific means such as gramophone records to get the whole of the Vedas preserved with proper accents. For many years I thought of so doing. Unfortunately, I could not acquire the means to achieve this stupendous task.

□ □ □

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श्री भगवन्नामशतकम्

Hundred Names Divine

M. S. Deshpande, *M. A.*

* * *

THE object of this compilation is to help the aspirant to receive some emotional lift especially at the time of his meditation.

Sri Gurudev Dr. Ranade has advocated three types of meditation: (i) Ideological, (ii) Moral and (iii) Mystical. The first two are contributory while the third is primary. He has selected 10 important attributes of God and has advised the intellectually inclined aspirants to meditate on these conceptions. This meditation would, according to him, take the aspirant 'at least a few steps ahead in his spiritual pursuit, though it would not actually put him in possession of God.'

We have, likewise, selected 100 Names of God from the *Vishnu-Sahasra-Nama*—the Thousand Names of God—classified them in ten sections, and versified them afresh to help memorization. We have given proper Headings to all the sections and supplied root-meanings to the Names in English, to enable the aspirants to realise their full significane. Even a casual glance at the Headings will show how the arrangement is systematic, and useful for meditation.

Just before commencing meditation, the aspirant should try to repeat mentally the verses and visualise the meanings of the Names. This would create an emotional atmosphere conducive to heighten the intensity of his concentration. He may adopt this process whenever his mind tries to stray away from Name. Thus this शतक would be of every great use to all the Sadhakas.

* * *

॥ नमोऽनन्ताय भगवते ॥

विष्णुः कृष्णः शिवो रामः भगवान्परमेश्वरः।
देवो ज्योतिः प्रकाशात्मा सूर्यश्च शर्वरीकरः ॥१॥
प्रणवश्च सुधोषश्च तथाहि मधुरस्मृतः।
चन्दनाङ्गः पुष्पहासः शुभाङ्गश्च मनोहरः ॥२॥

सर्वज्ञश्च कृतज्ञश्च महामायो मनोजवः।
वीरश्च शान्तिरानन्दो निर्वाणं मङ्गलं परम् ।।३।।
अनाद्यनन्तः पूर्णश्च अव्यक्तो गहनोऽतुलः।
अद्भुतोऽजः स्वयंभूश्च प्रभवो बीजमव्ययम् ।।४।।
विश्वयोनिश्च विश्वंच भूर्भुवः स्वोह्यपांनिधिः।
अनलोऽनिलो महाकाशः प्राणो जीवः सनातनः ।।५।।
एकात्मा परमात्माच अनन्तात्मा तथैवच।
सएवास्ति विशुद्धात्मा प्रसन्नात्मातथैवच ।।६।।
एको नैकः सदसच्च गुणभृन्निर्गुणस्तथा।
अणुर्विभुश्चलोऽचलः दारश्चादार एवच ।।७।।
सुलभो दुर्लभश्चैव निमिषोऽनिमिषस्तथा।
ईशोऽनीशश्च परमो भयकृत् भयनाशनः ।।८।।
स्रष्टा कर्ताच धाताच भर्ता भोक्ता तथैव च।
गोप्ता नियन्ता नेता च साक्षी कालस्तथान्तकः ।।९।।
प्राणदश्च कामदश्च वसुदःस्थानदस्तथा।
मानदश्च सिद्धिदश्च वरदो शान्तिदो महान् ।।१०।।
लोकबन्धुः लोकनाथः वत्सलः क्षमिणां वरः।
पापशोकनाशनश्च शरणं च परायणम् ।।११।।

वन्दनम्

नमोस्त्वनन्तायसहस्रमूर्तये सहस्रपादाक्षिशिरोरुबाह्वे।
सहस्रनाम्ने पूरुषाय शाश्वते सहस्रकोटि युगधारिणे नमः ।।१२।।

प्रसाद :

भगवतः शतनामानि यःस्मरेद् भक्तिभावतः।
लभेतास्य प्रसादेन परमानन्द वैभवम् ।।
ॐ भगवन्नाम शतकम् संपूर्णम्

Elucidation

Adoration to the Lord Eternal.

I. Salient Attributes :

I. विष्णुः = All-pervading; 2. कृष्णः = Attractive; 3. शिवः = Good; 4. रामः = Pleasing; 5. भगवान् = Bountiful; 6. परमेश्वरः = Lord.

God is Sat — Cit —Ananda.

2. His *Sat* Aspect:

a) *Light*: 7. देवः = Shining; 8. ज्योतिः = Lustre; 9. प्रकाशात्मा = Esse of Light; 10. सूर्यः = sun; 11. शर्वरीकरः = Moon.

(b) *Sound* : 12. प्रणवः = The Omkara; 13. सुघोषः = Sweet Sound.
(c) *Flavour* : 14. मधुः = Honey; 15. अमृतः = Nectar.
(d) *Fragrance* 16. चन्दनाङ्गः = Body of Sandle; 17. पुष्पहासः = Smile of a Flower.
(e) *Beauty* : 18. शुभाङ्गः = Handsome; 19. मनोहरः = Beautiful.

3. His *Cit* Aspect :
(a) *Knowledge* : 20. सर्वज्ञः = All-knowing; 21. कृतज्ञः = Aware of the deeds of all.
(b) *Power* : 22. महामायः = Great Artificer; 23. मनोजवः = Supremely Swift; 24. वीरः = Valorous.

4. His *Ananda* Aspect :
25. शान्तिः = Peace; 26. आनन्दः = Joy; 27. निर्वाणम् = Bliss; 28 मङ्गलं परम् = Supreme Blessedness.

5. *Sublime Aspect* :
29. अनाद्यनन्तः = Infinite; 30. पूर्णः = Perfect; 31. अव्यक्तः = Unmanifest; 32. गहनः = Profound; 33. अतुलः = Un-paralleled; 34 अद्भुतः = Wonderful.

6. Cosmic Aspect :
(a) *Eternal Spring* : 35. अजः = Unborn; 36. स्वयंभूः = Self-born; 37. प्रभवः Spring; 38. वीजमव्ययम् = Immortal Seed; 39. विश्वयोनिः = Source of the Universe.
(b) *Universe or Creation* : 40. विश्वम् = Universe; 41. भूः = Earth; 42. भुवः = Ether; 43. स्वः = Heaven; 44, अपांनिधिः = Ocean; 45. अनलः = Fire; 46. अनिलः = Wind; 47. महाकाशः = Sky; 48. प्राणः = Principle of Life; 49. जीवः = Soul.

7. Absolutistic Aspect:
50. एकात्मा = One Absolute; 51. परमात्मा = Supreme Self; 52. अनन्तात्मा = Infinite Self; 53. विशुद्धात्मा = Pure Self; 54. प्रसन्नात्मा = Blissful Self.

8. Antinomic Aspect :
55. एकः = One; 56. नैकः = Many. 57. सत् = Real; 58. असत् = Unreal; 59. गुणभृत् = With Attributes ; 60. निर्गुणः = Without Attributes. 61. अणुः = Atomic; 62. विभुः = Great; 63. चलः = Moving; 64. अचलः = Motionless; 65. क्षरः = Perishable; 66. अक्षरः = Imperishable; 67. सुलभः = Easily Attainable ; 68. दुर्लभः = Difficult to Attain; 69. निमिषः = Winking : 70. अनिमिषः Unwinking; 71. ईशः = Ruler; 72. अनीशः = Non-ruler; 73. भयकृत् = Creator of Fear; 74. भयनाशनः Dispeller of Fear.

9. Personalistic Aspect :
(a) *His Support*: 75. स्रष्टा = Creator; 76. कर्ता = Doer; 77. धाता = Sustainer; 78. भर्ता = Supporter; 79. भोक्ता = Enjoyer; 80. गोप्ता = Protector; 81. नियन्ता = Controller; 82. नेता = Leader; 83. साक्षी = Witness; 84. कालः = Time; 85. अन्तकः = Death.

(b) *His Gifts* : 86. प्राणदः = Life; 87. कामदः = Desire; 88. वसुदः = Wealth; 89. स्थानदः = Position; 90. मानदः = Honour; 91. सिध्दिदः = Success; 92. वरदः = Boon; 93. शान्तिदः = Peace.

(c) *His Grace* : 94. लोकवन्धुः = Brother of People; 95. लोकनाथः = Master of All; 96. वत्सलः = Lover; 97. क्षमिणांवरः = Great Forgiver; 98. पापशोकनाशनः = Destroyer of Sin and Sorrow; 99. शरणम् = Refuge; 100. परायणम् = Supreme Goal.

10. *Salutation and Blessing* :

(a) Salutation to the Immortal and Eternal Person, with thousand forms, heads, arms and feet, bearing thousand names and revealing thousand crores of Yugas.

(d) He who lovingly meditates on these hundred Names Divine, would be blessed with the Supreme Bliss through the Grace of the Lord !

Thus Ends the bunch of Hundred Names Divine !

* * *

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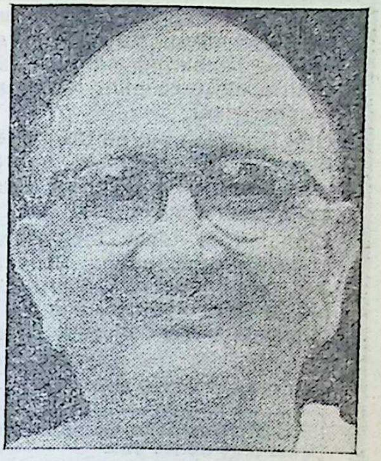
Divine Love

SWAMI RAMDAS



THE second chapter of *Narada Bhakti Sutras* contains eight aphorisms, and deals with the exclusive character of Divine Love. "Love has no element of desire in it, being of the nature of Nirodha (renunciation). Renunciation consists in relinquishing all forms of action, secular as well as religious. The devotee intoxicated with love knows nothing but his beloved Lord. Since the very picture of the world gets erased from the tablet of the devotee's mind he is no longer capable of any such action; such activities leave him of their own accord. Renunciation may also consist of exclusiveness of feeling towards God and indifference to everything hostile to God. This is the condition of the devotee when he is conscious of the external world. Such a devotee does only those actions that are exclusively dedicated to the service of the Lord.

"Exclusiveness of Divine Love consists in giving up dependence on everything else other than the beloved Lord. In fact, the devotee sees nothing else besides Him, who is his all-in-all. He lives for Him and Him alone. He can never engage himself in any action which does not help in the growth of Divine Love." (*Sutras* 7 *and* 11).

To make your activities, both secular and religious, conform to the will of God, you have to divinise all your actions. Then selfish actions can never be performed by you. When you look upon all as God, your actions are pure and holy. So you are indifferent to all actions done with a view to getting something in return, as duality persists there. When duality vanishes then self-seeking goes. If you live such a life, love in the heart will grow, because the sense of duality will be transcended thereby.

Ramdas will now give two or three instances of love for its own sake, having no element of desire in it.

A Parsi lady came to Ramdas with her daughter. She said: "This woman who is a daughter of mine is mad—

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Nicotinamide gives a glowing, healthy skin
Calcium Pantothenate tones nerves and muscles
Choline associated with healthy liver function
Pyridoxine (B6) relaxes muscles
Vitamin B12 combats anaemia
Folic Acid helps form new blood cells
Vitamin C builds up resistance to disease. Prevents scurvy
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mad of her husband." "Why," Ramdas asked, "should she be mad of her husband?" She replied: "Her husband has abandoned her and is living with another woman. She is writing love letters to him now and she wants herself to be admitted into his house as a maid-servant so that she may see him and serve him. This is the madness of this woman." The daughter said: "I love my husband, whatever he is. My love wants me to be near him. I may be his menial servant, but I can see him. Whatever be his life, I am not going to give him up. I see no fault in him. My mother does not want me to go and stay with him. I will scrub the floor and wash their clothes. I will serve them in all humility and do whatever they ask me to do, but I want to stay in the house in which he lives."

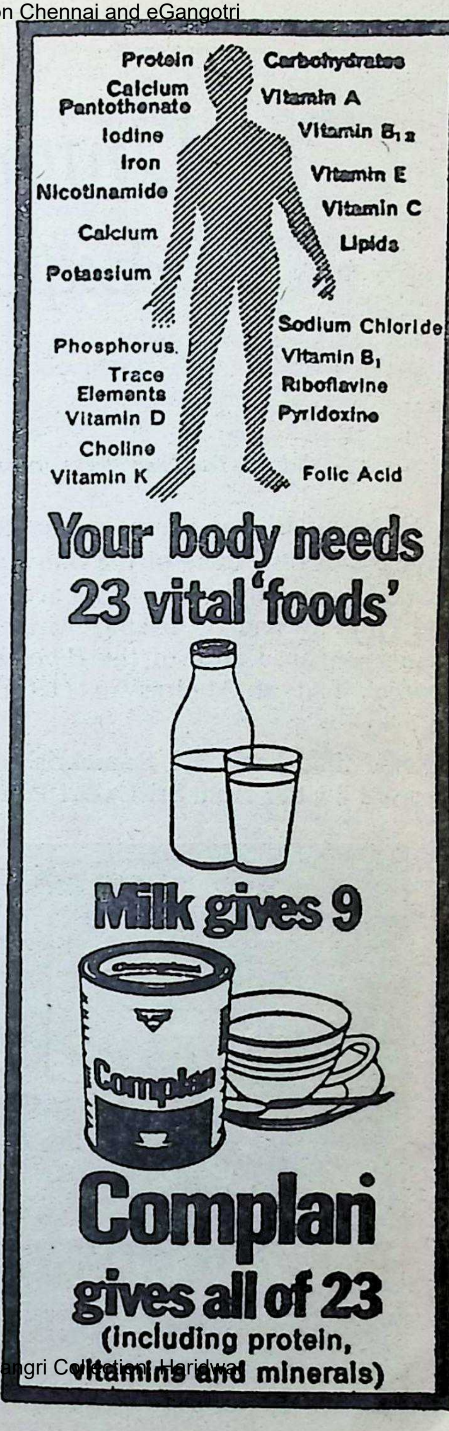
The husband does not answer her letters. If he answers he rebukes her. Still her love for him remains intact—pure and glorious. Ramdas never expected such a love is possible in this world. She says: "My mother teaches me not to stay with him. Although he is treating me rudely, I would take his kicks quite cheerfully, but I want to see him and be in the house in which he lives. I want to be near his presence." This is the first time Ramdas saw such an instance.

Another instance Ramdas found of a husband and wife who came here from Mysore or Bangalore. The husband was a barrister earning very well, and had made a name in his profession. His wife was clinging on to him like a creeper on a tree. He took drinking, and could not carry on his professional work properly, and his earnings diminished day by day. She tried to dissuade him from drinking. He would beat her for that and kick her. But she was so faithful to him. She then brought him here so that Satsang might liberate him from his vices. But he had no faith in saints. He came because his wife wanted him to come. He said: "I have no faith in God or saints. This is all rubbish." She was crying. They stayed for three days and she took him back. Sometime afterwards, through overdrinking he died. She did not discard him or leave him, but underwent every ill-treatment at his hands. What a love it is!

In the *Ramayana* there is an interesting episode about Hanuman, the great devotee of Rama. After killing Ravana and after Rama's coronation as king of Ayodhya, Rama and Sita were one day seated on the throne and Hanuman was sitting at their feet. Out of love and gratitude for the great service rendered by Hanuman, Sita took out her pearl necklace and put it round his neck.

Hanuman immediately took it in his hand and began to bite and examine the taste of each and every pearl. He spat out all of them saying: "O, it has not the taste of *Ram-nam*." Though the necklace was presented by Sita herself, he did not attach any value to it. What he said was only an excuse. The fact is that his services were actuated by Divine Love, without any element of desire in it. How then could he accept anything in return?

□ □ □



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Pyridoxine
Choline
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Folic Acid
Your body needs 23 vital 'foods'
Milk gives 9
Complan
Complan gives all of 23
(including protein, vitamins and minerals)

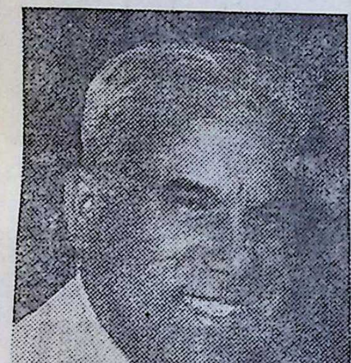
Some Unforgettable Experiences

2

A. B. NAIR,
Editor, The Free Press Journal; and Former Sheriff of Bombay.

I VENTURE to share with the thousands of readers of the *Bhavan's Journal* some unique experiences I and my esteemed friend, Sri S. Ramakrishnan, Editor of the *Bhavan's Journal,* had at Madras in October last.

Some time back Sri Ramakrishnan received a letter from Sri-La-Sri Panrimalai Swamigal stating that he had been directed in a dream by Lord Sri Guruvayurappan to show him and his family a vision of Mother Goddess Parashakti and that he should meet Swamiji on Friday, October 9, 1970, at Madras.



As at that time Kulapati Munshiji was in Sir Harkisondas Hospital, Bombay, undergoing treatment for acute bronchial pneumonia, Sri Ramakrishnan implored Swamiji to excuse him and give him another opportunity. Swamiji wrote back appreciating the position.

Later Sri Ramakrishnan received a telephonic message from Sri P. V. Narasimha Rao, Education Minister of Andhra Pradesh and Vice-Chairman of Bhavan's Andhra Pradesh Kendra, enquiring if he could urgently go over to Hyderabad for a day or two to discuss about an issue concerning the Bhavan.

After getting the approval of Kulapatiji, whose health had by then improved somewhat, Sri Ramakrishnan went to Hyderabad on October 11 and thence to Madras on October 13.

It was 9 p.m. He went to Swamiji's camp at Madras at "Kairali", Sri K.K. Varma's residence at Nungambakkam. After prostrating before Swamiji, hardly had Sri Ramakrishnan seated himself, when from among the large number of assembled devotees, a young girl became "possessed"—a divine spirit had entered her.

Addressing him, the girl said in effect: "I am Mother Alamelu Mangai of Tiruchanur. Panrimalai Swami is my son. When did I call you? Why are you late in coming?"

As directed by Swamiji, he prostrated before the "possessed" girl i.e. Mother Goddess, by way of apology and soon she became normal.

After some time, Swamiji graciously asked him to hold a piece of blank paper in one hand and a pen in the other. Swamiji then prayed to Lord Muruga. After a minute, Sri Ramakrishnan opened the piece of paper and found in it an *upadesa* for him written in English.

Swamiji asked him to extend his stay by a day. On the second day, around 5 p.m. when I went to Swamiji Sri Ramakrishnan too had come there. At that time he requested Swamiji to materialise an article for publication in the *Bhavan's Journal*. Swamiji then asked Sri N. Mahalingam of Coimbatore, who had come with me, to mention the subject. But he, however, left the choice to Swamiji. Then Swamiji asked him to hold a piece of paper in one hand and a pen in the other. In a minute, he opened the paper wherein were inscribed the words "World Experience" in English.

Swamiji then said: "Ramakrishnan can have an article in English on that subject."

Swamiji then offered prayers to Lord Muruga to kindly bestow unto him an article on the subject!

Lo! The article, beautifully typed on bluish paper, with an illustration, soon descended. The contents of the magnificent article were read out and everyone present appreciated its sweep and depth of thought. It appeared in the *Bhavan's Journal* of November 15, 1970.

Soon thereafter, Swamiji materialised with a wave of his hand the traditional, sealed copper-pot containing Gangajal and gave it to Sri Mahalingam.

Swamiji then playfully gave some flowers into the hands of Sri Mahalingam and asked him to throw them on any one present.

Sri Mahalingam did so. At once the person on whom the flowers fell became "possessed" and shouted "O. Muruga! Panrimalai Swami!" and started rolling on the floor.

At the bidding of Swamiji, a lady devotee sprinkled on the "victim" a pinch of sacred ash given by Swamiji. Instantaneously he was restored to normalcy and he prostrated before Swamiji.

A Sadhu, Vibuti Samiyar, was among the audience. He is a great *upasaka* of Ganapati. He gave a Ganapati Murti (Idol) in Swamiji's hand saying that it was a powerful deity and he was worshipping it for years. Swamiji held the Murti in his palm and closing it, asked the Sadhu, Sri

Mahalingam and myself to hold his closed palm tightly. Swamiji then prayed to Mother Parashakti to take away Her son, Vinayaka Murti, from his hands.

When Swamiji opened his hands, the Murti had disappeared. Later, at the behest of Swamiji, the same Murti was found in the pocket of Sri Mahalingam!

I have heard that it is rather difficult to materialise holy *darbha* or kusa-grass. Swamiji got it in a trice.

Another incident that took place was this. Swamiji gave Sri Mahalingam a long string of 5 or 6 yards and asked him to cut it into several pieces. He did so with the help of a pair of scissors. At the bidding of Swamiji, all the pieces at once joined together perfectly and became the original string.

I stayed back for a couple of days more. On the next day I requested Swamiji to explain the truth about the *siddhi* of being able to move in the world invisible to others.

Swamiji gave a practical demonstration of it. On his direction, Swamiji was tied firmly with strong ropes to a pillar in the first floor of his host's house. The room was then closed. When opened after some time, Swamiji was not to be seen at the pillar! He was, however, located in exactly the same tied-up manner near a window downstairs in the same house!

Here are some more miracles of Swamiji:

At the request of Sri Varma, Swamiji materialised in an instant with the grace of Lord Muruga, the horoscope of both his son and daughter in which were also indicated when they would be married.

Swami Shuddhananda Bharati, a well-known poet, scholar and freedom-fighter, is a great devotee of the Swamiji. Sri Bharati wanted to take a photograph of himself along with Swamiji but none among the devotees had a camera with him.

Bharati then supplicated: "Swamiji, with your infinite powers, won't you materialise a camera?" The Swamiji sportingly asked those present for the brand and the country of origin of the best camera. Someone suggested a particular Japanese-make. Swamiji recited a hymn to Lord Muruga and instantaneously a new loaded camera of the said brand materialised and several photographs were taken!

Swamiji then offered the camera to anyone who would pay its price to Lord Venkateswara of Tirupati. Sri T.L. Viswanathan, B.E., offered the price of Rs. 1001. Swamiji directed him to remit the amount to T.T. Devasthanam office at Tirupati. He did so and after producing the receipt, took delivery of the camera. To Sri Viswanathan it is a prized possession and he affirms that it works perfectly well.

I would recount one particular instance in which Swamiji bettered the best of medical brains. Smt. Parijatam, headmistress of a school, was seriously ill. The best medical opinion, including that of Dr. P. Narendra, F.R.C.S. (England), F.R.C.S. (U.S.A.), a well-known Neuro-Surgeon of Madras, decided on surgical operation. The lady and her father, Sri T. Chengalvaraya Pillai, are greatly devoted to Swamiji. Sri Pil pleaded with Swamiji to avert the operation and cure his daughter. Swamiji thereupon gave Sri Pillai a lime-fruit and *vibhuti*, asking him to keep the fruit beneath the lady's bed and apply the *vibhuti* in the afflicted part of the body.

The father and daughter carried out the Swamiji's instructions with unflinching faith.

A couple of days before the date of operation, a panel of doctors examined the lady and to the surprise of the doctors, not even a trace of the earlier complaint could be detected.

Another recent instance. Dr. A.D. Pusalkar, who was Assistant Director of the Bharatiya Vidya Bhavan and Asst. Editor of the Bhavan's *The History and Culture of the Indian People* (for Vols. I-V) and now Director, Bhandarkar Oriental Research Institute, Poona, was advised to undergo an intestinal operation for suspected cancer.

Dr. Pusalkar was very reluctant to undergo the operation. He had read about Swamiji in the *Bhavan''s Journal.* On behalf of Dr. Pusalkar, his student Dr. Nambiar, phoned to Sri Ramakrishnan at Madras. At his request Sri Ramakrishnan submitted the case to Swamiji on October 14. Swamiji gave *vibhuti* and advised that the operation should be undergone but assured safe and quick recovery.

On October 16, immediately on his return to Bombay, Sri Ramakrishnan gave the *vibhuti* to Dr. Pusalkar. He applied it all over the abdomen and said that he had decided to cancel the operation unless the Swamiji advised to the contrary.

Thereupon on October 23, Sri Ra-

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makrishnan again wrote to Swamiji seeking his advice telegraphically. Two days later he received Swamiji's telegram reading: *"Letter seen. Operation should be done."*

Dr. Pusalkar was successfully operated upon and has now recovered with a negative report for cancer affliction!

When friends saw him at his residence a few days ago, he told them that he would not have got the operation done but for Swamiji's assurance and insistence.

Last but not the least, let me narrate a unique and almost indescribable and thrilling experience vouchsafed to my humble self and Sri Ramakrishnan on the night of October 14, 1970 at Madras.

It was well past midnight and it took Swamiji a couple of hours more to give *vibhuti* to the devotees assembled and send them home one by one. Sri Ramakrishnan and I were asked to stay back. It was around 4 a.m., the sacred, solemn Brahmamuhurta. Swamiji took us inside the Puja room and after ensuring the closing of all the doors of the bungalow, he took us into the ante-room and asked us to be seated there and chant continuously "Om Ishwari". We did so.

Swamiji who was in deep worship, came to us.

Seating himself beside us, he prayed or rather supplicated Mother Parashakti: "Mother! At the bidding of Sri Guruvayurappan in my dream to show You to devotee Ramakrishnan he has come here. Sri Nair too is here by chance. This humble servant of yours took the liberty of inviting him also to see you. Won't you, Mother, give them your *darshan*? They are your children. Please give them *darshan* in your Shantaswarupa. Mother! I beseech you, please, first let them hear the exposition of a Bharatanatya *Theermanam* in 16 *maatras*."

Then our ears had the feast of the clear sound of jingling of anklets in perfect rhythm.

Thereafter Swamiji got up and opened the door of the Puja room. His whole frame became aflutter. His body taut and his hairs stood on end, showing a high state of concentration of his power, while we watched in animated expectancy.

He beckoned us to get up and embraced us.

At the other end of the room, at a distance of about 10 feet, we saw the resplendent figure of Mother Raja Rajeshwari, not flat as in the picture but in three-dimensional form as in flesh and blood, at once benign and radiant, the diadem or *kireeta* on the head, emitting a captivating rainbow of flashes. She looked exactly like Raja Rajeshwari, commonly seen in the framed pictures in our homes, but she was alone.

"Have the fill of your eyes" Swamiji said affectionately. We perspired profusely while our hearts thumped like race horses.

After a few minutes Swamiji asked us to prostrate before Mother and we did so.

Gently nodding Her head the Mother thereupon raised both Her hands horizontally in front as though blessing us and disappeared.

Swamiji thereafter brought near us the tiara or *kireeta* worn by Mother Parashakti. It was beautiful and shining resplendently with the immaculate art that had gone into its making, with innumerable gems, diamonds, rubies, emeralds, sapphires, pearls and corals set in it.

This is a most memorable experience which will ever remain enshrined in our memory.

Some time ago Swamiji had told us that a couple of years ago while he was staying with a famous businessman, (I am withholding the name), his host requested Swamiji to enable him to have *darshan* of Ishwari.

Swamiji discouraged him, telling that such a blessing was not for the asking; for days and days he repeated the request. At last Swamiji agreed to do so, on condition that he alone would have the *darshan* and that he should tell none about it. In his eagerness, the host agreed.

Around 10 p.m. one night Swamiji and he were returning from Madras Marina after a stroll. They were near the entrance to the lawns of the Madras University. The businessman again returned to the subject.

Swamiji then and there asked him to stop and look yonder, inside the lawns. He saw a dazzling damsel, Mother Parashakti, and he sighed *impromptu* "Oh! Ishwari!"

In a minute, the figure disappeared. The businessman expressed his gratefulness to Swamiji and they both returned home.

The businessman was naturally in great ecstasy.

Disregarding or forgetting Swamiji's injunction, he mentioned the occurrence to his wife. Hardly had he finished his narration, he became totally blind!

It was with great trepidation and hesitancy that I write this article.

Swamiji had assured us that as we did not ourselves seek darshan, the calamity that visited the other gentleman would not descend on us in case we narrated the incident.

However, he warned us that our "progressive and learned" friends would scornfully dismiss this narration as rubbish and even taunt us that we were victims of hallucination. The less progressive and not so highly 'educated' would, out of pity for us, explain it away as make-believe.

The doubting Thomases, the irreverents and cynics may laugh at what has been recounted and dub it as either an illusion or auto-hypnotism or suggestion or even a deception. But throughout India's 5,000 and more years of history, generation after generation, venerable seers and sages as well as able, blessed individuals and Siddhas have been vouchsafed with supernatural powers as a result of intense *tapas* and *sadhana*.

Their God-like deeds are beyond the limits of our mundane intellectual process.

I have prayerfully recounted our experiences in a spirit of sacred duty as many others throughout the ages have done in our Janmabhoomi and will go on doing so.

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I, S. Ramakrishnan, hereby declare that the particulars given above are true to the best of my knowledge and belief.

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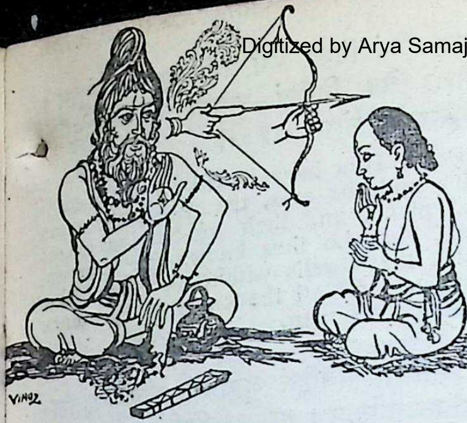

Upanishads

C. RAJAGOPALACHARI

MUNDAKOPANISHAD

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।। स्थिरैरंगैस्तुष्टवांसस्तनूभिर्व्यशेमहि देवहितं यदायुः । स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः । स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ।। ॐ शान्तिः शान्तिः शान्तिः ।।

May our ears hear what is good, may our eyes see what is good. May we, what time we live, be blessed with healthy limbs and body, that we may glorify the Lord. May all the gods bless us. May our minds be at peace.

This *Upanishad* consists of Angiras's instruction to his discipline, Shaunaka.

तस्मै स होवाच । द्वे विद्ये वेदितव्ये इति स्म यद्ब्रह्मविदो वदन्ति, परा चैवापरा च ।।४।। तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति । अथ परा, यया तदक्षरमधिगम्यते ।।५।।

There are two sciences worthy of being learnt, of which the learned treat one as higher, and the other as lower. *The Vedas*, the *Rig Veda*, the *Yajur Veda*, the *Sama Veda*, the *Atharva Veda*, intonation, ritual, grammar, etymology, metre, astronomy and all else that is commonly known as learning constitute the lower knowledge, the higher is that by which the Ever-existing is realised.

I-(1)-4, 5

*It should be remembered that the *Veda* was the encyclopaedia of all the knowledge of those days, and not a hymn-book only.

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म । एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यान्ति ।।७।। अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितंमन्यमानाः । जंघन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ।।८।।

Ceremonials and sacrifices lead men round and round, and not to the ultimate goal to which an understanding of the Self alone can lead.

The popular belief as regards the efficacy of sacrifices is, though not rudely negatived, politely put aside in the *Upanishads* as not leading to what is true bliss.

The passage that occurs in *Katha Upanishad* about fools fancying themselves learned appears here with just one verbal change.

I-(2)-7, 8

परीक्ष्य लोकान्कर्मचितान्ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन । तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ।।१२।।

Realizing this, the seeker should abandon his desire and attachments for things transient, and respectfully approach a teacher who is qualified by learning and conduct to impart the higher knowledge.

I-(2)-12

तदेतत्सत्यम् यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते स्वरूपाः। तथाऽक्षराद्विविधाः सौम्य भावाः प्रजायन्ते तत्र चैवापियन्ति ॥१॥

This deals with the relationship between the Individual Soul and the Absolute Being.

The Soul is like the spark that is thrown out and re-absorbed by the blazing fire.

It is left to be inferred that it is of the same nature as the fire, and does not exist apart from it.

II (1) 1

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ दिशः श्रोत्रे वाग्विवृताश्च वेदाः। वायुः प्राणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥४॥ तस्मादग्निः समिधो यस्य सूर्यः सोमात्पर्जन्य औषधयः पृथिव्याम्। पुमान् रेतः सिञ्चति योषितायां बह्वीः प्रजाः पुरुषात्संप्रसूताः ॥५॥

The whole universe is a manifestation and product of that universal, formless, causeless Being. The sun, moon and all the quarters, all knowledge, and the souls of all beings are parts and manifestations of that single all-immanent Being. All life and all qualities, functions and activities are forms of that single Energy. He is the Fire which has lighted the Sun and makes it burn, like a log burning in the fire. Thereby does the sun give us warmth and light. The rain does not rain, but it is He that rains through the clouds. Beings come together and multiply but it is He alone that multiplies through them.

II (1) 4, 5

अतः समुद्रा गिरयश्च सर्वेऽस्मात्स्यन्दन्ते सिन्धवः सर्वरूपाः। अतश्च सर्वा औषधयो रसाश्च येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥९॥ पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम्। एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥१०॥

From Him have issued all the mountains and the seas, the rivers, the trees and plants and their life-bearing essences. He who thus knows the Supreme Spirit that dwells within the heart, dear boy, cuts off all the knots of ignorance which bind man.

II (1) 9-10

आविः संनिहितं गुहाचरं नाम महत्पदमत्रैतत्समर्पितम्। एजत्प्राणन्निमिषच्च यदेतज्जानथ सदसद्वरेण्यं परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥१॥

He dwells near, yea, in the cave of the human heart. Everything that moves, breathes or twinkles, moves and lives in Him. All that exists, as well as all ideas, even those which the mind indicates to itself as inconceivable, issue out of His presence. II (2) 1

(To be continued)

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To our students...

Dear Students,

First I should like to address my young sisters.

Bhavan is a Temple of Learning where you come for being educated. Hence the following thoughts I am sharing with you as you are the members of the Bhavan's family.

I saw an article in The Indian Express about a College at Ernakulam banning mini skirts. Here it is :

> 'Wearing of mini skirts and transparent blouses by girls have been banned by authorities of a Women's College in Ernakulam.
>
> A notice of the College has appeared telling the girls not to come to the College with exposed bellies and arms and wearing blouses with low and wide necks.
>
> Khamez-wearing girls have been advised to take care that the piece they are wearing is sufficiently long.
>
> The College authorities have expressed concern over the increasing fashion-consciousness and waning social awareness among the students which they feared might even jeopardise the primary purpose of education.
>
> From next year, the girls of the College will be allowed to wear only sarees in certain specified colours.'

This news set me thinking.

It has been noticed that some girls come to our Colleges also in dresses which they consider fashionable or attractive. May I hope that all of you will help us in creating a sense of decorum while you are in the College premises, which is only 4 or 5 hours out of 24?

It would be more becoming if you come in simple cotton sarees—preferably white or blue—with or without border and simple blouses covering the upper and lower parts of the body. Some other Colleges have also started doing the same thing. I believe, in Poona also, the dress regulation has been introduced by some Colleges. I saw in some papers one or two years back that even some college authorities in Pakistan have insisted that the body should be properly covered by the girl students. Don't you think that it is time that we should also do something about it?

As mentioned above, when you come to the Temple of Learning some students wear dresses as if they are going to a party. This ultimately affects the morale of the whole college. I am told that some of the boys are so conscious of girls wearing short skirts that they cannot concentrate on their studies.

Will you please help the Bhavan by coming to the College in our traditional dress of saree which is so becoming and considered to be the most beautiful dress even in Western countries? You may wear your sarees in any way you like, either in Bengali way, or North Indian way or South Indian way or Gujarati way. That is immaterial; only that it should cover your body. The dress should be such that it does not expose back and front of your body. Even in a simple dress you can look very attractive if you know how to wear it gracefully.

The second thing I should like to share with all the Bhavan's students, including the boys, is that as a member of the Bhavan's family, you are expected to be courteous towards elders and your teachers by at least greeting them in our traditional fashion with a Namaskar or giving them at least a welcome smile or nod.

I would also like to add that it is not courteous if when attending a lecture given by an outsider either in the class room or in the Bhavan's premises, you get up to go away in the middle of it. If you have to go for some urgent reason, at least you should allow the person who is speaking to finish his speech or sit on the end seats which you can quietly vacate without attracting attention.

The other thing about which I want to say is that I saw an article ''A many-splendoured education system and study linked to manual labour'' by Mrs. Han Suyin, the famous Chinese author. This is about China. Can we introduce something like this in our institutions so that manual labour or social service becomes a part of our curriculum?

Lastly, I would like to add that it is not a good habit to lean on anybody's vehicles or tamper with them. Wherever there is a compound and vehicles are stationed, such things do happen. I am sure when you grow up and if you happen to have a car of your own, you yourself won't like such a thing to happen. Why not start it yourself by not doing it?

I should also like to share a thought with the teachers of the Bhavan's Schools and Colleges. I saw in one of the Information Bulletins of the Japanese Consulate, students receiving floral welcome--each new student getting a flower on joining the school. Could we not introduce such a thing in our Schools and Colleges?

Yours sincerely,

Lilavati Munshi.

Continued from Bhavan's Journal, dated February 21, 1971.

"The correct etiology of the malady or evils from which humanity is ence to the pursuit of ephermeral and transient ones in the form of physical latter relate only to the relative Reality, while service, sacrifice and love with- absolute Reality."

Science, Technology and

Dr. Priyadaranjan Ray

WITH the dawn of the current century Science has taken a turn from its previous tradition of materialism with a mechanistic picture of the universe, dominated by the law of causality and determinism, to that of mentalism or idealism forming the basis of metaphysics and philosophy, if not of religion and spirituality, characterized by the theory of relativity, quantum mechanics, equivalence of matter and energy (or of particles and waves), the theory of probability or statistics, and the principle of indeterminism. The implications of these modern scientific concepts have exercised a profound influence on the current philosphical thought. It has demonstrated beyond all doubt the relativity of the scientific truths. It shows that truth is never discovered, nor does it exist as such, in science; it only grows from less precise to more precise, less perfect to more perfect, and less comprehensive to more comprehensive. In other words, there can be no finality of knowledge. Science is, therefore, represented as a never-resting and never-ending march to an ever-receding goal. Dealing only with the knowledge of relations between things, acquired through the mediation of sense organs in our body, which itself is also a thing, science is incapable of grasping the Absolute Truth or Reality, which is beyond the reach of our sensory experience. Modern developments in science have only revived the age-old question of free will and determinism, and found it unanswerable, not being in a position to comprehend the absolute or immutable Reality. The relative Reality with which science is concerned deals only with a multitude of things and the world of motion or change. A thing is defined from a scientific and philosophical point of view as an imaginal representation (*an schauliche vorstellungen*) in fusion, or coupled, with sensory perceptions. Man's view of the world, as thus derived from his scientific knowledge, is basically determined

suffering today is his neglect of the eternal spiritual values of life in prefer-
comfort, sensory pleasure, and superstitious sentimental ideology. These
out any limitation contribute to the eternal spiritual values of ultimate or

Ethics in Human Evolution

by the nature and structure of his organism and the impressions produced in his mind from what is communicated to it by his sense organs. Man is not unaware of the transient and ephemeral nature of himself as a living body and of the things of the world, representing only relative Reality or relative Truth. At the same time he entertains a deep conviction in his mind about an abiding and eternal Essence underlying all existence as its cause. Consciously or unconsciously he yearns to establish a relationship with this Essence or immutable and absolute Reality pervading the universe. He possesses an instinctive desire for constancy of being or existence in the midst of restless change and motion, and for the avoidance of decay or death. Finite and mortal in his being, he wants to reach the infinite and immortal. Man's relationship to his Essence, i.e., the absolute Reality or the supreme Truth, constitutes the realm of spirit (*Geist*). This absolute Reality or Truth has been conceived from the dawn of civilization, and has been given different names in different lands, by the seers and sages. In the Upanishads or the Vedanta philosophy of India it occurs in familiar names as: *Atman* (self, soul), *Sat* (Conscious Being), *Purusha* (Absolute Being), *Brahman,* etc. It is defined as an all-pervading, eternal, infinite, changeless, nameless and formless reality, without beginning and without end. Man's spiritual contemplation or thought finds expression through his Philosophy, Ethics, Arts, and mystical Love; just as his practical undertaking (*der praktusche Verstand*) or thought with its content of relative Reality or Truth (the world of multitude of things with its variegated show) is expounded through science and Technology. Man's emotions and feelings also which comprise man's behaviour or psychology, are included in the category of practical or scientific thought. Psychology has thus come to be integrated withe the physical sciences.

The Scientific Picture of the world

From what has been said above it is clear that the visible world of our sensory perception, as well as the world pictured by Science, represent only a relative Truth or relative Reality. The scientific picture of the world, however, differs widely from that of our sensory perception or common sense, being made up of mental simplification, abstraction, or more or less unification. It is a world of fundamental particles like protons, neutrons, electrons, etc. and (radiation) energy waves, all in rapid motion, or as matter has been identified with wave-motions in modern science, it is a world of energy waves or photons only. Our common sense picturesque world of colour, sound, odour, taste and touch with its diverse multitudinous things and creatures vanish into an ocean of waves or photons in the world depicted by science. The question now arises; waves of what? It was suggested that these might be the waves in the hypothetical all-pervading medium ether, once a petchild of scientific imagination, but later discarded as a mere speculation. Even then it does not solve the problem, but only shifts its ground from one untenable position to another. The scientific picture of the world, along with that of our sensory perceptions (i.e., of our daily life), of which it is an abstraction, may therefore be compared to the Vedantic concept of the world as *Maya* or illusion. The latest development of scientific knowledge thus leads us into philosophy in the realm of spirit, when its materialism or mechanistic view of the world in the framework of space and time gives way to that of idealism beyond space and time. It represents a passage from the world of things and phenomena (relative Reality) towards the absolute Reality.

Science working within the limitations of space and time in the world of matter and energy has nothing to say about life and consciousness, with which philosophy and mysticism deal. A duality similar to that of both matter and radiation, as established in modern physics with its development of new quantum mechanics, in the form of particles and waves, or as discontinuous individualities and continous totality in an integral whole, may also be conceived of in the case of consciousness as well. This has been hinted at by Sir James Jeans in his book, *Physics and Philosophy* (P.204). Individual consciousness within the limitations of body and mind (space-time frame-work) obviously represents the discrete units of a particle-picture, but when merged into universal consciousness beyond space and time they form a single continuous whole pervading the entire universe. What appear as individuals in the realm of relative Reality are only the products of differentiation of an integral whole in the realm of absolute Reality beyond space and time. This bears some resemblance to the concept of *Atman* and *Brahman* in the Indian philosophies, as well as to the assertion, *tat tvam asi* (That thou art), in the teachings of the Upanishads. Brahman is at once transcendent and immanent. It may likewise be stated that matter and spirit (matter obviously includes energy) are not entirely distinct isolated entities, but are related to each other as relative and absolute Realities.

Man and his world

Being a complex made of body, mind, and spirit, man is a denizen of three worlds: an outer or physical world of appearance, an inner or mental world of thought, and a transcendental or spiritual world of Reality. His body with its sensory organs is a thing like all other things of the external phenomenal world and, being subject to constant change and decay, is ephemeral. His mind is always restless and roving, and thus shares the ephemeral character of the body. There is a constant exchange or a free traffic between the inner and outer world of man, his sense organs and sensory perceptions serving as messengers between these two worlds. Mind is the supreme ruler of his inner world and also commands and controls the activities of his body through the power of its volition. In view of their ephemeral character both body and mind belong to the category of relative Reality with its limitations of space and time. The realm of Spirit, however, represents the absolute Reality beyond the limitations of a space and time and is, therefore, transcendental in character. Hence this domain of spirit is not generally accessible to mind and body. For this reason, the nature of the Spirit and the spiritual world is usually spoken of as unthinkable, inexpressible, and incomprehensible (अवाङ मानस गोचर:) But flashes or sparks from the spiritual world may occasionally enter the mental world in the form of intuitive impulses, mystical experiences of love, philosophical ideas, artistic expressions and ethical principles. In fact, it is by the power of the spirit that our life is inspired with higher values of existence and activated in its manifold expressions.

For a healthy maintenance of their existence human beings have to fulfil the threefold needs: physical, psychological, and spiritual. For their physical health they require food, clothing, and shelter; for their mental and moral health they need opportunities for the development of their intellectual potentialities to the fullest degree compatible with the freedom and well-being of others; and finally for their spiritual well-being they require training in, and adoption of, ethical principles and philosophical ideas, demonstrating the unity and the universality of the Spirit.

Application of science or technology is the means to meet man's first named or physical need. But we have seen that the development of technology on a vast scale for mass production and distribution, not only of food and consumer goods, but of enormously destructive war-materials for mass slaughter and destruction as well, has created a serious problem for the human life and human civilization. Though primarily developed through an urge for survival and for protection against hostile environment, science, on the whole, has been engaged in exploring the nature of the material universe, or in the pursuit of truth. Viewed in this light science is impersonal but ever progressive. It has enormously expanded the human vision and primarily contributed to the growth of modern civilization with the application of its knowledge, which has given birth to technology as an auxiliary branch of its own. Since technology has placed an immense power in the hands of man, either for good or evil, it certainly involves a great social responsibility, which it cannot disown. For, it is being used by the ruling classes or ruling politicians for the purpose of dominating or controlling men, which has given rise to international conflicts and internecine or civil wars on a scale, which would not have been otherwise possible. On the economic aspect too it has led to a concentration of economic power with its attendant evils of exploitation and rivalry. In a world where patriotic nationalism is extolled as a great virtue and honour, and the rulers of States with conflicting ideologies, wedded to the cult of violence, are preparing for an armed conflict at a feverish pitch, it is but natural for scientists and engineers, imbued with such sentiments and doctrines, to serve their States as in duty bound, particularly when the duty becomes a very profitable one. Technology cannot, therefore, be held directly or mainly responsible for all the evils and sufferings of the modern world. It is being merely utilized as a powerful tool by the rulers and the leaders along with the superstitious sentiment of nationalism and the so-called new-fangled idealism, in order to serve their lust for power and possession in the garb of guarding the safety and welfare of the people under their care.

As early as in 1862, Lord Acton wrote: 'Nationality does not aim either at liberty or prosperity, both of which it sacrifices to the imperative necessity of making the nation the mould and measure of the State. Its course will be marked with material as well as moral ruin.' It goes without saying that this prophecy is now in the process of disquieting fulfilment with the disintegration of the world into more than sixty administrative units, calling themselves nations and raising artificial barriers of all sorts—political, social, economic, cultural, religious, ideological, etc. between them, in spite of the fact that science and technology have already overcome the natural barriers of space and time separating them.

The correct etiology of the malady or evils from which the humanity is suffering today is this neglect of the eternal spiritual values of life in preference to the pursuit of ephemeral and transient ones in the form of physical comfort, sensory pleasure, and superstitious sentimental ideology. These latter relate only to the relative Reality, while service, sacrifice and love without any limitation contribute to the eternal spiritual values of ultimate or absolute Reality. For, love limited to one's country, loyalty confined to one's race, religion or community, attachment to any particular political ideology, are all alike offsprings of ignorance about the unity and one-ness of all existence. The ignorance of the One Universal Spirit dwelling in the heart of all, the sense of separation from others, is the root cause of all evils and sufferings in our world. Hence, all human activities promoting this sense of separation, whether among individuals, groups or communities of individuals or nations, cannot but lead to conflicts, miseries and sufferings for all. In this context I am tempted to refer to what Arnold Toynbee, an eminent historian of our time, writes in his autobiography. (p. 324).

> '......The parable speaks of seven other more wicked spirits. In real life in my generation I can identify three, namely Nationalism, Individualism, and Communism. The enormities that have been perpetrated in the name of each of these post-Christian ideologies have been, if possible, still more wicked than the worst that have ever been perpetrated in the name of Christianity.'

At another place (p. 147) he writes:

> 'For a human being, God is the act of helping another human being. I believe that the true end of Man is self-sacrificing love; that love is divine; that is the only god that we know from experience; and that Man should devote himself to this god without any reservations, whatever the consequences may be'.

It may, therefore, be stated that for the resolution of the present crisis of the world it is necessary to cultivate the higher or the spiritual values of life. This crisis has arisen out of the fact that man's spiritual progress has miserably failed to keep pace with his material and intellectual advancement. For man's integral evolution, his material progress should be founded on, and controlled by, spiritual principles and values. This is what Albert Einstein, the most eminent scientist of the current century, meant when he stated: 'Religion without science is blind and science without religion is lame'. By religion he meant the universal religion of man and not the ceremonies and rituals of sectarian and communal religions. This universal religion is based on love, and helps man to fulfil his spiritual need and to reach the final end of his life which is the unitive knowledge of the ultimate Reality, or the vision of Absolute Truth. This is, in fact, what Jesus Christ meant when he exhorted his followers by saying 'Love thy neighbour as thyself'. By neighbour he obviously meant any body else other than one's own self. The idea is, however, most elegantly and beautifully expressed in the *Bhagavad-Gita* in the following verse (XIII, 29).

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ।

> 'Seeing the Divine (the Universal Spirit) dwelling equally everywhere, one cannot hate another, as that will be hating one's own stlf. This is the way to salvation or highest bliss.'

Hence, love and service to others will be felt to be but love and service done to one's own self. Love is awareness of unity, as hatred is of diversity. This essential teaching of the Upanishads and the Bhagavad-Gita forms the basis of all ethics and religion.

□ □ □

Lokasangraha *and* yagna, *detachment and self-offering,—the two essentials of the spirit of a creative revolution,—were shown forth by Mahatma Gandhi. And I plead for these two great ideals of Gandhi.*

—Sadhu Vaswaniji.

What I believe...

Dr. Karan Singh celebrated his 40th birthday on March 9, 1971 At a Felicitation meeting held at Delhi the book, Contemporary Essays *published by* Bharatiya Vidya Bhavan *was presented to him.*

Dr. Karan Singh

I BELIEVE that man, still in an intermediate stage between the animal and the divine, can raise himself into a higher plane of being if he makes conscious and dedicated effort to do so, and that there can be no nobler endeavour than this aspiration towards divinity. I believe that each human being born on this planet, or for that matter anywhere else in the limitless cosmos, carries within himself an unquenchable spark of divinity, and that our true destiny as human beings revolves around the fanning of this spark into the smokeless flame of spiritual realization.

I believe that all political, economic and social activity should have as its ultimate goal the fostering of this divinity within each individual, and that scientific and technological developments are ultimately counterproductive if they do not conduce towards this end. I believe that at their highest all religions are so many different paths leading to the same goal, the ineffable and indescribable union between the human and the divine; that mystics of all religious persuasions have realized and preached essentially the same doctrine of human love and divine communism; and that strife and hatred in the name of religion is therefore the very antithesis

In this article, Dr. Karan Singh details his faith, a faith that is the resultant of the serious thinking of a modern man whose moorings yet are in the ancient ideals. He believes in a destiny that pervades the cosmos in which each one of us is actively involved and feels that 'the most effective way of fulfilling that destiny is by a combination of active outer involvement in furthering human welfare with an intense inner striving to reach the goal of spiritual realisation.

of spirituality and a gross slur on the name of humanity.

I believe that India, with its unique heritage stretching back to the very dawn of civilization, has a special role to play in fostering a society which would support this process of divinization. In a world torn by violence and hatred I believe that India can play a crucial role in leading humanity towards a new equilibrium between wealth and wisdom, having and being. I believe that we must work for political integration, economic growth, social transformation and secular democracy not merely as ends in themselves but because this combination can best provide the framework within which the people of our ancient land can fulfil their destiny.

I believe that as long as millions go without the basic necessities of civilized existence it is utterly unreal to talk to them about things of the spirit, and that the basic material needs of man must be satisfied as a foundation for further spiritual growth. I believe that this can be achieved only when we succeed in motivating the people of India to put in several decades of hard disciplined effort for the production of wealth, and simultaneously adopt policies to ensure that the wealth so produced is distributed fairly to all sections of society. I believe that this can be achieved not by propagating the bitter doctrine of implacable class warfare but, rather, by trying to involve the nation as a whole in the mighty effort required to break the poverty barrier that still persists around us.

I believe that politics will always be turbulent because that is the nature of politics, as it is the nature of the sun to be hot and water to be wet, and that it is futile to lament over the state of politics as did Arjuna on the field of battle. I believe that even if the historical Krishna is not standing next to us holding the reins of our chariot, we must attune ourselves to his voice that echoes and re-echoes in the inner stillness of our being, and face boldly the battle of life into which we find ourselves precipitated. I believe that, approached in the right spirit, political activity can be a powerful instrument for human transformation and can thus contribute substantially to the broader goals that lie before the human race.

I believe that love and friendship constitute the surest bonds in a world where everything is constantly changing, and that these should be cherished whenever and wherever they are found. I believe that the creation of beauty through music and poetry, the fine arts and architecture, is a central function of civilization and must be encouraged so that increasingly large sections of society can derive the immaterial but extremely valuable benefits that flow therefrom, so that man can be led from the outer beauty of form to the inner beauty of spirit. I believe further, that our system of education should be designed to inculcate in the young an awareness of the primacy of the spirit, without in any way belittling the importance of the material foundations upon which any dynamic civilization must rest.

I believe that our generation holds the present in trust for posterity, and that we have to fulfil this responsibility so that we can repay the debt that we ourselves owe to the past. I believe that we must, therefore, protect this planet from wanton despoliation and blatant exploitation in the name of progress, that we must conserve its atmosphere and water, its forests and wild life, from the destruction they are facing as the result of increasing urbanization and industrialization.

I believe that despite continuing animosity and hostility between nations, and growing violent divisions within nations themselves, the human race will be forced by the end of this century to move towards some form of world order transcending national barriers, and that, although each one of us owes a deep debt to the country of our origin, as members of the human race we also owe a wider loyalty to the planet that has nurtured our kind for millions of years.

I believe that life is necessarily a mosaic of joy and sorrow, of pleasure and pain, of failure and success, of shadow and sunlight, that we must accept these dualities as a necessary stage in our spiritual progress until we are able to transcend them; and that each experience can be a valuable means for inner growth, unpleasant situations often affording greater opportunities for development than superficially pleasant ones.

I believe that death is a natural and necessary corollary to life, and must be accepted in a positive manner rather than with fear and dread. I believe that the death of the body merely marks another step in the long journey of the pilgrim soul towards its final destination, and that man must shake off the superstitious dread that he has with regard to this essential and inescapable phenomenon.

I believe, finally, that a divine destiny pervades the cosmos, a destiny not distant and remote but one in which in some mysterious way, each one of us is actively involved. I believe that the most effective means of fulfilling that destiny is a combination of active outer involvement in furthering human welfare and intense inner striving to reach the goal of spiritual realization. I believe, thus, that the most eloquent prayer man has evolved is one that has resounded in India down through the corridors of time since the very dawn of our civilization:—

From the unreal lead me to the
real;
From darkness lead me to the
light;
From death lead me to immortality.

□ □ □

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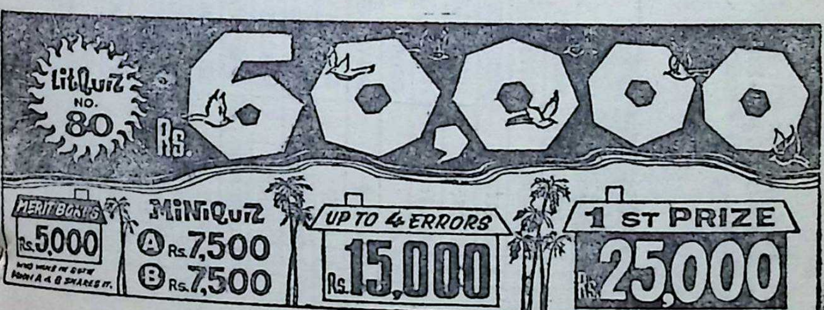

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13	RESTLESS	RUTHLESS	RESTLESS	RUTHLESS	RESTLESS	RUTHLESS	RESTLESS	RUTHLESS
14	TALENT	TRUTH	TALENT	TRUTH	TALENT	TRUTH	TALENT	TRUTH
15	WEAKNESS	WICKEDNESS	WEAKNESS	WICKEDNESS	WEAKNESS	WICKEDNESS	WEAKNESS	WICKEDNESS
16	WOMAN	WORD	WOMAN	WORD	WOMAN	WORD	WOMAN	WORD

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WEAKNESS	WICKEDNESS

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16 CLUES

(1) In human relations motives are empty unless accompanied by the relevant **ACTIONS/EMOTIONS.**

(2) It is easier for most men to be guided by **AUTHORITY/SOCIETY** than to think for themselves.

(3) A life which is wholly planned from a centre outside the individual cannot be **CREATIVE/PRODUCTIVE**

(4) No one can give a man **EMINENCE/INDEPENDENCE**; he must find it for himself.

(5) Changes in the **EMOTIONAL/MORAL** attitudes of a people are as slow as the movement of a glacier, and as irresistible.

(6) The mind of mankind has utterly misconceived **GOD/GOOD.**

(7) **GRACE/GRATITUDE** has been called the most uncommon human virtue.

(8) Tension between man and man, like tension between man and nature, is a source of **GRIEF/GROWTH.**

(9) Indeed we feel ourselves to be in essence the child of our **MEMORIES/MISTAKES.**

(10) Some of the worst **MISTAKES/MURDERS** in history have followed consciously reasoned decisions.

(11) **OPPORTUNITIES/PERSONALITIES,** it must be remembered, are largely of our own making.

(12) No human being is independent of his ancestry, his **RACE/RELIGION,** his age.

(13) We have become the most **RESTLESS/RUTHLESS** creatures on God' planet.

(14) The value of even a discovered **TALENT/TRUTH** may lie for a long time unknown, till some further discovery brings it into notice and use.

(15) Regardless of our good fortune from time to time, human **WEAKNESS/WICKEDNESS** is a fact which cannot be altered.

(16) A **WOMAN/WORD** can lose a friend Or even cause a war.

NOTES: These are quotations. Author's words are correct solutions. Official Solution in the city editions (last page) of Sunday Standard & Bharat Jyoti dated 18-4-71. Prize list in Litquiz Weekly Advance 25-4-71. Complete 2-5-71. Abridged in Sunday Standard & Bharas Jyoti of 2-5-71. Send 30 Paise stamps and receive translations of these clues in 9 languages including Tamil, Telugu, Kannada. Send self-addressed 10 Paise post card with your entries to receive Official solution immediately. Ask for a FREE Specimen copy of Litquiz Weekly.

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Mother

THIS is the story of Tapibehn, mother of Kanaiyalal Maneklal Munshi. But this is also the story of the ideal of Indian womanhood, Motherhood.

A century ago this story began unfolding in a sleepy, quiet Gujarat village. Yet this story has much relevance to modern India, modern world.

This is the story of a mother who epitomised in her, consciously or unconsciously, the great time-tested principles underlying Motherhood. And this is also the story of those very principles which the western medical science is discovering today and passing on for the benefit of the mothers of the world.

To understand this sublime story of mother and son—a noble mother and her great son—we have to begin from the beginning.

Let us go to that village in Gujarat where, in those days, serried rows of dark, silent houses stood on both sides of the dark and deserted road; where, the music of the distant jingling bells surging from the necks of unseen bullocks lingered on in the still, wintry mornings; where, the sweet sound of grinding hand-mills and the chatter of women at the village well mingled with the warbling of birds.

Munshiji's mother was born in 1855. She was the daughter of Chimanlal Munshi, a member of the Munshi clan. She lost her mother when she was just four-and-a-half months old.

Tapibehn gives us glimpses of her own childhood in her memoirs which she wrote at 42 for "unburdening her anguished heart."

At the age of six, we see Tapibehn forging a link between the two Munshi families of the Bhargava caste of Broach, when our Kulapati's father Maneklal married her.

Here is a vignette of the marriage of those bygone days: "Maneklal, then nine years old, rode out to Chimanlal Munshi's house, married Tapi and brought her back in a palanquin."

Tapibehn, we are told, was a sensitive child. She had too much suffering in her childhood which she bore "patiently and meekly with an unshakable faith in God."

Six years later we see her bashfully walking into "Munshi Heights", her husband's ancestral home at Broach. Unlike the young brides of today, she did not take with her modern gadgets or costly dresses. "The only possessions she brought with her were a few saris and cholis packed in a trunk." The husband was 15, the wife, 12.

Broach, the small town in southern Gujarat, is steeped in its own hoary past. The chief port of Western India in ancient days, the Greeks called it Barygaza and the Indians, Bhrigukachcha or Bharukacha.

The Bhargavas, to which line our Kulapatiji belonged, are the descendants of Bhrigu. It was into such a family that Tapibehn came to live at her tender age. Everything about "Munshi Heights," the ancestral home, was wonderful to the Bhargavas—"anyone who drank the water of its wells became brave to the point of being reckless."

Early in 1887, we see Tapibehn leaving for Godhra where her husband had been posted following a promotion. About their re-union, she writes: "Never was a moment happier nor so peaceful."

A few months passed. But there was a secret sorrow in Tapibehn's heart. Did she realise then that the wind of His Grace was blowing? Indeed, yes. She writes in her autobiography:

"Tapi had always trodden the path of religion with faith in the Lord, and in return the Lord has today bestowed on her the fruits of religion and virtue.

"That He should be pleased with her devotion is not surprising. For, day and night she has prayed. 'My God! my husband is performing his duty, he is providing for his wife and protecting her. It is the duty of the wife to be virtuous and serve her husband. But only if she gives birth to a son, can the husband be free from the obligation to his ancestors. By the grace of God, I am doing everything, still I have not been able to present a son to my husband. So there must be something wrong with me."

"Now even that difficulty is no more. What more do I want now? I thank God again and again."

A son was born to her on December 30, 1887. That son was Kanaiyalal Maneklal Munshi, who later became Kulapati Dr. K.M. Munshi to the world.

Going into raptures, Tapibehn writes:

"Poets have described the joy of yashoda as she saw the frolics of young Sri Krishna; I too felt like her, as I watched my son."

The boy was named Kanaiyalal, meaning Sri Krishna. The boy brought luck. Father, Maneklal Munshi, became the Mamlatdar of Mandvi a few days after the birth of his son.

Like the gentle dew that silently, unobtrusively wakes up the sleeping buds into fragrant flowers. Tapibehn used to awaken her darling son with devotional music: *Jago Yadava Krishna Kanhaiya.* (Awake O! Yadava, Krishna Kanhaiya.)

In spite of her negligible formal education, Tapibehn knew by heart Puranic stories rendered in Gujarati verse. She also used to compose songs, the sweet refrain of one of which was:

Mata Yashoda Krishna Jaadva, Jago Nanda dulare re.. (Mother Yasoda is waking you up, arise, O! beloved son of Nanda..)

Singing these songs in the pre-dawn hours, the mother was not merely waking up her son from his physical sleep but also waking up his soul—the divinity within him.

Even today, in the villages of Gujarat we can hear mothers singing in the early morning hours the *Prabhatia* composed by that great saint Narsi Mehta (Narasimha Mehta), whose biography Kulapatiji wrote in 1933 under the name *Narasaiyo Bhakta Harino,* blazing a new trail in Gujarati literature "as the poet is dramatically and psychologically recreated from his own works."

Elsewhere in contemporary India too, one can hear the Indian mother singing devotional songs in the mornings in any one of the Indian languages. It is the voice of the Indian mother maintaining the unbroken tradition of her country's ageless culture.

When Kulapatiji was a boy, something was happening to India. Someone was re-discovering India for her children. Would you like to see that hero, the very hero who was later to inspire the life of Munshiji?

Let us then go to Pasadena in distant California where Swami Vivekananda was addressing the Shakespeare Club House on January 18, 1900. We hear him addressing a sophisticated, yet eager western audience of men and women on the *Women of India*. He spoke:

"The ideal of womanhood in India is motherhood—that marvellous, unselfish, all-suffering, ever-forgiving mo-

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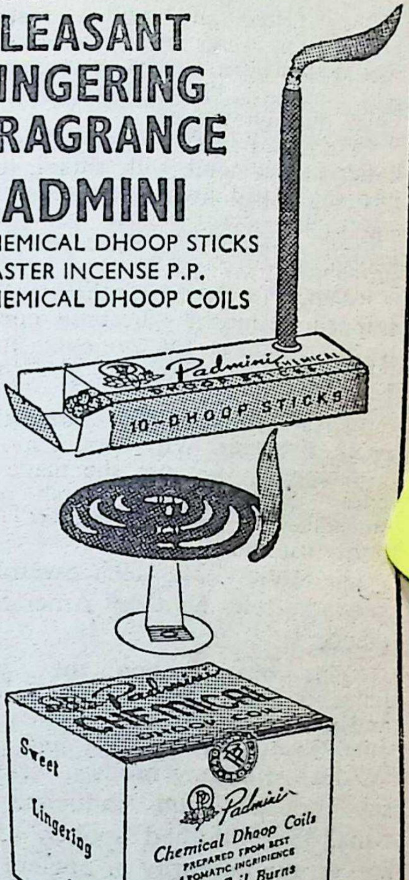

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ther. The wife walks behind—the shadow."

Hear him again:

"My father and mother fasted and prayed, for years and years, so that I would be born. Says our great law-giver, Manu: "He is the Aryan who is born through prayer."

"The child must be prayed for. Those children that come with curses, that slip into the world just in a moment of in-advertance—because that could not be prevented—what can we expect of such progeny?

"Well, why is the mother to be worshipped so much? Because our books teach that it is the *pre-natal* influence that gives the impetus to the child for good or evil......

"Thus say our books: direct the *pre-natal* influence. Why should mother be worshipped? Because she made herself pure. She underwent harsh penances sometimes to keep herself as pure as purity can be."

On January 21, 1895, Swami Vivekananda told another American audience:

"This manifestation of *pre-natal* influence is now slowly being recognised, and science as well as religion is calling out: 'Keep your self holy and pure.' "

And what has modern science to say on *pre-natal* influence about which Swamiji had spoken 75 years ago on the authority of ancient Indian Dharma Sastras?

Dr. Ashley Montagu, renowned scientist and authority on genetics, in his world-wide best-seller, *Life Before Birth,* says:

..."This is a relatively new concept in medicine: the vital importance of *pre-natal* influences. And the proof is newer still.

"Even a doctor who tries to keep up with developments in medicine may not be aware of all the work being done. 'Pre-Natal influence', he muses. 'Interesting field...but do we know much about it?'

"We know a lot about it. First of all, we know this: During the *pre-natal* period—that is, the nine months between conception and birth—a human being is more susceptible to his environment than he will ever be again in his life. What happens to him then can help him in his development, or it can hinder him; it can promote his growth or it can interrupt it.

Interesting indeed! Let us hear a bit more of what Dr. Montagu has to say:

"Secondly, we know this: The events that take place before his birth, and his reactions to them, will influence him for the rest of his life. When he is 20 or 40 or 60 there will still be aspects of his body or his mind or his emotions that will be traceable directly to the influences that acted on him before he was born.

"The food the mother eats, her general physical condition, her immediate state of health, how old she is, how tired she becomes—these are some of the factors that are part of the baby's environment. These, plus numerous others, separately and together, will largely determine whether or not he will be born healthy and normal."

Dr. Montagu says further:

"All these influences have been studied, and are still being studied, in laboratories and hospitals and clinics in many parts of the world. This work is far from finished. But enough has been done by now so that when we gather it together and look at it all at once, we see that it forms an arrow, pointing unmistakably towards a new understanding. It is time, then, to organise this material and evaluate it, so that mothers and fathers of the new generation of children may learn the lessons that are implied in it and the children themselves may benefit from it."

May be, our ancient books could help hasten research in this vital field of genetics for, knowledge has no barriers and is meant for the benefit of all.

It is said that psycho-analysis and even plastic surgery owe their origin to Shushruta, Father of Indian medicine.

Dr. Rustom Jal Vakil, world-famous heart specialist of Bombay, was instrumental in bringing to the notice of the modern medical world the use of *Rauwolfia Serpentina*.

Let us come back to Tapibehn.

Dr. A.K. Majumdar who has contributed the chapter, *First Forty Years,* in the brilliant four-volume biography of Munshiji under the title, *Munshi: His Art and Work,* (*a Bhavan's Publication*) writes:

"Tapibehn was extremely religious and fed her son—one might say gorged him—with stories from the *Ramayana, Mahabharata,* the *Puranas,* and particularly legends of the Bhargavas and their great ancestor Parasuram."

"Later, her 'Bhai' read all that has ever been written about Parasurama and the Bhargavas, wrote a brilliant series of novels on the sage, and selected particularly the same subject for his Thakkar Vassonji Madhavji Research Lectures in the Bombay University, collected and published under the title *"Early Aryans of the West Coast."*

"The sophisticated Westernised Indian woman of today might call Tapibehn superstitious. Fortunately it was so, for, unable to consult the latest books on child psychology, Tapibehn and Maneklal transmitted to their son the best that they possessed—Character, Aspiration and Faith in God."

When Munshiji took to politics, his mother took interest in it like a true mother. When he narrated to her the substance of the English novels he read, she listened avidly. For instance *The Three Musketeers* was Munshiji's favourite book during his school days Tapibehn heard from him over and over again the exploits of the French musketeers, and when the grandchildren came, it was she who first narrated the story to them.

"It was a wonderful mother-son relationship. The son was ever dutiful and affectionate. He was meticulous about her tastes and inclinations. He did well in his examinations, loved the mother, respected the father's memory, and had scarcely and vice, fashionable or unfashionable; Munshi never even tried smoking. What more could a mother want?"

We know that it is mainly in the home that the heart is opened, the habits are formed, the intellect is awakened and character moulded for good or for evil, as a great writer has said.

Now we see death coming to "Munshi Heights." Kulapatiji's father

KARMA

THE LAW OF KARMA is inexorable. Everyone reaps the fruits of his previous births. A good man only will suffer a lot because he is hurrying up in the spiritual march. Many of his evil Karmas have to be worked out and purged out quickly to hasten his salvation in this very birth. But God gives him extraordinary power of endurance through His Grace. An aspirant or a good man gets many difficulties and sufferings. But he rejoices even in sufferings and destitution on account of the descent of the Lord's Grace. He voluntarily welcomes these sufferings. The only best thing in this world is pain (suffering), because it is an eye-opener towards God.

Just as one sows, so does one reap. Virtuous actions cause good effects; evil actions cause negative results. The law of Karma alone can account for the differences and inequalities in the world.

—Sri Swami Sivananda

died on May 8, 1903. Munshiji was then a 15-year-old boy. Faced with poverty and burdened with the problem of bringing up two young orphans, his nephews, we see him deciding to "give up my studies and secure a job."

But the voice of the mother, the soothing voice, spoke to him: "Kanu, don't be afraid. You need not sell anything nor give up your studies. I will look after everything." Her eyes were moist.

The services of the cook and the servant had to be discontinued. The old faithful servant, Muhammad Shafi, begged to be discharged as he had got a better job in a mill.

But the mother asked him: "Muhammad, if you are not with us, who will look after your little master?" (Kanubhai).

Muhammad looked at the young master for a moment: "That's right, mother, I stay."

Many a time after this, Muhammad received offers of better jobs, but he kept true to his promise to look after his 'little master.' As his salary was not sufficient to maintain him, he and his two wives rolled *bidis* in their spare hours to supplement their income. But the prestige of the little master's family was safe in his hands.

Muhammad Shafi was a pious Muslim, who read his Koran and scrupulously followed the injunctions of his religion. Yet it was this orthodox follower of Islam who not only supervised all the affairs of a Brahmin family, but even kept a sharp eye on the priest to see that he performed the daily *puja* properly.

The biographer tells us: "The devotion of this noble soul did not go in vain. When the 'little master' began to earn money, Muhammad Shafi was his first charge and the rest of his life was spent in comfort."

"The days when Munshi stayed at Broach for his vacations were red-letter days for Tapibehen. She would prepare his favourite sweets, clean the rooms, and spread new covers in the drawing room.

"Then, Munshi, or 'Bhai'—to use Tapibehn's pet name for him—would come and relate to the eager mother all he had learnt during the session—History of England and France, the achievements of the Congress, of Surendranath, Aurobindo Ghosh and Bipin Chandra Pal.

"Munshi's discussions with his mother also embraced metaphysics, God, soul and its transmigration, caste system, and re-marriage of widows."

We see the lonely widow hanging on to every word of her son.

"She encouraged him and, years later, to a slight extent influenced by Munshi, she led a successful movement against widows being forced by custom to undergo the torture of tonsure."

Incidentally, it would be interesting to recall a case which Mahamahopadhyaya Dr. P. V. Kane, the celebrated author of *The History of Hindu Dharmashastra,* fought in the Bombay High Court during his legal career, defending the right of an untonsured widow to offer worship to Vithoba of Pandharpur. Dr. Kane had then challenged the Pandits to show that either in the Vedas or in the Mahabharata there was any injunction regarding tonsuring of widows. Dr. Kane won the case.

Munshi used to return to his house at eight in the night. And any delay would cause the mother torments of anxiety. One night Munshi returned at nine. The mother was in tears as her son had casually explained how he was detained over a discussion with some of his friends.

Without a word of reproach, the mother merely said: "But, Bhai, your dinner is getting cold." Something in her voice struck the sensitive son as a blow.

Munshiji writes in his autobiography: "Thirty-five years passed. 'Bhai' became old; but if he did not return by eight, mother would ask; 'Why has Bhai not returned?' Her son too would be most unhappy if he were detained after eight in the evening."

Tapibehn's influence over her son remained the same till her death in 1936 at the age of 81.

During the critical periods of Kulapatiji's' life, his mother stood by him like a rock.

Here is what the son himself has written about his mother: "I cannot think of that wonderful mother, sagacious and loving, without worshipful affection ... She was a great woman, I was her very life. She did for me what no other mother would have done in her old age. She understood me as no one else could have done. Mother has been the guardian goddess of my life."

She welcomed her son's incursion into politics and she showed great interest in public matters.

In 1918 she, a widow of 60, came out into public and welcomed Lokamanya Tilak on behalf of the women of Broach."

There is an unforgettable incident about the great mother when she met Mahatma Gandhi on January 3, 1932. She was then 74.

The Second Round Table Conference which Gandhiji attended in London had failed. Gandhiji had no alternative but to inform the Viceroy that every endeavour would be made by the Congress to carry on the campaign of Civil Disobedience.

That evening, Munshiji's mother, in spite of her age and indifferent health, attended Gandhiji's prayer meeting.

When Gandhiji was leaving the grounds, he asked her whether she was prepared for her son being sent to jail again.

"I have entrusted my son to you," was her reply. She went home and cheerfully assured her son: "I won't die till you return." And she did not.

By the end of 1932 and in the beginning of 1933, we see Munshiji coming out on parole from the Bijapur jail twice on account of the serious illness, once of his mother and secondly of his son.

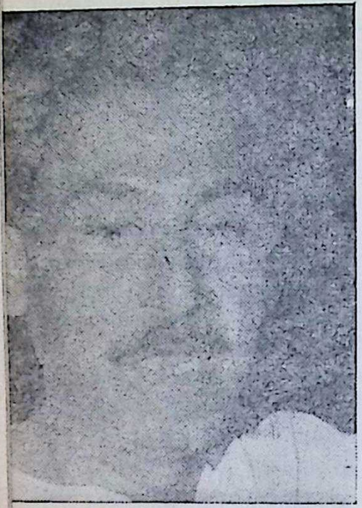
The mother passed away in 1936 at the residence of her son at Ridge Road, Bombay.

And a few minutes before Munshiji himself passed away on February 8, 1971, his eyes rested for a long while on the portrait of his mother near his bed-side as though telling her that his play was over and that her "Kanhaiya" was returning to "Yashoda's lap."

□ □ □

SHEIKH MUJIBUR REHMAN

Hero of Bangla Desh



.... he seems to have stowed away beneath his brushed-back hair, an infinite store of energy, tremendous self-confidence, a logical mind, quick wits and slow angers....

AT 53, world fame has burst upon Sheikh Mujibur Rehman, the tyranny-defying hornet of a man, who is today the *de facto* ruler of "Bangla Desh" and whose writ—not that of the head of Pakistan—runs throughout the eastern half of the country at the time of writing.

The military might of Islamabad is helpless before this son of a small landowner who has proved himself capable of rousing the autonomy-hungry people of East Bengal as cyclone raises tidal waves in the Bay of Bengal.

Watched by all, fought by many and initially cheered but by a few, "Mujib," as he is popularly known among his followers, has valiantly fought his way to leadership and fame by consistently championing the democratic rights of the people of East Pakistan *vis-a-vis* their compatriots in the West.

His voice, like the hounding bark of conscience of East Bengal's 72 million who constitute over 55 per cent of Pakistan's 130 million—the fifth most populous nation in the world—has panicked the brasshats in West Pakistan which lies separated by 1,600 km. of democratic India.

His spark-like words have kindled a wild fire of determination in the hearts of millions of his followers who live in the rain-battered, flood-infested, cyclone-ravaged East Bengal.

Once a naval steward, he seems to have stowed away beneath his brushed-back hair, an infinite store of energy, tremendous self-confidence, a logical mind, quick wits and slow angers.

With his marching logic and deadly drum of oratory, the tall, pipe-smoking Mujib has emerged as the apostle of the common man in Bangla Desh.

Will he bring about a division of Pakistan? In the light of his utterances over the past years, one should say "No," but the latest transformation in the scene would suggest that anything is possible, not excluding independence on the one hand or military terrorism on the other.

"Secession? Not yet," he said some time ago, "because we are Pakistan with 55 per cent of all the people." But that was *some time ago*. As we go to press, the cry is: "We have reached a point of no return." Mujib now says: "Our people will no longer allow themselves to be exploited as a colony or market; they have expressed their determination to be free citizens of a free country." He told an American journalist a few days ago: "Pakistan as it stands today is finished. There is no longer any hope of a settlement."

What will happen in the few days before these lines appear in print is anybody's guess—with indications pointing to unprecedented turmoil in East Bengal, unless statesmanship on the part of President Yahya Khan and Bhutto hammers out a compromise.

"All Bengalis are my supporters," says Mujib. The respect of East Bengalis for Mujib borders on veneration. This is not surprising because Mujib is the symbol of the long-suppressed aspirations of the mass of humanity in the eastern wing since the birth of Pakistan in 1947.

In his days of struggle he has been so much lampooned, vilified and denounced as to turn his worst enemies his sympathisers if not admirers. Human sympathy always flows towards the oppressed. This is a law as certain as the Law of Gravitation.

There has been a flood of events in Pakistan in recent months, especially in East Pakistan. In the first ever General elections in Pakistan, Mujib and his Awami League captured 167, out of the 169 seats allotted to East Bengal, in a 313-seat Constituent Assembly, constituting an over-all majority. Zulfikhar Ali Khan Bhutto and his Pakistan People's Party won 83 out of 144 seats assigned to West Pakistan. With the people's clear mandate behind him, Mujib struck out for full autonomy for the two wings, with limited powers for the centre, meaning in effect that the minority in the West should not boss it over the majority in the East. "I am not imposing my programme on the West," he explained; "but the people of Bangla Desh are entitled to it, and they will have it."

Bhutto fumed and roared against this "treason." After his nefarious part in the burning down of the hijacked Indian commercial plane—which compelled the Indian Government to ban all over-flights across India between the two segments of Pakistan—he furiously attacked Mujib's six-point programme. President Yahya Khan virtually gave the veto power to Bhutto by cancelling his earlier announcement regarding the convening of the Constituent Assembly on March 3. Bhutto's talks with Mujib, fruitless as they were, were rendered vacuous by Yahya Khan's arbitrary and indefinite postponement of the meeting of the Constituent Assembly.

This defiance of the popular will sparked a huge conflagration in Bangla Desh. Mujib called for a bandh, hartal and mass civil disobedience, including non-payment of revenue and other taxes. This was a total success. There was no plane or rail service; even rickshaws went off the road. People non-co-operated with the military and refused to unload arms and ammunition shipped to Chittagong from West Pakistan. The troops were semi-starved. "Joi Bangla" was in the air everywhere. "Radio Pakistan, Dacca" was changed to "Dacca Betar Kendra." This Kendra for the first time in its history broadcast hymns from the Gita in proof of Mujib's declared policy of secularism as against the Islamic fanaticism of West Pakistan. "Pakistan International Airlines" was changed into "Bangla Desh Airlines." Postal, phone and telegraph communications ceased, and transfer of funds to West Pakistan was banned. The entire bureaucracy and even civilian defence personnel refused to co-operate.

President Yahya Khan was unnerved. He vowed to preserve "the complete and absolute integrity of Pakistan." But Mujib retorted: "I will break them and bring them to their knees." Yahya Khan replied by unleashing military action against the people of Bangla Desh. Mujib described it as "a veritable reign of terror." Figures of people mowed down by the troops vary. Foreign and even U.N. personnel were evacuated. Mujib complained to U. Thant that his duty did not rest with ensuring the safety of U.N. personnel, but must include the prevention of "genocide."

Yahya Khan sacked the East Pakistan Governor and replaced him by an Army General; but East Bengal's judiciary, including the Chief Justice, refused to swear him into office. He was later designated Martial Law Administrator.

Even some parties in West Pakistan sympathised with and supported Mujib's stand. These included the octogenarian Maulana Bhashani, leader of the pro-Peking National Awami Party, and Ataur Rehman Khan, leader of the National Progressive Party.

Perhaps realising that he had overplayed his hand, Yahya Khan announced the summoning of the Constituent Assembly on March 25. He offered to have a second conversation with Mujib in *Dacca*—Mujib refused to go to *Islamabad*—and so did Bhutto, who had by then become somewhat chastened. But Mujib was adamant. Before agreeing to any negotiations, he demanded the withdrawal of the troops to the barracks, stoppage of further army inflow into Bengal, withdrawal of martial law, inquiry into the killings, transfer of law and order to East Pakistan officials and immediate transfer of power to the elected representatives—"if not, the country would be ablaze," he added.

At the time of writing, Yahya Khan

is in Dacca, while the situation is pregnant with possibilities.

If Mujib is to sit at the conference table for framing the constitution, he has pledged himself to weave into the constitution his Party's six-point programme that calls for the full autonomy of East and West Pakistan—the Centre to look after only defence, foreign affairs and currency, and the two wings to have the right to levy taxes, to regulate foreign trade and to handle foreign aid. The programme also includes an independent non-aligned foreign policy with friendship towards all and malice towards none.

Pakistan's People's Party Chairman Zulfikhar Ali Bhutto, whose opposition to the six-point programme was the root cause of the recent developments that have threatened to rend Pakistan's two wings asunder, is now relenting. The irrepressible tide of emotion in the East has compelled him to climb down. He has progressively yielded to Mujib, but the latter has no faith in the haughty Western leader.

There are many things common and different between Mujib and 43-year-old Bhutto, son of a feudal land-owning family. Both have urged the long-overdue economic changes to break the stranglehold of Pakistani industrial and financial monopolies; both oppose Pakistan's membership in the U.S.-sponsored Central and South-East Asia Treaty Organizations. But, while Bhutto is pro-Chinese and uncompromisingly anti-Indian, the middle-class rural-based Mujib is pro-Western and likes to be at peace with India. Mujib's' desire for renewed trade with India is anathema to Bhutto; so is Mujib's reaction to the hijacking and burning down of an Indian passenger plane, in respect of which Mujib demanded an inquiry—Bhutto was up to his neck in that uncivilised episode.

If Bhutto's election campaign was based on the slogan of "Islam, socialism and democracy," Mujib's was based on a pledge to win full regional autonomy for East Bengal. He knew that it was futile to speak of religion to hungry stomachs.

And East Bengal is one of the world's most densely populated regions—1400 per square mile—and is poor, terribly poor; its per capita income is as low as Rs. 400 a year. "The per capita income in both the wings was almost the same in 1947. But instead of advancing equally thereafter, East Pakistan now trails far behind West Pakistan." "In Dacca, child-beggars with their pleading voices and diseased faces light upon you like flies the minute you step into the streets.."

Mujib tells his people that even after 23 years of Independence, dual economies operate in the two wings of Pakistan. The rice-eating, swarthy Bengalis echo to his damaging declaration that "rice is being sold in the East at Rs. 60 a maund but at Rs. 50 a maund in the West, while cloth sells at Rs. 8 a yard in the East and at Rs. 2 a yard in the West."

Accusing Yahya Khan's administration of continuing Ayub's policy of discrimination against the East Pakistanis, he said in 1969 that the demand for representation on a population basis was the inevitable reaction to the "neglect and hatred" shown towards his province over the preceding 22 years.

Quoting figures, he said that since Independence, a total of Rs. 3,200 crores was spent from the Central Exchequer, of which the East's share was a paltry Rs. 303 crores. With a population of only 58 million as against the East's 72 million, West Pakistan has taken 70 per cent of the nation's imports, monopolised 85 per cent of the country's bureaucracy and 90 per cent of the national army. East Bengal gets a minimal share in the benefits out of the Federal defence spending, since all but 20,000 men out of a Federal army of roughly half a million are recruited in the West. As wages and salaries to its armed forces, the Federal Government annually pays Rs. 1,500 million.

He asserts that aid and loans from abroad were being disproportionately appropriated by the West and this feeling is behind his demand for the formation of a policy whereby each province would repay the loans it utilises from its own resources.

According to economists in the Provincial Planning Department in Dacca, East Pakistanis were by 1959 on an average 20 per cent worse off than their less numerous compatriots in the West. By 1968, the disparity had widened to 40 per cent.

Mujib's charge of discrimination was confirmed by a World Bank report in 1969 which said: "Looking at international problems, the growing disparity between the two provinces had been and will continue to be a source of political friction and instability."

The World Bank experts found the economic backwardness of East Pakistan "overwhelming" and observed that "a great deal of Central initiative is required to pull East Pakistan out of the morass."

A foreign correspondent found fewer operating schools in East Pakistan than there were under the British rule 23 years ago, while the school-age population had multiplied four times.

Another assertion made by Mujib himself is that in the first five months of 1970 alone the East Pakistani banks had transferred Rs. 50 crores to West Pakistan because of the flight of industrialists.

The problem is not merely on the economic front. A great lover of Bengali language and literature, Mujib says: "A section of the ruling clique since the creation of Pakistan has always dubbed the people of this wing as either Communists or Indian agents whenever they asked for the proper recognition of Bengali language, literature and culture. What remains of Bengali language if Tagore is shunned?" Visiting Tagore's residence at Kuthibari, Shahjadpur, in East Pakistan, Mujib was shocked to see its condition.

Describing Tagore as an integral part of the Bengali culture, he says that things had been brought to such a pass that they had so long been singing and listening to Tagore songs with a certain amount of fear and apprehension.

His recent claims about being a Socialist notwithstanding, Mujib has been described by a noted columnist as a typical bourgeois, liberal, middle-of-the-road politician. He is said to represent the interests and aspirations of the nascent Bengali middle class, professionals, entrepreneurs, the urban intelligentsia, and the job-seekers.

In his first election speech, he declared that his party would nationalise key industries, jute trade, banks and insurance companies.

The friction between the two wings of Pakistan are inherent in the geographical, cultural, linguistic and ethnic differences between the two halves of the country.

When Mujib spoke of autonomy for the East in 1966, President Ayub Khan, in regular dictatorship style, clapped him shut in jail and when he came out of the prison "his head was bloody but unbowed."

The infamous Dacca Conspiracy Case, in which Mujib was accused of conspiring with India to overthrow the Government of East Pakistan and to separate Bengal from Pakistan, gave him an opportunity in 1969 to spell out the long-simmering grievances of the East Bengalis before the Special Tribunal. Later the trial itself was unceremoniously dropped by President Ayub, who also soon dropped out himself from politics, leaving President Yahya Khan to face the situation created by Mujib's revival of his demand for autonomy and campaign against "exploitation of East Pakistan by rich Punjabis and big business men of West Pakistan."

Mujib then told the Tribunal that ever since his school days he had ceaselessly worked for the achievement of Pakistan and that he was a very active member of the Muslim League in pre-Independence India and Bengal.

"After Independence, we organised the Awami League in 1949 under the leadership of the late Mr. H.S. Suhrawardy after the Muslim League had betrayed the aspirations of the people of Pakistan."

He recalled that during the 1965 war with India, he was one of those political leaders who "condemned the Indian aggression" and asked his party and people to lend full support to the Pakistan Government's war efforts.

"I also supported the Tashkent Declaration as my party and myself believe that all international disputes should be settled by peaceful means as we believe in world peace for progress."

When he advocates renewed trade relations with India, the practical politician in him speaks: "East Pakistan needs India's coal and the latter, Pakistan's jute. At present, Pakistan imports coal from China and Germany at costs many times more than what Indian coal could cost."

Faced with the armed might of President Yahya Khan recently, Mujib gave a call for a massive Civil Disobedience Movement *a la* Mahatma Gandhi and the people of "Bangla Desh" rallied behind him as one man—a stunning demonstration of the effectiveness of Gandhi's weapon which ironically seems to have lost its edge in the land of its birth. When, however, the threat of military terror grew, he exhorted his people to resist "with all the means in their power", evidently suggesting violent resistance.

When the mighty tidal wave from the Bay of Bengal rolled into East Bengal on November 12 last year, leaving a million dead, India rushed to the aid of the stricken people with the rest of the world. But West Pakistan, after a 10-day delay in rushing to the aid of its own brethren, vainly tried to roll back by rhetoric and anti-Indian propaganda the tidal wave of anger that rose in the breasts of the people of East Bengal.

Today, if Islamabad is in no position to fly its troops across India, it is President Yahya Khan's own making. Blowing up a skyjacked Indian plane was fuel for propaganda which has today sadly boomeranged on him.

The people of India have voted for a stable democratic Government this month. India wants stability, and for this Pakistan's stability is vital. Much-maligned and much-misunderstood India has always stood for good relations with Pakistan, which the latter has systematically spurned.

Sheikh Mujibur Rehman's voice may come as a voice of love from a land of hatred. India and Pakistan are twin brothers interested in mutual welfare.

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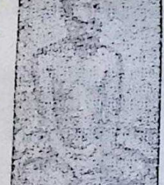

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KAPALAKUNDALA

The Fatal Wedlock

25

In The Dream

"I had a dream, which was not at all a dream."

—*Byron.*

KAPALAKUNDALA bolted the door slowly. Slowly did she enter her bedroom and slowly she laid herself down on the bed. Human mind is like a deep, unending sea. When wild winds make it a battle ground, who can reckon the number of waves that rise on it? Who can count the myriads of waves that rose on the sea of Kapalakundala's mind?

On that night, being mentally worried, Nabakumar did not come into the inner apartment. Kapalakundala went to bed alone but she could not sleep. Even in the darkness, she beheld the weather-beaten countenance of the Kapalik with matted hair, his face profusely drenched with rain. She went over the past incidents of her life—her behaviour towards the Kapalik, his ghastly ceremonies in the midst of the dense forest, the worship of the terrible goddess and the binding of Nabakumar. All this sent a shiver through her body. To-night's incidents also came crowding into her mind—the desire of Shyamasundari for the medicinal herb, Nabakumar's forbidding, her upbraiding of Nabakumar, then the beauty of the moonlight forest, the dark shadows of the trees and the marvellous beauty of her chance companion in the woods.

When dawn's rosy fingers touched the eastern sky, Kapalakundala fell into a state of slumber and dreamt a dream. In the dream, she felt as though she were floating on the much-frequented sea in a boat decorated with green festoons. The boatmen were rowing with garlands on their necks and singing songs of the eternal love of Radha and Shyam. The sun was pouring forth golden rays from the western sky on the laughing sea. The clouds were frolicking with the yellow rays of the sun. All on a sudden, darkness fell ; the sun went down ; the golden clouds vanished and a thick veil was drawn over the deep blue sky. Unable to ascertain the direction, the boatmen turned the boat back, not knowing where to steer. They ceased to sing; they tore off their garlands. The green festoons fell off and dropped into the water. Winds blew and sky-kissing waves rose upon the sea. A tall, massive figure with matted hair emerged from the waves, lifted Kapalakundala's boat with his left hand and tried to cast it into the sea. At this juncture, that Brahmin boy of marvellous beauty came up and caught hold of the boat and asked her, "Shall I save you or drown you?" "Drown me", came forth the words involuntarily from Kapalakundala's lips. The disguised Brahmin let go the boat. The boat too, then became vocal and said, "I cannot bear such burden any more; let me go down to the bottom of the sea".

Bathed in perspiration, Kapalakundala awoke from her dream and opened her eyes. It was day-break. Through the open windows, spring breeze was stealing into her room. The birds were chirping on the swinging branches of the trees. Some lovely wild creepers with sweet-scented flowers were waving to and fro on the window. With her womanly instinct of tidiness, Kapalakundala began to arrange them; while she was trying to tie them up neatly, a letter came out of them. Being a student of the village priest, Kapalakundala knew how to read and she read as follows:—"Today after dusk see the young Brahmin whom you met yesterday night and you will be able to know the most important thing about yourself which you wanted to know.

A Disguised Brahmin."

26

In Pursuance of the Directive

"......I will have grounds more relative than this."

—*Hamlet.*

The only problem that agitated the mind of Kapalakundala uptil that evening was whether she should see the disguised Brahmin or not. That a faithful young wife should not meet a stranger in a lonely place at night raised no scruples in her mind. On the contrary, she was fully convinced that such a meeting was not improper if its object was good. Her idea was that a man and a woman should have as much right to meet each other as a man has right to meet another man or a woman has a right to meet another woman, specially because she had her doubts as to whether the disguised Brahmin belonged to the male sex or not. So it was needless to have any scruple on that ground. What made her so hesitant was the uncertainty as to whether the meeting would bring her any good or evil. First, her conversation with the disguised Brahmin, then the sight of the Kapalik and lastly the dream—all these gave her a strong presentiment of evil days ahead. It was not unreasonable to doubt that the evil which was to come upon her must have some connection with the Kapalik's visit to her house. The disguised Brahmin appeared to her to be the agent of the Kapalik and so her meeting with him might put her to trouble. He had already told her that they were secretly talking about her. It might be, she thought, that such a meeting would enable her to get out of the trouble she was apprehending. The person with whom the Brahmin boy was secretly talking seemed to be the Kapalik. It was evident from the trend of the conversation that they were discussing the death or at least the banishment of somebody. Whose death or banishment were they talking about? The Brahmin boy had already told her that it was against Kapalakundala that they were hatching a plot. Was it then that they were plotting for death or banishment? If so, it did not matter. Then the dream? What did the dream signify? In the dream, the Brahmin boy wanted to save her in the hour of danger and it tallied with the fact that he was now expressing a desire to tell the whole story. In the dream, Kapalakundala said, "Drown me". Would she express the same desire now? No,—no. The goddess "Bhawani" who loves her devotees so much, has very graciously counselled her in the dream for the preservation of her life. The Brahmin boy wanted to save her and if she refused to take his help, she would surely sink. So Kapalakundala decided to see him. It is doubtful whether a wise man would have acted like this. But we have nothing to do with the decision of a wise man. Kapalakundala was not a wise woman ; so she did not act wisely. She acted like a young, inquisitive woman hungering for the sight of magnificent beauty ; she acted like a woman whose heart was overflowing with devotion for the goddess "Bhawani". She behaved like a typical foster-child of the Kapalik accustomed to take delight in night-wanderings. She erred like an insect about to fall into the blazing fire, lured by its bright flames.

After dusk, when her domestic duties had been partly done, she proceeded towards the forest as before. On the eve of her departure, she brightened the flame of the lamp of her bedroom. But the moment she left it, the lamp went out. While she was on her way, she failed to recollect the venue of meeting with the Brahmin boy. So she came back for reading the letter again and searched the place where she kept it in the morning but to no effect. It then flashed through her mind that while she had been braiding she had stuck it in her hair. She passed her fingers through her dishevelled hair in various ways for that scrap of paper but had no luck. Then she tried the other places in the house but it could not be traced. At last, she decided to meet the Brahmin boy on the previous spot. So she started again. Being in a hurry, she could not braid her abundant hair properly. She therefore went along with her hair bunched up on the top of her head as she used to do in her pre-nuptial days.

□ □ □

Wake up! Be vigilent! Work with tremendous energy. Let bygones be bygones. You can have everything back. Unfold all the latent faculties and powers of your soul. The whole mystery of Nature will be unravelled unto you. Living in the world dispassionately and doing selfless service is the noblest of all Sadhanas. He who works in the world with the feeling that he is serving the Lord in all names and forms, will eventually reach God-consciousness. The more you spend your energy in serving others, the more divine energy will flow unto you.

From East Pakistan to Bangla Desh

DR. ASHOK MAJUMDAR

THE lure of government jobs has exercised a decisive influence in moulding the history of this sub-continent for nearly a century. The early nationalist movement was sustained by the demand for securing for Indians a share in the higher appointments in the civil service. The Muslims, who joined the race a little later, found their way partially blocked by the Hindus, and their disappointment was partly responsible for their communal attitude.

This was particularly true for (undivided) Bengal where the Muslims formed about 55% of the population while their representation in the public services was much less. This disparity was sought to be repaired by reserving seats for undeserving Muslim candidates, but they could make no head-way in the commercial establishments of Calcutta. The British mercantile firms readily voted with the Muslim League, but hardly ever appointed any Muslim to their establishments. In learned professions, like law and medicine, the Bengali Muslims failed to make any headway. Hence their enthusiasm for Pakistan, where they felt they could capture all spheres of profitable activity.

The disenchantment came soon after partition. The Hindus left, but the Punjabis came in. Till 1947, the average Bengali Muslim knew very little of the Punjabi Muslims, who were far in advance of their eastern counterparts in almost all spheres of life except one: the Punjabis did not know Bengali and were expected never to pick up highly Sanskritized Bengali of Bankimchandra or Rabindranath.

During the thirties, when the Pakistan movement was in full swing the Bengali Muslims had sought to evolve a Urduized Bengali by loading their writings with as many Arabic and Persian words as possible and many Muslims in cities affected to talk in what they believed to be Urdu. After 1947, they were shocked to discover what real Urdu was.

There was, however, little or no trouble for the first few years, for with most of the educated Hindus gone, there were enough jobs to go around, though from the very beginning of Pakistan, perceptive Bengali Muslims saw the inherent danger which Urdu posed. However, the early period of Pakistan saw the pushing out of the educated Hindus from East Pakistan. Though the government servants had mostly opted fo

West Bengal, the Hindu professional men (lawyers and doctors) tried to cling to their posts, but ultimately had to give up the attempt, and took refuge in West Bengal.

By this time the Punjabis and Sindhis had entrenched themselves in East Pakisan, and slowly the movement for Bengali as a State language began. There was opposition, two students died in a police firing, martyr's memorial was raised, and Bengali became the symbol of East Pakistani nationalism. This time, however, the Bengali was the Sanskritized variety, and all Urdu words were carefully pruned. Even the pronunciation affected by the Dacca radio station was the peculiar Calcutta pronunciation which cannot possibly be followed by more than about 10% of the people of East Pakistan. But their attitude towards the Hindus of East Pakistan or towards India seems to have remained unaltered; at least, if there was a change, it was not perceptible. Hindu refugees continued to pour in from East Pakistan, and they are still coming, which happens to be one of the major problems of West Bengal and accounts for much of the lawlessness in that unfortunate State. Systematic occupation of land in Assam by clandestine Muslim migrants from East Pakistan also went on; it is a carefully planned attempt to convert Assam into a Muslim majority State with attendant consequences.

The Punjabis overplayed their hands. They sucked the country dry, and since President Ayub Khan assumed power, the East Pakistanis were left out in most matters pertaining to the administration of the country. The army was 90% Punjabi, and most of the higher civil appointments were practically reserved for the Punjabis. This led to actue dissatisfaction among the Bengalis, but they were kept in leash by exploiting the myth of dangerous Hindu India.

Then came the Indo-Pak war of 1965, and it became evident to the meanest intelligence that India posed no threat to East Pakistan. It is now forgotten that India had adequate reason for invading East Pakistan. For, a few days before the actual fighting broke out, all the Indian steamers on East Pakistan rivers (plying between Assam and West Bengal) were diverted to Pakistani ports by their Muslim crews and captains. (All the crews and captains of Indian steamers were Muslims and mostly East Pakistanis). This was hijacking, but these steamers and the goods were never returned. Though India had comparatively fewer troops in Bengal and Assam, it was common knowledge that Pakistan had even less and no armour, so that the Indian army could have marched on to Dacca, practically unopposed, had they wanted to do so. Secondly, due to Pakistani intransigence after the Tashkent pact, overflight over India by Pak planes remained suspended for a long time, and trade was never resumed.

The East Pakistanis drew correct conclusions from this series of interconnected facts.

Firstly, India posed no threat to the continued existence of East Pakistan; why then should East Pakistan bear the major burden of supporting an army 90% of which were Punjabis?

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Secondly, East and West wings of Pakistan could be isolated if India wanted to do so.

Thirdly, the non-resumption of trade hit East Pakistan very hard. Coal is now being imported from China and sold at fantastic price. India is fast becoming self-sufficient in jute: the abundant fish of East Pakistan has no market; there are also other economic factors which need not be detailed here.

As the enthusiasm of the East Pakistanis for Kashmir evaporated, the Punjabis brought in the Farakka barrage as an additional cause of Indo-Pak dispute. This may have taken in many neutral observers, but hardly the East Pakistanis. For they know, as indeed any one who has lived in that part of Bengal (like the present writer) knows, that the main irrigation problem of East Pakistan is not to bring water to the land but to keep water out. A large part of East Pakistan is inundated every year by overflowing river water during normal rainy seasons, and such lands can grow only jute, and are quite unsuitable for rice, their food. East Pakistan has always been a deficient rice-growing area, and it passes one's comprehension as to what they would do with more water and more water-logged fields.

The simmering discontent of cumulative wrongs and injuries suffered by the East Pakistanis have now burst out in the form of a near revolt against Punjabi tyranny. The stoppage of overflight of Pak planes by India consequent to the skyjacking of our plane came almost as a god-sent help and impetus, and they have taken the fullest advantage of this criminal blunder.

Overnight East Pakistan has become Bangla Desh and fountains of good will and sympathy for them have burst forth in India. This is natural and commendable, but the danger is lest we should be dragged into another state of Hindi-Chini bhai-bhai euphoria.

It therefore remains to be underlined that apart from their enthusiasm for Bengali, the Bangla Deshis have shown no evidence of goodwill towards India. It is true that the main difference between Punjab and Bangla Desh is that the latter wants to resume trade with India immediately. Though this will benefit India, it will benefit Bangla Desh even more.

It has to be remembered that in East Pakistan there is hardly any educated Hindu left, and the influx of Hindu refugees, mostly peasants, still continues unabated. It is difficult to imagine that Sheikh Mujibur Rehman, who has challenged the Punjabi army, was unable to protect the Hindus, who left Bangla Desh, before, during, and after the recent elections which returned him to power.

In a recent statement, Sheikh Mujibur Rehman has declared that his party will protect the Muslims as well as the Hindus of Bangla Desh. This indeed is an encouraging sign, but it remains to be seen whether the steady flow of Hindus from Bangla Desh is halted; and can the refugees, at least those who crossed during the last six months, return to their ancestral land and continue to live there as full citizens of Bangla Desh.

It should also be remembered that just as Bengali is the common language and inheritance of two Bengals, Urdu enjoys the same distinction so far as West Pakistan and a large number of Indians are concerned. Moreover, many of the Urdu-speaking Indians share a common religion with West Pakistanis.

It may be recalled in this connection, that in 1949 King Tribhuvan of Nepal (father of the present king) freed himself from the tutelage of the Rana's with aid from India; particularly he received encouragement from Pandit Nehru, then Prime Minister. Today, the King of Nepal under the guidance of Pakistan and China is attempting to blackmail India in every possible way. And Nepal is the only Hindu country outside India.

We should therefore, be careful not to create another King of Nepal on our eastern frontier.

It is not intended that we should help the Punjabis in crushing the revolution in Bangla Desh. But our enthusiasm for the evolution of Bangla Desh should be tempered with hard realities and not clouded with wishful thinking.

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To bear insults and injuries is almost the first step in the life of renunciation. Train your mind to receive all the taunts of your fellow-students with equanimity. Show them that you can bear their insults and still not retaliate, nor even feel the pinch in the heart.

—Swami Shivananda

Influence of Indian Music on China

DR. RAMACHANDRA PAL

LONG long ago, when most of the people of the rest of the world were harping on the strings of their mind and muttering and murmuring to have a conception of some sonorous musical sound our Vedas introduced the anahata naada Om kar. Om kar is the combination of 3 notes or swaras A अ oou उ and MA म which contains all the notes of the octave in music and it is needless to say that Indian Music is the oldest and most ancient one in the history of mankind.

Being the oldest naturally Indian Music has had its impact and influence on the music of other lands, more particularly on the countries of Asia. Dr. Prabodh Chandra Bagchi of Bengal says of Chinese music: "In the third century A.D. we hear of Indian families settled down in Toen-Hoand. It had become already a great centre of Buddhist missionaries at that time".

It is established beyond doubt that Chinese pilgrims and others came often and on to India and when they went back they carried with them many goods of Culture that India had produced. Large number of Sanskrit works were copied and translated and transported to China and Buddhism took a firm hold on the Chinese people.

The Buddhist regarded the Fine Arts and the Cultivation of the fine arts as one mode of attaining Nirvana. Many of the sculptural pieces that came up were motivated by this and the Buddhist missionaries encouraged such work. Quite naturally in China too Indian Music was popularised and it began to have its effect upon Chinese Music.

A good number of Chinese missionaries of Buddhistic persuasions were engaged in this great work. Some names are: Dharmaraksha, Sankhyabhuti, Gautam, Sanghadeva, Punyatata and his disciple Dharmayakshasa. So great was the work done by these people that we find in the Imperial Library at Peking, as many as seventy thousand Indian books dealing with various aspects of Indian. wisdom. All of these have been preserved carefully and thousands of these have been translated into the Chinese language. In fact in passing we might even say that there are some books which are now available only in Chinese translations the original Sanskrit having for some reasons not being extant even in India.

It is also admitted that many books on Indian Music have been translated and they have been responsible for the influence they have exerted on Chinese music. However what remains a moot question is why the Chinese did not make use of all the swaras or notes of Indian music and remained content with just five notes.

Late Revered Ramananda Chattopadhyaya says in Modern Review as follows and the quotation is significant here:

"The Rishis used to sing those hymns with seven notes of an Octave. I may mention here that the seven notes of an Octave in music were first discovered in India centuries before other nations had them and that the world owes its first lesson in music to India.

The Chinese had only five notes. Before the Greeks and other Europeans had seven notes, the Hindus used them and the Sama-Veda bears testmony to the fact".

Now let me give some references of the Chinese music. The Chinese use only five notes. See chart denoting Cardinal points, Planets, Elements and Colours.

Mr. Curt Saches has presented the musical scale in the form of Kung as Sa, Shang as Re, Chiao as Ga, Chi as Pa, and Yeu as Dha. As per "Sewmathiens" version the names of these five notes are called —*Fine He Lyu*.

Hwang-chang, Thai-Chew, Kw-Syen, Lin-Chang and Nam-Lyu. This is called Odhav-Thata in Indian music when only five notes are used in any kind of musical composition. The veteran Chinese musicians have given the references of eight kinds of musical sounds. 1. Leather sound, 2. Stone sound, 3. Metal sound, 4. Silk thread's sound, 5. Wood sound, 6. Bamboo sound, 7. Gourd sound, 8. Earthen pot sound. These are the sounds used in their music. In comparison with this limited range of sounds, we can easily imagine the vast sphere of Indian music and musical instrumental sounds.

We have about one hundred kinds of Veena and about 250 kinds of leather rythmic instruments. In modern India very few of those leather instruments are being used. Chinese music has by and large just similarity with our Indian Raga and Raginis. As for example they mostly use five notes in every music which is called in our Indian music "Raga Bhupali".

Sa, Re, Ga, Pa, Dha (Sa)
Kung, Shang, Chiao, Chi, Yeu (Kung)

In Indian music, the Wadi Swara is the king note, Samawade is the subordinate note and Anuwadi is the follower and Viwadi is dileted note. So in Chinese Music F Madhyam is the king note i.e. main note, G i.e. Pancham PA, subordinate, A i.e. Dhaipada is the follower, C i.e. Swaraj C is the field of the King note F's working, D i.e. Rishav, is called the mirror of Earth. Raja Saurindra Mohon Tagore has said that the Peking Library has at present 482 books on Indian music.

It is proved that India had seven *swaras* long ago than any other country of the world had.

□ □ □

Notes	Kung	Shang	Chiao	Chi	Yeu
Cardinal points	North	East	Center	West	South
Planets	Mercury	Jupiter	Saturn	Venus	Mars
Elements	Wood	Water	Earth	Metal	Fire
Colours	Black	Violet	Yellow	White	Red

Virodhakrit Samvatsara

My dear Chiranjeevis.

BY the time this issue of the *Bhavan's Journal* reaches your hands I am certain you will be making elaborate preparations for celebrating the New Year, Yugadi or Gudi Padava as the Maharashtrians and others call them here. I wish you a happy New Year. Of course the Hindus will be celebrating this feast but others will certainly join them and share the happiness that such a festivity gives people.

Has it occurred to you that the Gudi Padava or the Yugadi never falls on the same day of the English Calendar? Last year it was on April 7. This year it will be celebrated on 27th of March. But the other festival Sankranti always falls on a fixed day, the 14th of January. Why is this so?

To answer this question you must just consider how man keeps account of the days and months that elapse; how he measures time. In the olden days there were no delicate instruments with which man could measure time. But for his day-to-day needs he was content with using anything that could be a kind of a clock. One quality very necessary for a clock is regularity and for man there are two clocks in the sky that were fairly useful as they were regular. They are the Sun and the Moon.

In a complete day there are two parts, the lighted part, the day, and the dark part, the night. The time of the day could be roughly estimated by looking at the sun and its position. In fact in our ancient books there are some methods indicated, by the application of which we can get the time of the day by measuring our own shadows. A careful observer of the movements of the sun may tell with a certain amount of accuracy the time of the day.

Not only had man to keep stock of the hours of the day; he had to keep account of the passing days. How did he do it? I will tell you how he did it not in my own words but in the words of late Pandit Jawaharlal Nehru. Have you read his *Discovery of India?* You know it was written in jail and Pandit Nehru was imprisoned in the Ahmednagar fort for the time. This is what he says and you will see from a reading of it how the moon serves as a useful clock for the measuring of the days that fleet by.

"The new moon, a shimmering crescent in the darkening sky, greeted us on our arrival here. The bright fortnight of the waxing moon had begun. Ever since then each coming of the new moon has been a reminder to me that another month of my imprisonment is over. So it was also with my last imprisonment which began with the new moon, just after the Deepavali, the festival of lights. The moon, ever a companion to me in prison, has grown more friendly with closer acquaintance, a reminder of the loveliness of this world, of the waxing and waning of life, of light following darkness, of death and resurrection following each other in interminable succession. Ever changing, yet ever the same, I have watched it in its different phases and its many moods in the evening, as the shadows lengthen, in the still hours of the night, and when the breath and whisper of dawn bring promise of the coming day. How helpful is the moon in counting the days and months, for the size and shape of the moon, when it is visible, indicate the day of the month with a fair measure of exactitude. It is an easy calendar (though it must be adjusted from time to time) and for the peasant in the field the most convenient one to indicate the passage of the days and the gradual changing of the seasons."

You may as well ask me: why the moon? The answer must have occurred to you. When does the thought of the days that have passed by occur to us? Not during the earlier hours of the day but only when the day's work is done and we are already in the evening hours. During this part when man's work is done and he takes times off it, he will think of such things. Then there is the bright and cool moon which gives him delight and lets him also keep measure of the passing days. One other thing is that the moon does not hurt your eyes like the sun. You can watch it for long and watch it more carefully and note its waxing and waning size. But the sun hurts your eye, does not either increase or diminish in size and so it does not serve so well the purpose of measurement. Further the moon undergoes this change in shape for a period of these thirty days you have a disappearing moon and a full moon. So man was enabled to measure the passing days by means of this thirty-day clock.

Pandit Nehru in the above extract says: though it must be adjusted from time to time. Do you know why he says so? Have you noticed one thing regarding the festivals of Ramzan and Muharram and so on? These festivals go on falling behind according to the English calendar. They do not come in the same month every year. The reason is they are arranged in accordance with the movements of the moon.

In a year there are, as every one knows, 365 days; this being the time taken for the earth to make one complete revolution round the sun. But when we measure days according to the movements of the moon, we get only 360 days. Naturally we have to make some adjustments between the years which we compute on the basis of the sun and the months which are measured using the moon. Such adjustments were made by Indian Astronomers long long ago and these are known as intercalary months and in our own languages, *Adhika masas*. These adjustments help the two clocks to agree with each other.

If you just observe this you will notice one interesting thing. Note down your birthday according to English Calendar and also according to the Hindu Calendar. On your eighteenth birthday you will notice that the two birthdays fall on the same day. It happens also once every 18 years.

Now you should be in a position to answer the question that was asked in the beginning. The *yugadi* or the *Chandramana* new year cannot fall on the same day as the English calendar because the English calendar is based on the sun. In Indian astrology and astronomy we have both ways of measuring time. One is called *Sowramana* or the measurement according to the sun and the other the *Chandramana*, the measurement according to the moon. Some people use the first, for instance the Tamilians use the *Sowramana* and there the names of the month are designated on the basis of the zodiacal part in which the sun is at the time. In this measure the one full circle of the sky above our head and below our feet (of course it is not visible) is divided into 12 parts and they are twelve *Rashis* or zodiacal divisions. During each month the sun rises in one of these twelve parts and the months are called by the names of these *Rashis*, *Mesha*, *Vrishabha*, etc. I shall stop here and ask you to make further study of these things. I will give a little quiz here which you may answer and send to me.

Chiranjeevis' General Knowledge

Quiz No. 1.

1. There are twelve months in the year. They are named by people in many different ways. Can you write down the names of these months? Give the names of months used by various communities, the Gujaratis, the Maharashtrians, the Parsees, the Muslims and so on.

2. Hindus not only have names for the months; they also have names for the years. These years like the months are not twelve but sixty in number. Do you know the names of these sixty years? The New Year that you are celebrating is called Virodhikrit samvatsara. What are the others?

3. The twelve months of the year are further divided into seasons; some have four seasons, some six and so on. Write down the names of these seasons and say why people have divided them into three, four or six seasons.

4. Write down the names of the days of the week and say why they have been given such names. Send answers to:

Mama
C/o Editor,
Bhavan's, Journal
Bharatiya Vidya Bhavan
Chowpathy: Bombay 7.

Yours affectionately,
MAMA.

□ □ □

SIDE LIGHTS ON INDIAN PRINCES -11

JAISUKHLAL HATHI

An appointment with the Governor

SOME work, which a certain Maharaja of a tiny state fancied to be of great importance and urgency, made him think of seeking an appointment with the Governor at the earliest. So he called his Dewan and said: "Dewan Saheb, we must see the Governor immediately. The matter is urgent and bides no delay."

The Dewan was taken aback. He stood speechless.

"Let us proceed to Bombay tomorrow and we will be there by 10 a.m., and, of course, you will see to it that I have an appointment with the Governor in the evening at the latest."

The Dewan knew the obstacles in the way of getting such an early appointment, that too with a Governor. So he informed the Maharaja, with all the politeness he could command, that that was almost unthinkable.

The Maharaja had a sense of self-importance that made him feel that, after all, the Governor was just an employee of His Majesty, the King of England, and that he being a Maharaja, almost enjoyed a status that was, if not equal to the Sovereign King, certainly above that of an employee. So, he thought that the Governor was bound to accede to his wishes.

The Dewan felt that there was no use in pursuing any further argument with the Maharaja and so he informed him that he would do his best to get an appointment for him.

Accordingly, the next morning, the Maharaja with his retinue proceeded to Bombay and there they were as scheduled by about 10 a.m.

Lest the Dewan, who had already given an indication of the possible difficulties should slacken his efforts, the Maharaja asked him to see the Secretary to the Governor in person. He told him also what the matter was and once again stressed its great urgency.

The Dewan knew that the matter was not as important as it was being made out, but he had no way out at all. He had to make his best efforts to get an appointment.

However, he knew that there were insurmountable difficulties and that the interview would in no case be given on the very day. So, his mind busied itself with plans to extricate himself out of this unpleasant situation.

He saw the Secretary and made it

known to him that the matter was urgent and that the Maharaja was rather insistent on an interview with the Governor the very day. The Secretary told the Dewan that the appointment for the same day was absolutely out of question and, considering the case, he would with great difficulty fix up an appointment for the next day between 6 and 7 p.m.

The Dewan left the office of the Secretary and he had now to find some way out of the situation. He got into touch with a reputed Astrologer of the place, one who was known to have been consulted by 'big ones.' He told him of all the things that had transpired and gave him clear instructions concerning his conduct with the Maharaja. Making every possible arrangement he proceeded to meet the Maharaja.

As he entered the room where the Maharaja was anxiously waiting for him, he put on an air of jubilation and announced to the Maharaja that he had succeeded in getting an interview for the same day between 6 and 7 p.m. The Maharaja was visibly moved by this success. However he only remarked:

"I knew that. Did I not tell you that a Governor cannot deny an interview for the Maharaja? He has saved himself from the wrath of the British King anyway."

The Dewan knew better. But it was not the time for him to say anything. The Dewan was asked to get ready when it was about 4 p.m., as they had to negotiate the crowded streets to get to the place of appointment. The Maharaja also was getting ready for the eventful meeting with the Governor.

There was a knock at the door and the Maharaja, thinking that it was the Dewan, asked him to come in. But the person at the door was an Astrologer, his forehead displaying an unusually large quantity of vermilion. Possibly, the quantity indicated in direct proportion the fame and success of the Astrologer. After the preliminaries were over, the Maharaja thought that it would be good if he consulted him about the success of his mission to the Governor. He called the Dewan.

"Dewan Saheb, here is an Astrologer of great fame. I saw all the certificates of his. He has even had an interview with the present Governor."

The Dewan pretended to be ignorant of all this.

"It is a good thing," he said, "God has sent us this Astrologer. May we not find out from him how far we are going to succeed in our mission?" The Maharaja agreed and informed the Astrologer that he should tell them the secret that the stars held in store for him. The Astrologer took out his note book and asked for the date of birth of the Maharaja. The Maharaja gave him the details and the Astrologer was in a short time drawing up the necessary charts for his predictions. After a while, he looked up and asked the Maharaja.

"The conjunctions here indicate that you are troubled about...." He went near the Maharaja and whispered something in his ears.

"You are right!" exclaimed the Maharaja. "That is exactly why we are meeting the Governor."

"When are you meeting the Governor?"

"Between six and seven this evening."

"Six and seven!" The Astrologer twisted his face, to indicate that there were some obstacles.

The Maharaja grew anxious and disturbed.

"You see, Your Highness," the Astrologer continued, "I generally don't try to please people by telling them what they wish to hear. In this case, perhaps, you wish to hear from me that you would succeed."

"You mean, there is no chance of success."

"I don't say that. Nor do the stars and constellations ranged on your side here suggest such a thing. Only..."

"What then do you suggest or mean?"

The Dewan all the while had great difficulty in restraining himself.

"You see certain things succeed only when they are undertaken at the most auspicious hour. And, in this case, the hour fixed today for interview does not satisfy the necessary conditions."

"Can you tell me when such a favourable hour comes?"

The Astrologer made a few more calculations.

"You are lucky, "he said, "tomorrow happens to be the right day. You need not have to stay here long. Tomorrow between 4 and 7 p.m., anytime—that is quite a long interval—you could see the Governor."

The Astrologer was dismissed after a handsome payment of money for his troubles.

The Dewan drew a longer face. But the Maharaja persuaded him to try again to cancel the appointment for the day and fix one for the next day. There was no time to lose as it was nearing five and the Dewan rushed at once to make arrangements. All that he did was to spend an hour in Bombay roaming about in a cab.

Of course, he could not fail. A handsome Rs. 5000/- also came to the Dewan for all these manoeuvres.

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TOLERANCE

(SRI SWAMI SIVANANDA)

TOLERANCE IS ENDURING OF OFFENSIVE persons or opinions. It is a virtue born of Sattwa. Tolerance is a virtue and its opposite, intolerance, is a vice. A patient man only can practice tolerance.

Tolerance is needed in all spheres of life—social, economic, political and religious. Fights, quarrels, ruptures, frictions in society and domestic circles and war are all due to lack of tolerance. All social, religious and political institutions are held together by the cohesive force of tolerance. Tolerance is a marvellous lubricating oil which helps the smooth revolutions of the wheels of life.

A self-controlled man only can be endowed with tolerance. Intolerance denotes lack of refinement and culture. It shows the inability to appreciate different aspects in a thing. It is a sign of narrowness of heart and mind. He who has a large heart who is free from prejudice, hatred, pride and crookedness, who has his emotions under control, who is noble, can become a man of tolerance.

Bhavan's Tri-Decennial Fund

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KNOW
YOUR
ECONOMY

Economic Planning & Gandhiji

PROF. M. R. HAZARAY

OUR planning for economic development on Western style seems to have failed to bring about any perceptible change in the standard of living of the masses. On the other hand, it has given rise to social discontent, social tensions and social injustice. It would be therefore not so much anachronistic to suggest Gandhism as a home-spun and wholesome remedy for present day ailments of our economy. This may perhaps look a little odd in the context of all sorts of foreign-oriented leftist philosophies that are legion and preached from the roof tops by rival parties for political power in our country, but a little reflection would leave us convinced that Gandhism is not only a cure for our national ills but also for the ills of economic and political power. Ironically enough, this is the way in which East wind is perhaps destined to prevail over the West wind, as Mao would have it.

It is plain today that the secular economic trends emanating from the West in the world economy blow nobody good. They give rise to more complex and complicated problems than could ever be solved for the establishment of a happy and harmonious human society. Have the evils of Western civilization not brought humanity on the verge of total dissatisfaction with itself and therefore much nearer to its total annihilation? These secular economic trends have manifested themselves in never-ending multiplicity of wants (called entrained wants) that create springs of devilish satisfaction in the human heart; in diffusion of large-scale technology leading to mass production in which human beings are used as means and made mere cogs in the gigantic machinery of production; in the concentration of economic power that makes for perfect exploitation of man by man; in the ghastly unplanned urbanisation that in turn breeds stinking inequalities of incomes and wealth to perpetuate themselves; and in increasing specialisation that leads one nowhere. Gandhism has all the qualities in itself to reverse these nasty historical trends for the net benefit of the human race. It aspires to make man, master of himself again and not a mere creature of his circumstances Gandhiji's prescriptions are sure to restore the health of humanity back to its ancient sanity without giving up much of the benefits of the present day civilisation in the process. Swimming against the current, Gandhiji dauntlessly prescribed very sagacious limitations on all these trends, i.e., on multiple wants, use of large-scale technology or specialisation and state ownership in order to construct and revitalise the self-governing little republics of optimal sizes, i.e. that are self-sufficient in their basic needs, upholding economic equality in status and opportunity and preferring dignity of physical labour to the degradation in specialisation. Gandhiji has very admirably drawn up his own economic constitution in a well built-up paragraph in *Young India* of Nov. 1918 as follows:

> "According to me, the economic constitution of India, for the matter of that of the world, should be such that no one under it should suffer from want of food and clothing. In other words, everybody should be able to get sufficient work to enable him to make the two ends meet. This can be universally realised only if the means of production of elementary necessaries of life remain in the control of the masses. These should be freely available to all as God's air and water are or ought to be. They should not be made vehicle for exploitation of others. Thus, monopolization by a country, a nation, or a group of persons could be unjust. The neglect of this simple principle is the cause of disturbance that one witnesses today not only in this unhappy land but in other parts of the world too."

Like the famous Beveridge Plan for full employment, it was his skeleton plan of full employment not only for India but the whole of mankind.

Mahatma Gandhi's idea of trusteeship seems to be the next logical step to this preamble of this economic reconstruction of the world. He entertained legitimate doubts in his mind about the efficacy of socialism in the ushering in of a just and happy society. In *Harijan* of September 29, 1940, he had precisely given vent to his doubt when he wrote: "Pandit Nehru wants industrialisation. He thinks that if it is socialised, it would be free from evils of capitalism. My view is that evils are inherent in industrialism and no amount of socialism can eradicate them." Evils of an acquisitive society are indeed incorrigible and unredeemable to him.

In this trusteeship ideology, Mahatma Gandhi has built a half-way house to both capitalism and socialism. He stands for both redemption and reconciliation. For, as his disciple Martin Luther King has aptly observed elsewhere, the Kingdom of God is neither the thesis of individual enterprise nor the antithesis of collective enterprise but synthesis which recognises the truths of both. We ob-

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serve both competition and co-operation in nature and also as the natural instincts of man of the world. His idea of trusteeship, therefore, aims at transforming a capitalistic society into a welfare society, that gives a chance to capitalism to reform itself for the gain to be enduring and at the same time abiding to all. It recognises the right to property only for the sake of social good. It recommends legislation for the regulation of ownership and use of wealth which is meant not for self but for the welfare of all. It accepts the need for a minimum wage and a ceiling on overall maximum incomes.

The trusteeship is against unbridled freedom of competition though it recognises the right to property which is fundamental to capitalism. Under it, the State does not wither away as in Marxism, but it stays on to regulate the property rights. As under socialism, it prescribes limits to the maximum and minimum of ownership and use of property rights. On the whole, it seeks out to achieve an ideal of enriching the community, as Prof. H.J. Laski used to say, without impoverishing the individuals comprising it, or without setting them against each other and involving them in a long drawn destructive class-struggle. The rights and duties of a citizen under it are made to run parallel together and balance each other so that there prevails no danger at any time of throwing the society out of gear. The society as machine must run smoothly.

Had Gandhism been alive today, we would have made our businessmen realise their social responsibilities; we would have been able to avoid colossal waste of national resources in labour management conflicts; we would not have degenerated sit-in or satyagraha into undignified gherao; we would not have objected to widest possible ownership of land and other assets and stirred up rural discontent; we would not have undertaken nationalisation indiscriminately; we would not have made the rich richer and poor poorer under the guise of planning for development. We should have taken care to ensure a faster rate of reduction of the number of our people living below an acceptable minimum standard than the rate of growth in our aggregate national income, as rightly advised by U.N.O.

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TRIBUTES TO MUNSHIJI AT DELHI MEMORIAL MEETING

THE Rashtrapati, Sri. V. V. Giri, the Chief Justice of India, Sri S.M.Sikri, and several other speakers paid rich tributes to the late Dr. K.M. Munshi for his services to the nation at a largely attended public meeting held in Delhi on February 16.

Euologising Dr. Munshi's contribution to national life as an able administrator, lawyer, artist, writer and journalist, Sri Giri said the country would ever remember him with gratitude. "By hard work and perception Dr. Munshi had come to be recognised as an institution in himself," said the Rashtrapati.

Sri Giri said the void created by Dr. Munshi's passing away could never be filled. His life was full of achievements, not of a limited personal kind but achievements for the nation and the people as a whole.

The Bharatiya Vidya Bhavan which he helped found and the many "kendras" that had sprung up in different parts of the country were spreading the message of India's glory and the great contribution that our culture could make towards bringing greater happiness to humanity.

The Rashtrapati said Dr. Munshi was an ardent nationalist who plunged himself into the freedom struggle very early in his life. He was one of the stalwarts in Bombay who spearheaded the nationalist movement under the leadership of Sardar Patel.

Sri Giri said that, with the dawn of independence, Dr. Munshi placed his great talents both as an administrator and as one well-versed in constitutional law at the service of the nation. In evolving a Constitution for free India, his contribution would rank among the foremost. Both as a member of the committee of experts to prepare material, and as a member of the drafting committee, Dr. Munshi had brought to bear on the job his undoubted mastery of constitutional law and practice.

The Rashtrapati said Dr. Munshi firmly believed in the unity and integrity of India and his approach to Constitution-making was influenced and guided by this most important consideration.

Sri Giri said that Dr. Munshi played a definite role in finding acceptable solutions for some very controversial issues before the Constitutent Assembly. "The large number of notes and memoranda prepared by him for the use of these committees bore the stamp of his unmistakable knowledge and deep study of the issues involved".

He also praised Dr. Munshi's role as Agent-General in Hyderabad in 1947-48 in bringing about the integration of Hyderabad with the Union of India.

The Rashtrapati was happy that a "Munshi Memorial Fund" with a target of Rs. 1 crore was being started to enable the Bharatiya Vidya Bhavan to carry forward and intensify its activities.

He was also gratified to know that Smt. M. S. Subbulakshmi had agreed to record 12 devotional songs in different languages, the royalty of which would go towards this fund.

The Rashtrapati said: "The best tribute the nation could pay to Dr. Munshi is to continue the great task that he had taken upon himself. There should be many many more Bharatiya Vidaya Bhavan Kendras throughout the country and there should be an all-out effort by every section to promote the unity and maintain the integrity of the nation, a cause dearest to Dr. Munshi's heart".

The Vice-President, Sri G.S. Pathak, in a message, said: "Dr. Munshi lived and worked for certain ideals and his idealism has permeated the Bharatiya Vidya Bhavan and other great institutions which he founded".

The Prime Minister, Smt. Indira Gandhi, in her message said Dr. Munshi had served the country with brilliance and devotion not only as a fighter during the freedom struggle, but as a parliamentarian and administrator in the post-independence period.

"His contribution to the making of the Constitution and to literature will be particularly remembered," she said.

Sri Sankaracharya of Kanchi Kamakoti Peetham said: "A very great loss to the cause of Indian culture".

Sri C. Rajagopalachari said: "India and Indian culture have lost one of its greatest figures".

The meeting adopted a resolution moved by the Rashtrapati praising Dr. Munshi's services to the nation in diverse fields of human endeavour which would "ever remain green".

The resolution said: "Possessed of a sparkling versatile genius, Dr. Munshi illuminated any and every task which he undertook, with an extraordinary sense of devotion and dedication, and a unique organizational ability".

"A great patriot and statesman, he was one of the foremost freedom-fighters during the freedom movement, gaining through sacrifices and utter devotion the confidence of the Father of the Nation and other leaders of the time".

The Chief Justice of India, Sri S. M. Sikri, in his speech, said: "It is difficult to say in which field Dr. Munshi excelled more. But he was a true servant of the people. In him India has lost a great son".

Dr. D. S. Kothari, Chairman of the UGC, said: "Men like Dr. Munshi are never lost. His ideologies and great work in the field of education will inspire the coming generations".

Dr. A.N. Jha, Lt.-Govenor of Delhi, recited a poem composed by him in Sanskrit in praise of Dr. Munshi.

Sri C. K. Daphtary, former Attorney-General of India, said: "Dr. Munshi was a jurist in the true sense of the word. He as a great lawyer first drew attention, then admiration and then affection of not only his clients but also his juniors and the general public".

Among others who paid homage were Sri Uma Shankar Dixit, General Secretary of the Congress (J), Prof. M. Mujeeb, Vice-Chancellor of Jamia Millia Islamia. Swami Vandanananda of the Ramakrishna Mission, the Rt. Rev. Eric Nasir, Bishop of Delhi, Sri Hans Raj Gupta, Mayor of Delhi, Sri Frank Moraes, noted journalist, Air Marshal Arjan Singh, a former Chief of the Air staff, Dr. Karan Singh, Union Minister of Tourism, Sri Jaisukhlal Hathi, a former Union Minister, and Sri G.L. Mehta.

NATION-WIDE APPEAL TO SWELL MUNSHI MEMORIAL FUND

MAHARASHTRA'S Governor Nawab Ali Yavar Jung and Bombay's Mayor Dr. Shanti Patel made fervent appeals to people at a public meeting held in Bombay on February 25 to contribute towards the Rs. 1-crore Munshi Memorial Fund for perpetuating the memory of the father of Indian Renaissance, Kulapati Dr. K. M. Munshi.

The Mayor appealing for generous contributions said the fund was meant to carry on the good work of Bharatiya Vidya Bhavan which Dr. Munshi had started.

He found an eloquent supporter in the Governor who after recalling his personal association with Dr. Munshi said the Rashtrapati, Sri V. V. Giri, himself had endorsed the appeal for the Munshi Memorial Fund.

One of the greatest qualities of Dr. Munshi, the Governor said, was his profound curiosity to understand and assimilate facts before making use of them. Dr. Munshi he recalled, had approached him on several occasions, to collect authentic facts about some of the historic characters who have figured in his works. One such was Malli Kaffer.

"It is not every day that the country produces a Munshi," said the Governor. "He showed greatness in every activity and he did everything to perfection."

The Governor praised Dr. Munshi's work in law, politics, literature and citizenship. His biggest asset was his "inquiring mind and unending curiosity," he said.

The condolence meeting was organised by the Vedant Satsangh Mandal and 83 other institutions at the Birla Matushri Sabhagar.

At the meeting, speaker after speaker euologised the services of Dr. Munshi to the nation in diverse fields.

Sri K.K. Shah, Union Health Minister, described Dr. Munshi as the "eternal source of inspiration."

The other speakers included Sri V.S. Page, Chairman of the Maharashtra Legislative Council, Valerian Cardinal Gracias, the Archbishop of Bombay, Dr. R.R. Diwakar, Sri T.V. Ramanujam, Sri H.J.H. Taleyarkhan, Sri M. Harris, Mrs. M. Nasrulla, and Sri Manilal Shah who read a message on behalf of the Chief Minister of Gujarat.

The meeting unanimously adopted a resolution moved by the Mayor.

Mourning the death of the Kulapati, the resolution said the country had lost a distinguished son, a versatile man, a great patriot and statesman, a literary genius, a staunch devotee of human rights and a man of God.

The meeing also observed a two-minute silence as a mark of respect to the Kulapati.

BHAVAN'S BOY BAGS BIG PRIZE

KAILASH JAJODIA, a student of Bharatiya Vidya Bhavan's Vallabhram Mehta Public School, Baroda, has won the first prize of 20 dollars in the international essay contest sponsored by the "Ambassador of Pen Friendship" on the subject: "How teenagers can help blot out war and establish peace."

In the contest which was open to secondary school students, 172 candidates from all parts of the world submitted essays.

It redounds to the credit of Jajodia that when he joined the school in 1967 in Standard VIII, he did not know a word of English as he had come from a Gujarati-medium school.

INDIAN PUBLISHERS' MISSION TO EAST AFRICA:

A delegation of Indian publishers, headed by Sri T. S. Krishnamurti, is currently visiting several East African countries.

Scheduled to visit several countries before their return to India in the last week of March, the members hope to meet all the leading personalities in the countries of their visit especially those in the field of education and discuss with them how best they could promote book production and distribution in East Africa and what help they would give in this connection.

Sri Krishnamurthi has been associated with the various activities of the Government of India in the field of education and culture for over 33 years. He is currently in charge of the Book Promotion Division of the Ministry of Education and Youth Services. Since 1957, he has been the Deputy Secretary in Government and is also, in addition, the Registrar of Copyright in India. He was a deltgate to the First Commonwealth Education Conference held in Oxford in 1959 and has represented India at various Copyright Conferences held in India and abroad, including the Intellectual Property Conference of Stockholm in 1967.

The mission also hopes to display samples of books produced in India which have won universal acclaim. It also looks forward to arriving at concrete decisions through discussions with the African leaders on how effectively they could cooperate with the East African countries in their desire to make a large number of quality books available to their schools and colleges and other educational institutions.

A member of the delegation is Sri V. A. Madhavan, Registrar of the Bharatiya Vidya Bhavan, Delhi Centre. The Bhavan is a charitable public trust with 16 centres in different parts of India and 63 constituent institutions, of which the Publication Division is a major unit with over 500 titles to its credit.

He is also Manager of the Bhavan's Export Promotion Division, and the Branch Manager of Associated Advertisers and Printers, the Advertising and Printing Department of the Bhavan. He was formerly Assistant Editor of a Malayalam daily.

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BOTANICAL GARDEN IN BOMBAY:

BOMBAY'S first-ever Botanical Garden is proposed to be created by the Bombay Agri-Horticultural Society in a 12-acre plot at the Bhavan's College Campus at Andheri, where already 200 varieties of roses are abloom.

A beginning in this direction has been made with a generous donation of Rs. 1,01,001 by the Rajamata of Jamnagar towards putting up a seven-foot-high wall around the Garden plot.

The Rajamata has written to Smt. Lilavati Munshi, President of the Society, expressing the desire that the Botanical Garden, when ready, be named after Jaikrishna Indraji.

Indraji was the first to bring out a scientific publication on the flora of Gujarat in Gujarati language. The book is said to be considered as an authoritative work even today.

The Garden, according to Smt. Munshi, could be taken advantage of by botany students from the several colleges in the city, besides serving as a tourist attraction in Bombay which is fast becoming a jungle of skyscrapers.

GERMAN INDOLOGIST LAUDS BHAVAN'S WORK:

PROF. Heinz Bechest, noted Indologist from the University of Gottingen, visited the Post-Graduate & Research Department of the Bharatiya Vidya Bhavan, Bombay, on February 22, 1971.

He appreciated the rare and rich Indological books and manuscripts in the Bhavan's Library as well as the various activities of the Bhavan in the field of Indology.

Publication of research works such as the *Manu Smriti* with nine commentaries, came in for special praise.

He also discussed the research work now in progress in German universities.

U.S. STUDENTS INTERESTED IN INDIAN CULTURE:

DOCTOR John B. Magee, Professor of Philosophy, University of Puget Sound, U.S.A., visited the Bharatiya Vidya Bhavan, Bombay, in February 1971 and appreciated the work of the Bhavan in various fields.

He pointed out that many students in the United States were interested in Indian culture and life.

He also discussed the possibility of bringing to India a small group of American students to enable them to have first hand knowledge about Indian life and culture.

SANSKRIT SAVANT PASSES AWAY:

SASTRA Ratnakara Darsanalankara, Tarkavedanta Sarvabhauma, Brahmasri Mandalika Venkata Sastri Garu, a great Sanskrit savant passed away on December 23, 1970 at his residence in Eluru.

Born in Battupalli in the East Godavari District, he had his *Vedadhyayana* under Brahmasri Bulusu Appanna Sastri Garu, studies in advanced *Tarka* under Sripada Lakshminarasimha Sastri Garu and learning in higher Vedanta under Guntur Brahmasri Dendukuri Narasimha Sastri Garu.

An able exponent of the *Bhagavata*, he had the rare genius of entering into the spirit of the verses he expounded. As an exponent of Vedanta, he had a flair to expound abstruse details with admirable clarity in extremely simple terms.

He was held in considerable esteem by the Acharyas of Kanchi Kamakoti Peetham and Sringeri Sarada Peetham.

Jagadguru Sri Sankaracharya of Kanchi had invited Sri Sastrigaru to his camp at Ilayattangudi and directed him to impart advanced knowledge in *Tarka* and *Vedanta* to His Holiness Sri Jayendra Saraswati Swami for 3 years from 1960.

Sri Sastrigaru was always reverentially referred to as *"Andhra Simha"* and as *"Andhradesa Appayya Dikshita."*

He belonged to that class of traditional scholars whose number is fast dwindling.

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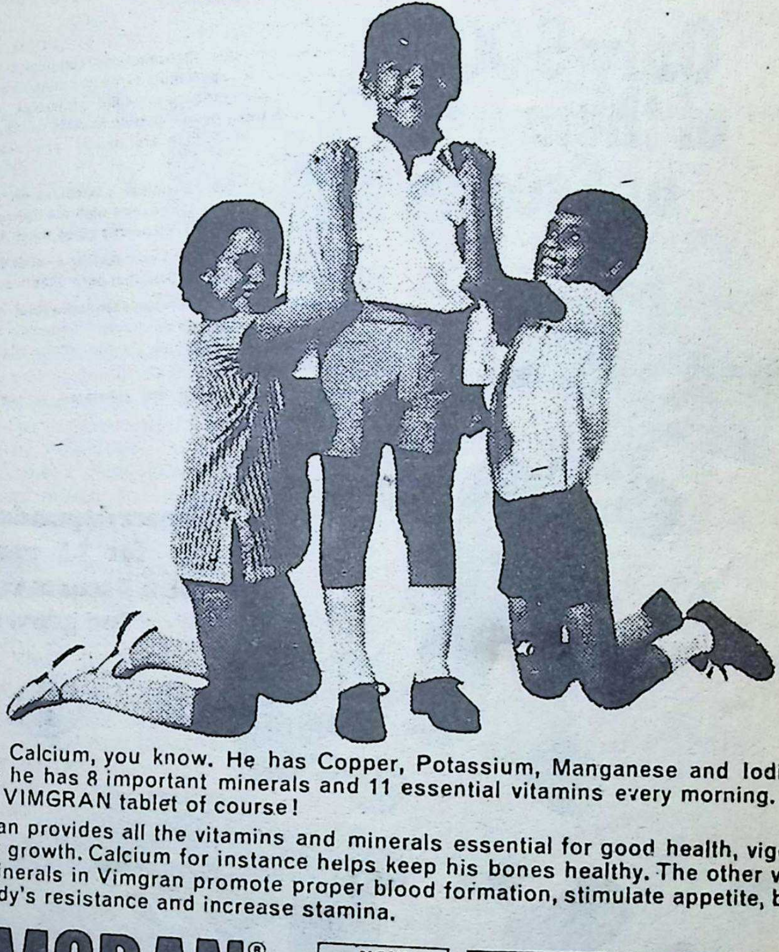

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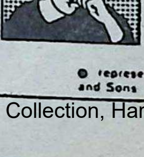

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EMINENT EDUCATIONIST

AT 74, the ambition of Sri N. Ramaswamy Iyer is to establish a Women's University in Tiruchirapalli.

The great national award of "Padma Bhushan" came to him this year in recognition of his services for the cause of women's education for more than 30 years.

Belonging to an illustrious family of Vedic scholars in Tiruchi District, he rose from humble beginning to the position of the leader of the Tiruchi Bar. His academic career was brilliant.

In the 'thirties when the need for a high school for girls in Tiruchi was keenly felt, he founded in 1938 the Savitri Vidyasala—the nucleus of the Seethalakshmi Ramaswami College.

The College was born in 1951, with just 11 students. In 1959, it became a first grade college. Today it is a premier institution in South India with more than 2,200 students on its rolls.

The title of "Diwan Bahadur" was conferred on Sri Iyer in 1946. And he figured in the list of those chosen for "Padma Shri" in 1962.

SAHITYA AKADEMI HONOURS NOTED SCHOLAR:

SRI V. Subramanya Sastrigal, author of *"Sabdatarangini,"* an outstanding original work on *Nyaya,* is among the many distinguished scholars honoured by the Sahitya Akademi this year. He was presented with the customary cash award of Rs 5,000.

Hailing from a village in Tamil Nadu, 64-year-old Sastrigal is now Professor of Vedanta in the Madras Sanskrit College.

The distinguished scholar, who had a brilliant academic career, has to his credit many original works on *Nyaya* and *Vedanta*. He has also critically edited many classical treatises.

Such is his profound learning that His Holiness Sri Sankaracharya of Kanchi Kamakoti Peetham conferred on him the title of "Sastra Ratnakara," and His Highness Sri Rama Varma Thampuran of Cochin, the title of "Panditaraja." Sastrigal has also won honours from the pontiffs of the Uttaradi and Palimar Maths of Udipi.

After retirement from the Annamalai University where he was Reader in Sanskrit from 1930 to 1967, he joined the Madras Sanskrit College.

The Sahitya Akademi honour comes to him after the President's Award in 1968.

★ ★ ★

BHAVAN'S BOOKS FOR BETTER READING

BOOKS FOR THE MONTH

GANDHI LOOKS AT LEPROSY by M.S. Mehendale. Price Rs. 5/-.

VIVEKANANDA'S MESSAGE TO THE YOUTH by Dr. V.K.R.V. Rao. Price Rs. 4/-.

MY VIEWS ON EDUCATION: POCKET GANDHI SERIES by M.K. Gandhi. Price Rs. 2/-.

MODERN Vs. ANCIENT CIVILIZATION: POCKET GANDHI SERIES by M.K. Gandhi. Price Rs. 2/-.

THE CALL OF THE VEDAS—by A.C. Bose. Price Rs. 4/-.

VEDANTA IN PRACTICE—by Ramgopal Mohatta. Price Rs. 3/-.

PROPHET OF INDIAN NATIONALISM—by Dr. Karan Singh. Price Rs. 3/-.

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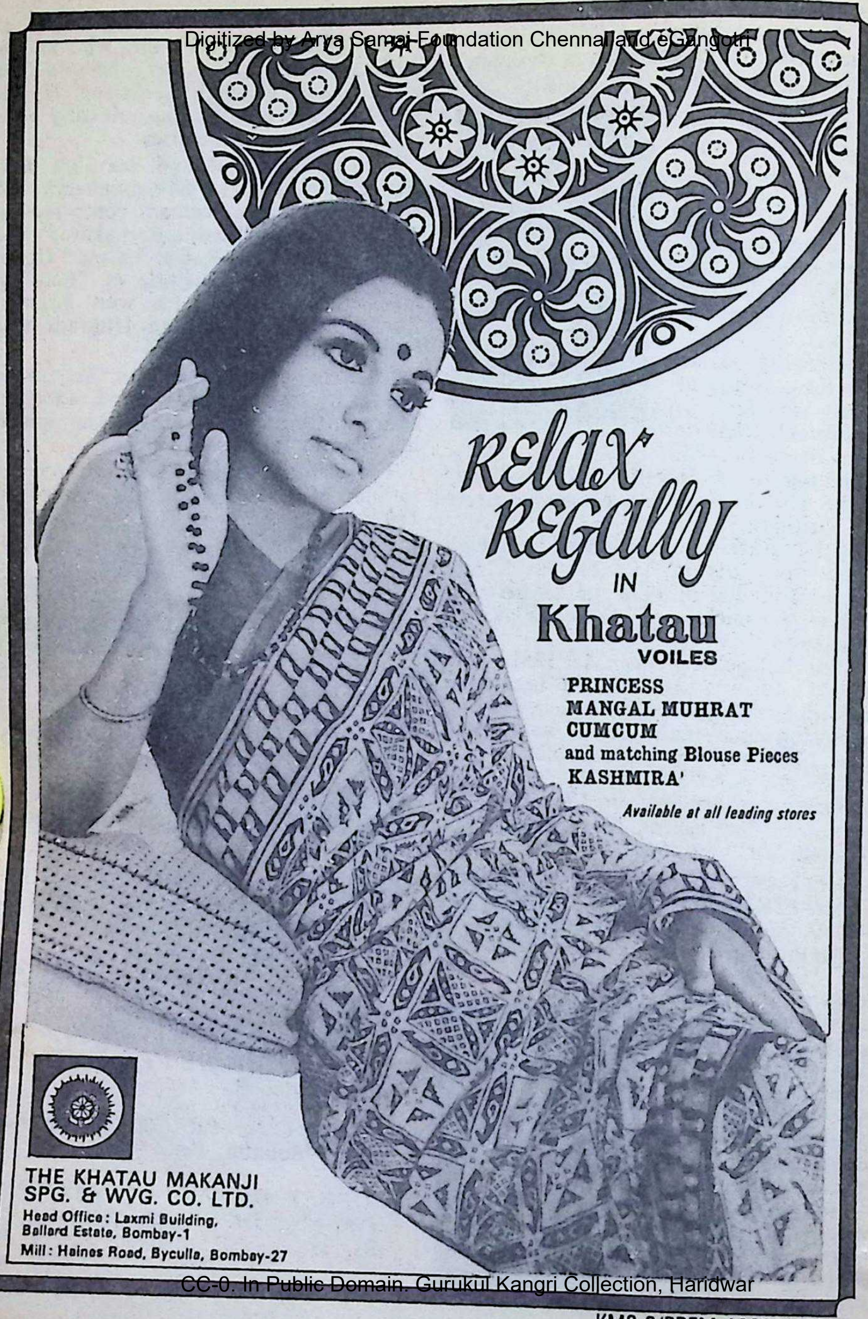

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Our Bookshelf

FROM MAN TO GOD-MAN by Sri N. Ananthanarayanan. Published by Author, Price Rs. 16-00. Pages: 270.

IS there any one in India who does not know Swami Sivananda and Divine Life Society? He who founded the Society was himself a veritable institution and has imparted the glory of immortality to it.

From Man to God-Man is the inspiring life story of the great saint written by one who is deeply devoted and really inspired. Though the author says that Sivananda's life was not "exciting", but "inspiring", I would say it was both. Is it not exciting that a Pattamadai village boy was chosen (in 1901) to read the Welcome address to Lord Ampthill, Governor of Madras, and to sing a welcome song in English on the Kumarapuram station platform? Is it not exciting that Kuppuswami should run a medical journal 'Ambrosia', all by himself way back in 1909? Again, is it not exciting for a youngman of 26, with hardly any standing or support, to go to Malaya and become a healer of the sick? Isn't it really exciting that a prosperous and fashionable doctor (see Photograph opposite page 16) should give up his lucrative practice and return to India in 1923 to become a Sanyasi?

Sivananda's life is as "exciting" as it is "inspiring". It is the story of a man who early in life was stung by the desire to penetrate *'Vedanta rahasya'*, to seek a solution to the riddle of pain, to try and solve the mystery of life and death. As a doctor he knew the cause of pain, of life, and of death. But that was only on the physical plane. But surely that is not all. Dr. Kuppuswami spent many a night on the terrace of his house in Malaya pining for things which he felt, but could neither define nor understand. He decided to resign and return to India.

So begins the third stage of his life—a stage in which he endured the mortification of the flesh, begged his way about, reached Rishikesh, and was initiated into Sanyasa by Swami Viswananda. It was June 1, 1924 and Swami Sivananda Saraswathi made his effulgent appearance. The name that he took on that day has been more than justified. For, the great Saint remained a *Sadhaka* for nearly 39 years, showed the path to eternal bliss, healed the sick, uplifted the fallen ones, blessed the seekers and disseminated divine knowledge by his scholarly discourses and books. In all that he said, Swami Sivananda was practical-minded, and his approach was realistic.

Self-realization is the way to God-realization. May be these are for the individual *Sadhaka*. But his *sadhana* has a Universal appeal in that it helps others to see the light and the path. There we have the fourth stage of Swami Sivananda's life—as guide, preacher, and *Guru*. Divine Life Society was established in 1939 and today it is a world-wide spiritual organization. The three-fold activities of the Swamiji are well worth repeating. First, he helped to disseminate knowledge by publishing books and journals, and by sending spiritual emissaries to different parts of the world; Secondly at the Ashram, he helped Truth-seekers, and rendered social service in the neighbourhood; Thirdly, at the Yoga Vedanta Forest Academy he imparted instruction in *Atma Vidya*.

One of the remarkable features of Swami Sivananda is his catholicity and his insistence on the unity of all religions. He composed and sang the All-Saints *Kirtan*, Allah Kirtan, Jesus Kirtan and Buddha Kirtan. His disciples and devotees were drawn from all religions from all over the world. The Swamiji's *Seva yatra* in 1950, which took him all over India and Ceylon, was a triumph. He would have gone round the world too had it not been for his indifferent health. However, "The world" came round to him in the sense that a very large number of foreigners with their tapes and TVs visited him. His message reached the West, his personality impressed every one, and his *Ayurvedic* medicines healed a good number. A Guru, a *Sadhaka*, a preacher and a physician—this was Swami Sivananda!

Swami Sivananda "merged with the Supreme" on July 14, 1963. Shri Ananthanarayanan's style becomes lyrical in the last chapters. That makes the narrative almost poetic. A staunch devotee as he was, the author could not but be emotional. Here is a lovely passage:—

> "It was long past midday. The sun shone in a blue sky flecked with white clouds. The hills around were green with fresh foliage. A silence pervaded the place. As the devotees finished their bath after the last rites, and stepping out of the river waters, came up the *Ghat* to dry themselves, a strange peace filled their heart it was as if Sivananda's holy spirit was being felt within. The day that had seemed dark but a little while before now shone with a new brightness".

Here is another—

> "Sivananda lives in his writings, like Beethoven in his melodies, like Raphael in his paintings, like Michaelangelo in his symphonies of stone. His writings are the outpourings of his soul. They reveal the pinnacle of his own perfection, the authority of his own experience".

What did Sivananda achieve? Ananthanarayanan has this answer—"Sivananda helped the Hindu to be a better Hindu, the Christian to be a better Christian, the Parsi to be a better Parsi, the Muslim to be a better Muslim." I cannot but quote the last paragraph of the book:—

> "Sivananda's life is a moving panorama of success through struggle, of noble attainment through selfless effort. The sage's life is a pointer and an assurance. It points the way to supreme blessedness and assures success to those who would care to follow the lead. It has a message to offer strife-ridden humanity—a message of service and love, of hope and courage and burning optimism. A message for to-day".

Shri Ananthanarayan's book is very well written. If sincerity is the mark of a good work, there is ample evidence of it in "*From Man to God-Man*". The facts of Sivananda's "exciting" and "inspiring" life are presented in their proper perspective, the narration is fluent and the style is remarkable. The author's devotion to the master, his personal knowledge of the Ashram and its inmates, and his own scholarship have made the book eminently readable.

—*N. Nanjunda Sastri*

GEETA RAMAYANA: By Sri G. D. Madagulkar. Translated into Kannada by Sri Srinivasa Tophakhane. Geeta Bharati Prakashana, Hubli, pp. 159. Price: Rs. 4/-.

THE Ramayana in this country, for a very long time, has been a veritable source of inspiration for the later poets. The poets in all the languages of India owe a deep debt of gratitude to this *Adi-Kavya*. Hence we have such great works as Kalidasa's Raghuvamsa, Bhavabhuti's Uttararamacharita, Torave Ramayana in Kannada, to mention just a few in the field.

The present work is also an adaptation of the story of Ramayana in the form of *Geethas*, selecting some important and emotional situations from the original text. Sri G. D. Madagulkar has reduced the story into 56 beautiful songs and has composed them in Marathi. When it was broadcast from the Poona A.I.R. Station, it attracted the public of Maharashtra, and very soon it gained immense popularity. Thus it has gained a unique status in the Marathi Poetry. The Public in their enthusiasm and high praise have gone to the extent of calling the author "Valmiki of Maharashtra".

The volume under review is an excellent translation of the original work in Marathi by Sri Srinivasa Tophakhane. It is indeed a difficult task to translate poetry in the verse form, and more so when it is composed in the style of *Geetha*. But here in this work, the translator has been eminently successful in keeping the original form of the verses even in Kannada, and also in maintaining the original trend. The rhymes and rhythm of the verses are happily retained in the translation. There is not even a single instance, where we can find any lacunae. On going through the work, along with the original, one finds that it does not read like a translation, but looks almost original. It is on account of this the translator deserves warm praise. The brief introductions we find for each song is fitting. The volume stands as a worthy addition to the Kannada literature. Prof. R. S. Mugali, in his forword to the translation, very significantly remarks that such works as this would contribute to the emotional integration in the country. I hope the Kannada reading public will welcome this good work.

The songs from the original Marathi Geetha Ramayana are set to classical music, tape-recorded, and are being broadcast often from the Poona A.I.R. Station. I wish even the Kannada translation gets equal publicity by the courtesy of the A.I.R. Stations in Karnataka.

The printing and the get up of the book are good and the book is also moderately priced.

—*S. Ramachandra Sastry*

SRI RAMODANTAM (with Hindi and English meaning) By R. Balasubramaniam, B.A., B.T., Published by Amar Bharathi Pariksha Samithi, Thiruvanmiyur, Madras-41 (pp. 118). (Price 25 paise to cover postage).

HERE is a beautiful primer in Sanskrit, on the epic story of the 'Ramayana'. Every beginner in Sanskrit will find it of invaluable benefit both from the point of view of learning the language and getting an introduction into the essentials of Sanskrit prosody, as also acquaintance with India's hoary past and culture. The text partakes almost the nature of a cradle-song, readily receptive and assimilable to young, impressionable minds.

Institutions, educationists and teachers engaged in promoting studies in Sanskrit may find the book particularly suited to prescribe as a text for study in the early middle school standards. Both the author and the publishers deserve congratulations on bringing out this annotated text containing padaccheda, word for word meaning in Hindi and the gist of the verses in English. It has the added advantage of learning three languages, namely Sanskrit, Hindi and English, at a time.

—*L. S. Easwaran*

PSYCHIC RESEARCH, OCCULTISM AND YOGA. By Vankeepuram Varadachari. Distributors: Higginbothams (P) Ltd., Madras. Price: Rs. 5/-.

RICH with extracts from authoritative sources, citing case-histories and illustrative incidents, supported by suggestive observations and a variety of view-points intended to elucidate and establish a whole range of psychic phenomena, from hypnosis and hysteria to mystic trance and yogic feats, the present work is almost ambitiously encyclopaedic in its comprehensiveness. As a sequel to the author's earlier work, "Hindu yoga, para-psychology and Modern Thought," the book under review would be widely welcomed. Drawn from nearly two hundred references, its material would serve to reveal unfathomed depths in the psychic potentialities of man, indicating areas of study and research in the subliminal self, particularly from the yogic angle. The author has attempted a collateral study of the yoga techniques of the East with corresponding experimental approaches adopted in the West, but these have to be worked out at greater depth, especially from the side of yoga, whose potentialities for the inner development of man, as well as for an effective transformation of his environment, are unlimited. The concept of trace-consciousness, as interpreted and used by him, with illuminating references to a gradation of "subtler bodies" in the human constitution, is indeed remarkable as a key-concept.

—*K. Seshadri*

PATHS TO VIRTUOUS LIFE: by Sri C. Narasimham. Published by Radna Corporation, 5-9-19/1 opp. Govt. Secretariat, Hyderabad-4. Price Rs. 3.50/-.

THE author, who is a retired I.A.S. officer, had a turning point in his life. An acquaintance of his sent him a copy of the *New Testament* asking him to read it for his spiritual guidance. After reading it, he had an urge to read other spiritual literature too. He read, among others, the Bhavan's publications—Rajaji's *Ramayana, Mahabharata,* the *Bhavan's Journal* and others. Unlike others, the author noted down passages which he considered instructive and now he has printed them for the benefit of others. This book consists of those excellent quotations, which are from the *Bible, The Gospel of Sri Ramakrishna,* Vinobaji's *Essence of Quran* and the writings of Rajaji, Dr. Radhakrishnan, Yatiswarananda, Thomas A' Kempis, Vivekananda, etc. The *Bhavan's Journal* is prominent in the selections.

The book is well-produced and will provide profitable reading in leisure hours.

—*V. A. K. Ayer*

GEMS AND THEIR OCCULT POWERS by P. N. Scherman. Published by Scherman, 68/6 Kidwai Nagar, Extn-1, Kanpur. Price Rs. 10/-.

THIS book professes to uncover the occult powers of gems. Actually, it is a collection of relevant information collected from different sources on Gemmology without, however, integrating them. The author is guided by numerology. He deduces the planets either through dates of birth or through names by means of the Pythogorean chart. He goes by solar signs too. He, however, wrongly equates Rahu and Ketu with Uranus and Neptune and consequently his allotment of gems and *mantras* to the latter go by the board. Again, he says that one must wear ruby if the sun is strong when he harms, which is not correct. On the contrary, planets do evil only when they are weak or debilitated or malefic.

Apart from the short-comings of the type mentioned above, one can have an idea of the chemical constitution of popular gemstones and their varieties from its pages. The illustrations in colour will help identify them.

Pricing a sparsely printed book of 118 pages at Rs. 10/-. appears to be on the high side.

—*V. A. K. Ayer*

BOOKS RECEIVED

EAST AND WEST SERIES—AWAKENERS OF HUMANITY by T.L. Vaswani. Published by Gita Publishing House, Mira Nagar, 10, Sadhu Vaswani Path, Poona-1. Price Rs. 3/-.

LORD MAHAVIRA by Muni Nathmal. Translated by Dinesh Chandra Sharma. Published by Kamlesh Chaturvedi, Manager, Adarsh Sahitya Sangh, Churu (Rajasthan). Price Rs. 2.50.

THUS SPAKE THE EYES by Muni Budhmall. Translated by Dinesh Chandra Sharma, Published by Kamlesh Chaturvedi, Manager, Adarsh Sahitya Sangh, Churu (Rajasthan) Price Rs. 3/-.

MAINSTREAMS OF BRITISH CONSTITUTIONAL HISTORY (1485-1970) by Sri N. R. Kunjikuttan, Lecturer in History, Maharaja's College Ernakulam. Published by The Nataraj Publishers, T.C. 25/698, Trivandrum-8. Price Rs. 4/-

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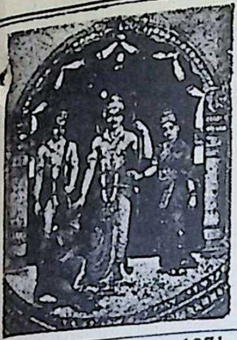

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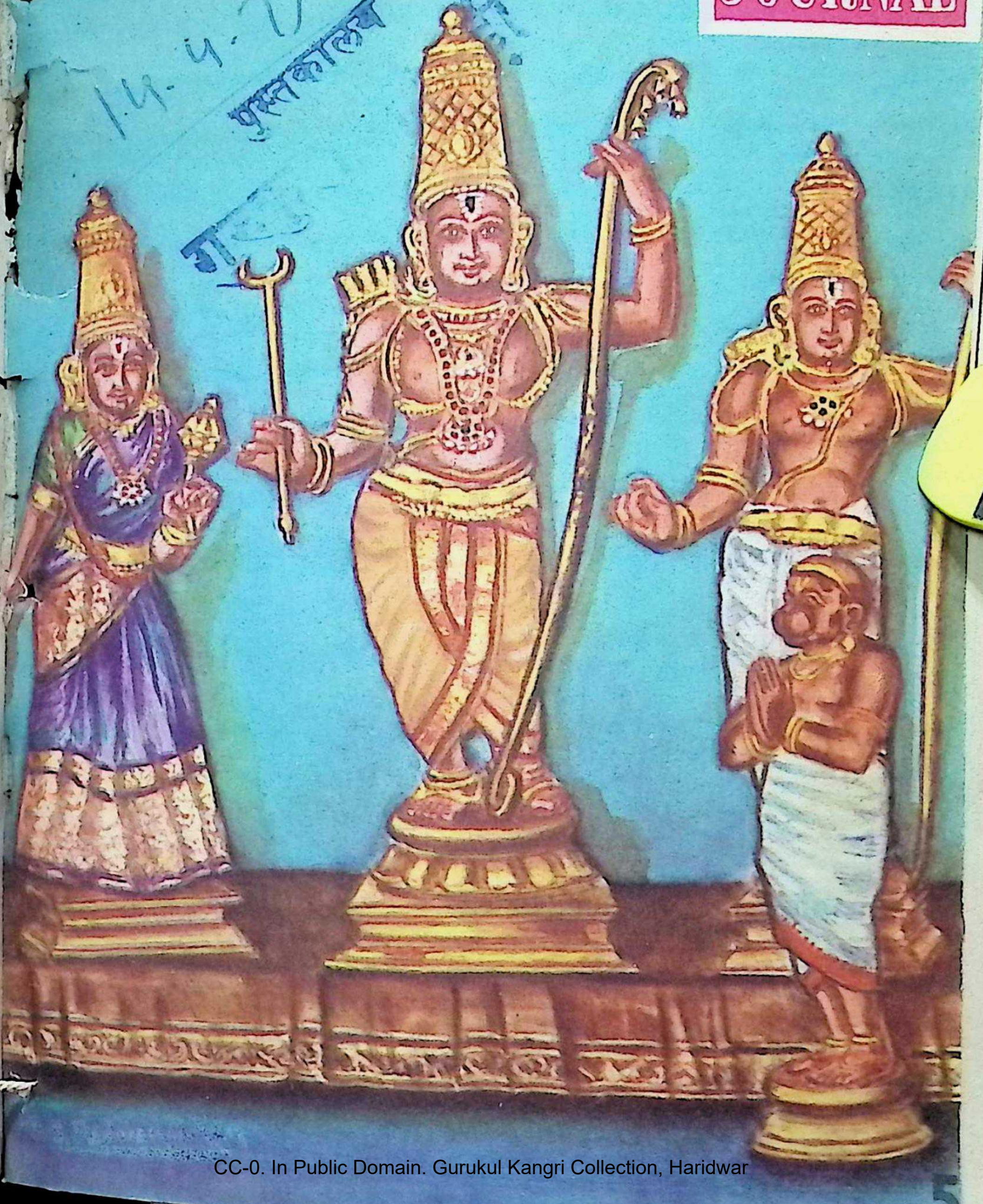

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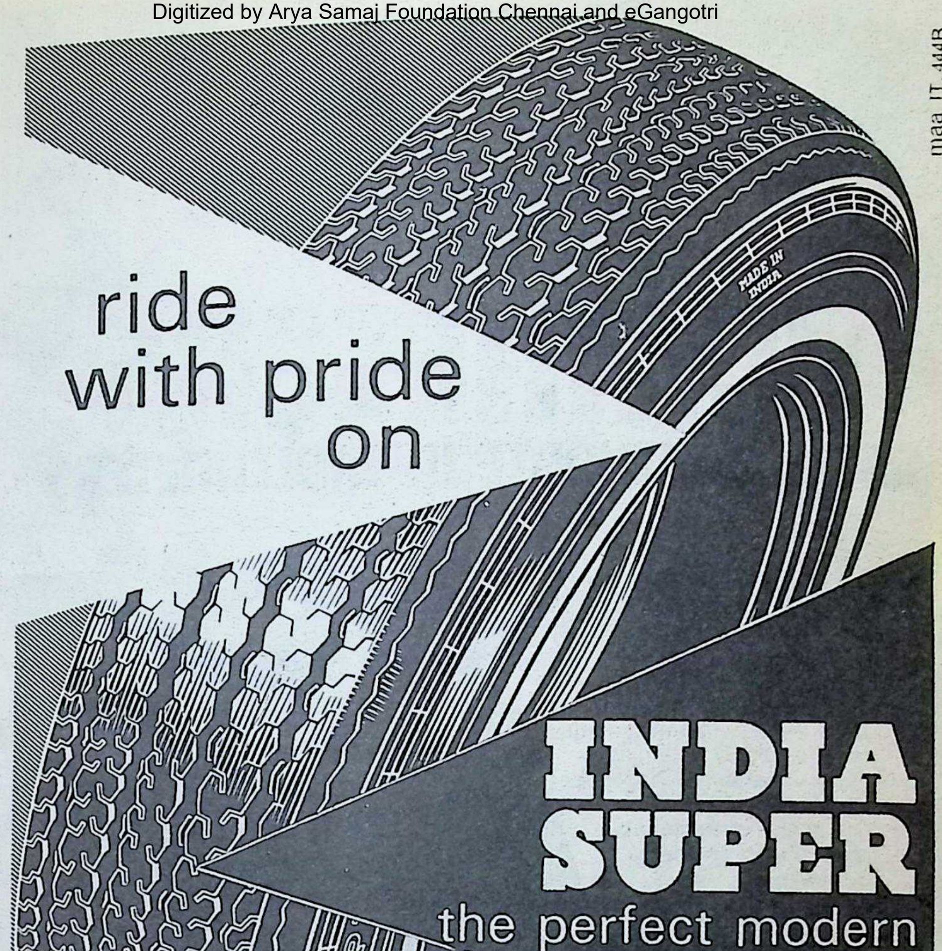
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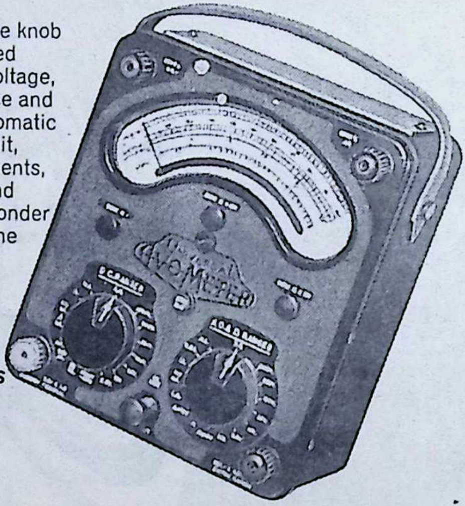

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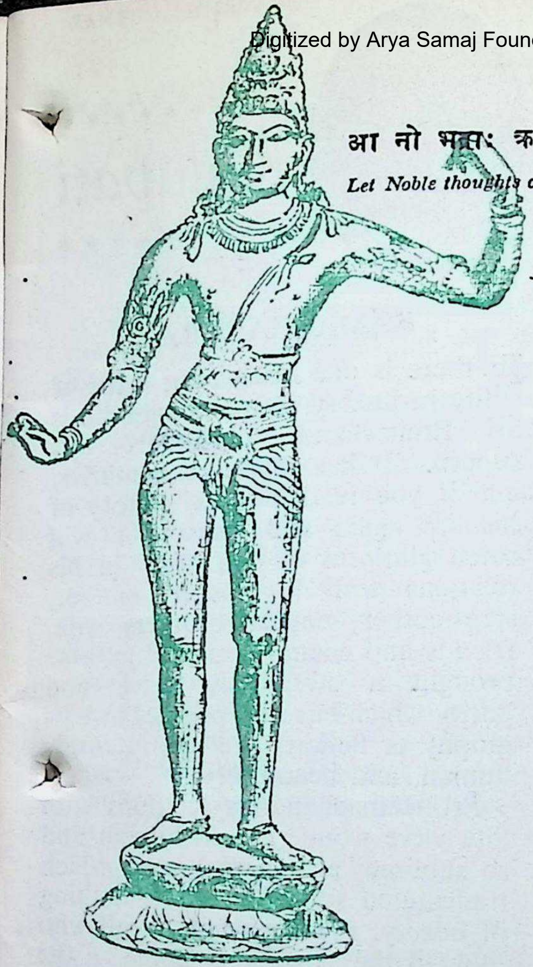

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जलधिरचितसेतुः जानकीतोषहेतुः ।
पथि पथि गुणसान्द्रः पातु मां रामचन्द्रः ॥

That Lord who is adept in leading the army of apes, that Lord who has his bow ever tethered with an arrow; that Lord who has liquidated the hordes of enemies born of Diti (Rakshasas); that Lord who is the foremost among the Kshatriyas; and that Lord who got a bridge spanned over the ocean and was the cause of the happiness of the daughter of Janak (Sita); may He who is the repository of all good qualities protect me at each step.

—*Sri Vadiraja Yati*

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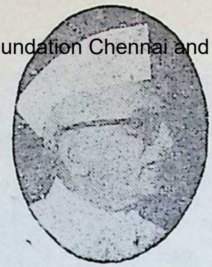

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Adhyayana Bhasya

स्वाध्याय प्रवचनाभ्यां न प्रमदितव्यम्

SERIES II : 9

TEXT

भुजङ्गमोन्नद्धजटाकलापं कर्णावसक्तद्विगुणाक्षसूत्रम् ।
कण्ठप्रभासङ्गविशेषनीलां कृष्णत्वचं ग्रन्थिमतीं दधानम् ।।

TRANSLITERATION

bhujangamonnaddhajataakalaapam
karnaavasaktadvigunaakshasutram
kanthaprabhasangviseshaneelaam
krishnatvacham granthimateem dadhaanam.

WORD—FOR—WORD—MEANING

bhujangama=serpent; *unnaddha*=bound fast together by; *jatakalaapam*=whose matted hair (had been); *karna* = ear; *avasakta* = suspended; *dviguna* = (hence) in two strands, *akshasutram* = the rosary; *kantha* = (by reason of neck); *prabha* = the bluish lustre, *aasanga* = by virtue of association with, *vishesha* = in special manner or in great measure; *neelaam* = rendered bluish; *krishnatvacham* = the skin of an antelope; *granthimateem* = tied in a knot, *dadhaanam*=wearing;

TRANSLATION

(Manmatha beheld that Three—eyed Lord) whose matted hair had been bound together securely with serpents, whose rosary lay suspended in two strands as it had been circled over the ear, and who wore a black antelope's skin tied in a knot at the neck and hence rendered all the more bluish by contact with the lustrous bluish neck;

VOCABULARY

SUBANTAH :

bhujangama = a serpent, one that crawls on its body; a-ending masculine *unnaddha* = a-ending adjective; *jataa* = hair, aa-ending fem. *kalaapa* = special disposition or arrangement; a-ending mas. *karna*=ear, a-ending mas. *avasakta*= ava + saj + kta = hanging from, p.p. form of verb, used adjectively as an a-ending noun. *dviguna* = two stranded, two fold etc. a-ending adj. *guna* = (has the sense) of quality as also strands; it also mean multiple; *aksha*= beads, *aksha-sutra* = rosary a-ending neu. *kantha* = neck. a-ending mas. *prabhaa* = aa-ending fem. lustre; *aasanga* = a-ending adj. contact; *visesha*= a-ending mas. special; *neelaam*= blue; *krishna* = the black antelope; a-ending mas. *tvak* = skin; ch-ending fem. *granthimateem* = that which is knotted; ee-ending fem. *dadh aanam* = present participle of root *dha* = to wear or hold or have;

ANALYSIS AND COMMENTARY

This verse presents no difficulties; it is a simple description of the Lord as he was seated for *tapas*. The usual accompaniments are listed and the special feature, almost the distinguishing mark of Shiva, the blue neck is mentioned.

The Lord of the worlds is clad in just a deer-skin. Elsewhere Kalidasa tells us that though the Lord is the overlord of all the worlds and hence in unquestioned sovereignty he is clad in an antelope-skin.

The verse is important for the number of *bahuvrihi* or adjectival compounds that describe Shiva.

LANGUAGE WORK

In an earlier *Adhyayana Bhaga* we referred to various types of compounds and pointed out that compounding as a linguistic process is one that helps communication of ideas with ease and leads to the formation of new word-combinations. Of the various types of compounds the *bahuvrihi* is one. In the *bahuvrihi* compound two words are joined in order to produce a meaning quite different from the compounding units. In Sankrit this leads to a certain succinctness of expression not found in English and as such in an English translation one has to adopt the longer device of translating these words by means of a long adjectival clause that makes the relationship between the words more explicit.

Take a word like *lamba-karna*. *lamba* = long, *karna* = ear. When we put the two together the word will mean—one who has long ears. The compound is dissolved as follows; *lambau karnau yasya sah* = he who has long ears. Or again the classical example : *roopavadbhaaryah*= *roopavati bhaaryaa yasya sah* one who has a beautiful wife. In all these cases the word formed becomes adjectival and it takes on the form appropiate to the noun that it qualifies.

The two words that are thus brought into a relationship may be simple uncompounded words like *lamba* and *karna* or they may be words that have already been formed by an earlier process of compounding. In the verse under study we have an example of the latter type.

The compounded word is *bhujangama-unnaddha-jataa-kalaapam*. *bhujan-*
jangama unnaddha = held fast by a serpent; It is of the *tatpurusha* variety ear-
lier referred to and is to be split into an Instrumental *tatpursha* because the hol-
ding fast is done by means of the serpent — *bhujangamena unnadhah* = *bhujan*
gamonnaddhah. The the next unit is *jataa-kalaapa* = *jataanaam kalaapah*- a
special disposition or arrangement of the hair. Now this is a Genitive *tatpursha*

because it shows the relation of between *jataa* and *kalapa*. After these preliminary compoundings we have to get to the next step. Shiva is one whose special arrangement of hair has been held fast by a serpent In Sanskrit the word *bhujangamonnaddhajatakalapa* would mean that person whose special hair arrangment has been held together by serpents.....After this compounding the word *bhujangamonnaddhajatakalapa* becomes just any other *subanta* and as it refers to Shiva who is as a word masculine is also declined as a masculine *subanta*.

ASSIGNMENTS

1. What are the other words which belong to the same category of compounds as bhujangamonnaddhajatakalapam ? List them in this verse and explain how they can be dissolved.
2. Why is the word kanthaprabhasangavisheshaneelaam in the feminine. Suppose you wish to say that a lotus which was in the proximity of the neck was rendered bluish how would you alter this expression ?
3. *mat* and *vat* we have already said indicate possession. Why is the word *granthimati* feminine ? Can you write down the forms of the word *granthimati* in all cases and numbers ?
4. Can you give other examples of *tatpursha* compounds which are in the body of the *bahuvrihi* compounds here ? □ □ □

EYETEX
KAJAL
BINDI
BINDI SPECIAL
5 IN 1 KUMKUM PASTE
KUMKUM PASTE
EYETEX
Eyetex
KUM KUM PASTE
EYETEX
KUMKUM PASTE
5 IN 1
EYETEX
BINDI
ARAVIND
ARAVIND LABORATORIES
P. B. [illegible] MADRAS-17

Devotee: All sorts of subtle things keep on sticking to us, though gross things are not here.

Papa: The greatest difficulty of an aspirant is to control the sense of taste. If he controls the sense of taste he has controlled all the other senses. Get the taste of Ram-nam. When that taste comes to you, you do not mind what sort of things you get, tasteful or otherwise. Whatever you get you will accept. You do not crave for any sort of food, because the Name is sweeter than nectar. But that cannot easily come. That is the difficulty. If you say desires must go before you get it, it is like putting the cart before the horse. It is like the story of a mad man. The doctor says the madness will go if he marries; but the madness should go if any girl is to marry him! What do you do in a case like that? You wait for God's Grace. You pray to God. Then He will turn your mind towards Him and give you the aspiration to realise Him. Then all other desires will be controlled automatically. Your mind will not run towards objects of the senses; it will be concentrated upon God. So ask for God's Grace. That is the only way.

Devotee: So prayer must be there, is it not, Papa?

Papa: Prayer should come from the heart. You must feel the need for God. People do not want to get out of the world. Even when they are in utter misery, they do not pray to Him. Therefore, that urge to pray should also come from God. Con-

पिबरे रामरसम् ।

Get

taste for

Rama Nama

Swami Ramadas

tact of saints will do. But they do not believe in contact with saints. God from within should create the aspiration for God. Then you have it. Even effort comes after Grace. Otherwise your Sadhana is only a show. After Grace comes, you go on the path of God-realisation without looking this side or that. Straight you go. That is due to Grace. Grace puts you on the path of God-realisation and makes you walk on it without swerving from the path. Your effort is useless. His power must act in you. This consciousness should be in you; then you are a real Sadhaka. Feel conscious of the Grace, then your path is open; you will not go astray. Straight you will go and you will find that the path is the goal. You step on the path and you are at the goal; Sadhana then becomes blissful.

Devotee: What are the easy stages on the path towards the knowledge of the Atman?

Papa: No stages, but *one* way. Chant the Name of the Atman. Keep it up continuously. Then you will know that you are the Atman or Self, not the body.

Devotee: Papa said the other day that remembrance of God is possible only when we receive God's Grace.

Papa: When you repeat the Name you feel that you are doing it by His Grace. Were you repeating the Name before?

Devotee: Not the Name, but a different Mantra.

Papa: Before you got that Mantra, were you repeating it?

Devotee: No.

Papa: How did you start repeating

THIS IS LIFE

THERE WAS ONCE A FARMER who lived in the countryside. He was a real Jnani (sage). He earned his living by farming. He was married; and after many years a son was born to him, whom he named Haru.

The parents loved that boy dearly. This was natural, since he was the one precious gem of the family. On account of his religious nature the farmer was loved by the villagers.

One day while he was working in the field a neighbour came and told him that Haru had an attack of cholera. The farmer at once returned home and arranged for treatment for the boy. But Haru died. The other members of the family were grief-stricken, but the farmer acted as if nothing had happened. He consoled his family and told them that grieving was futile. Then he went back to his field.

On returning home he found his wife weeping even more bitterly. She said to him: -'How heartless you are! You have not shed a single tear for the child, since he died." The farmer replied quietly: "Shall I tell you why I have not wept? I had a very vivid dream last night. I dreamt I had become a king; I was the father of eight sons and was very happy with them. Then I woke up. Now I am greatly perplexed. Should I weep for those eight sons or for this one Haru?"

The farmer was a Jnani; threrefore he realised that the waking state is as unreal as the dream state. There is only one eternal substance, and that is the Atman.

—Sri Ramakrishna

it? Something made you repeat it. That something is Grace. Before that you were not remembering God.

Devotee: From childhood I was remembering God.

Papa: Then from the beginning God's Grace was there. Are you now repeating God's Name more constantly than you were doing before?

Devotee: Yes.

Papa: That means Grace is working more at present.

Devotee: Is God partial? Why should some get more Grace than others?

Papa: Grace is always there. You become aware of the Grace. That awareness itself is Grace. Grace is pouring on you day and night. When you become aware of it, you think Grace has come to you. You are becoming aware by His Grace. Then you take His Name. Afterwards it grows in intensity day by day. Then your mind ceases to waver.

When Ramdas started Ram-nam in 1922, he began to feel that some kind of mysterious power within him was making him repeat the Name. And he became more and more conscious of that power as days passed. The ego diminished gradually and God took full possession of him.

Devotee: Was Papa doing silent repetition or chanting aloud?

Papa: Ramdas was singing Ram-nam to himself in a low tune, and he was listening to the sound coming out of the chanting. That gave him concentration of mind; the mind refused to wander about. He had also a keen longing for God. His whole attention was on the sound; so he enjoyed a sweetness when singing the Name. He knew the sound would lead him to God. These two things—faith and longing made him enjoy the sweetness. The mind was full of the sound as well as the thirst for God. He had no desire or attractions for the things of the world. He used to go into solitude and all day and night he was repeating the Name.

"In times of weal or woe serve the elders and be controlled by them." This is the law of the virtuous. So the elders say "Give freely, reward each rite, spare not your body in the fight". This is the law eternal followed by the ancients.

—Ramayana

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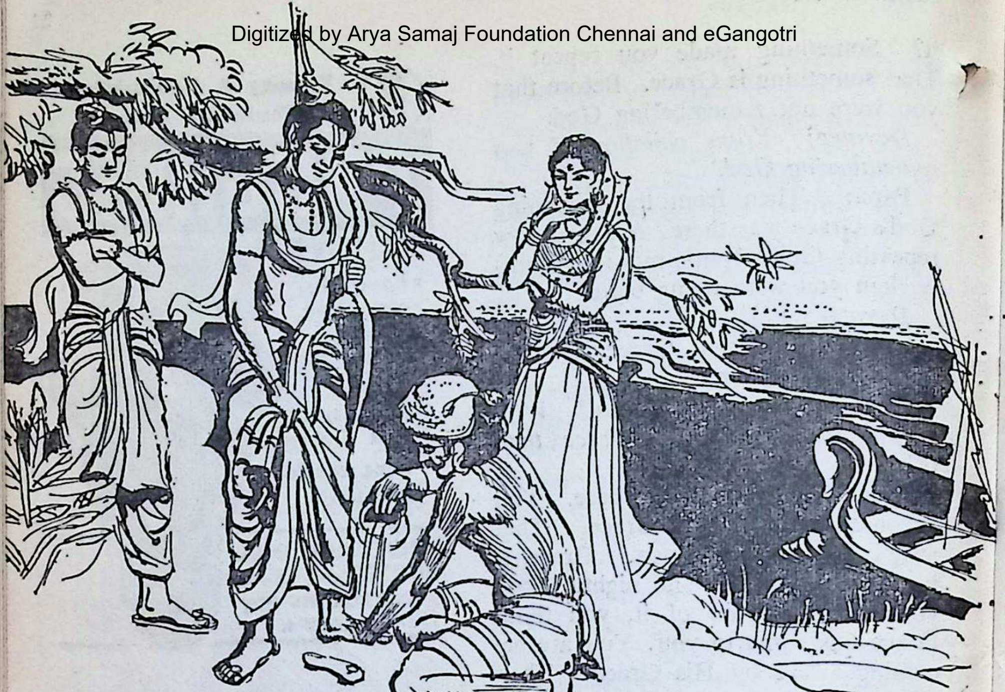


A Strange fare for the boatman

BHAI SHANKAR PUROHIT

मात्री नाव न केवटु आना। अहही तुमार मरम मैं जाना ।।
चरनकमलरज कहुँ सबु कहई। मानुषकरनि मूरिकछु अहई ।।
छुवत सिला भर नारि सहई। पाहन तें न काठ कठिनाई ।।
तरनिउ मुनिधरिनी होइ जाई। बार परई मोरि नाव उडाई ।।
एहि प्रतिपालऊँ सबु परिवारु। नरिं जानउँ कछु अउर कबारू ।।
जौं प्रभु पार अवसि गाचहहू । मोहि पद पदुम पखरन कहहू ।।
पदकमल घोद चढाइ नाव न नाथ उतराई चहौं ।
मोहि राम राउरि आम दसरथ सपथ सब साची कहौं ।।

बरु तीर मारहुँ लखनु पै जब लगि न पाय पखारि हौं।
तब लगिन तुलसीदास नाथ कृपाल पारु उतरिहौं ।।
सुनि केवट के बैन प्रेम लपेटे अटपटे।
बिहसे करुना एन चितद जानकी लखन तन ।।
कृपासिंधु बोले मुसकाई। सोड करु जेंहिनव नाव न जाई ।।
बेगि आनु जल पाय पखारु। होत विलंबु उतारहि पारु ।।
जासुनाम सुमिरत। उतरहिं नर भवसिंधु अपारा।
सोद कृपालु केवटहि निहोरा। जेंहिं जगु किय निहु पगहु ते थोरा ।।
अति आनंद उमगि अनुरागा। चरन सरोज पखारन लागा।
बरपि सुमन सुर सकल सिहाहीं। एहि सम पुन्यपुंज कोऊ नाहीं ।।
पद पखारि जलु पान करि आपु सहित परिवार।
पितर पारु करि प्रभुहि मुदित गयउ लेह पार ।।

तुलसीरामायण
अयोध्याकाण्ड ।।

GUHA, the boatman, had heard of the greatness of Sri Rama. He was delighted beyond measure when he heard that Sri Rama with his beloved Sita and the affectionate brother Lakshmana would be in his land soon.

He loosened the hawser that had held his boat near the other bank of the Ganga and in glee jumping into his boat set out rowing as fast as he could to the other shore. Half way down he espied the three blessed ones on the other bank of Ganga but something in him bade him rehearse a drama of make-believe. He pretended that he knew not who those persons were that wished to be rowed in his boat to the other bank.

Won't you ply the boat for dear Sri Ram and the beloved Janaki, asked Lakshmana.

I live, my liege, plying the boat. How can I deny you that pleasure? But I shall, if my fare be paid.

Sri Rama was delighted to hear from Lakshmana that the boatman would ply for his fare.

What fare, my friend?

This is what I have heard, my lord. I know well Thy intention. Have I not heard everyone say that the dust of thy feet is like potent medicine that transforms aught it touches into a human being? Have I not heard that the dust from thy feet at once changed the stone into the sage's wife, Ahalya. What will happen to my dear little ones should this boat, no harder for it is wooden, turn into a woman and walk off?

I have no other boat, my lord, besides this; it is the sole succour of my family. Nor have I another occupation.

Therefore, listen to me, my lord. Let me wash thy lotuslike feet and then wilt thou with thy wife and brother cross this river.

After washing thy feet, I shall take all of you into the boat. I swear by your Grace and on King Dasharatha that I am speaking the truth when I say I shall ask of Thee no other fare for this work of rowing you to the other bank. Let Lakshmana if he choose pierce me with his arrow, but O Lord of Tulasidas, I shall not take you to the other shore before I wash your feet.

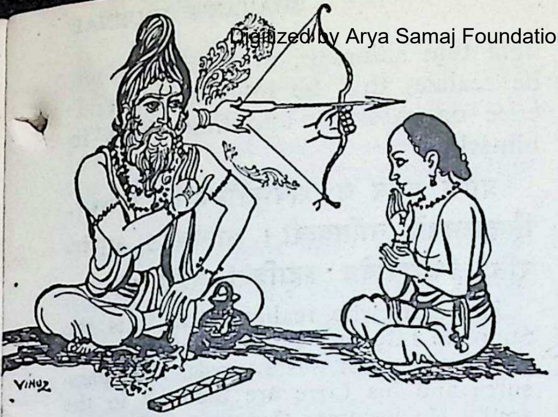
Hearing these fervent words of love and clever by their very ingenuousness Sri Rama, the ocean of compassion, cast his mirthful eyes at Sita and Lakshmana.

O what a strange irony! That lord whose mere name can help man cross the ocean of *Samsara* and again that Lord who measured in three graceful steps the three wide worlds, should He, the merciful one plead with a boatman to cross a river!

The boatman's joy knew no bounds. He stooped lovingly and washed the lotus feet of Sri Rama and drank that sacred water and shared it too with his kith and kin. The gods above showered flowers at such a holy sight. No holier sight there can be than this, they proclaimed aloud.

Guha had rendered unto his manes his duty; his ancestors were liberated and they crossed the Bhavasagara, the ocean of births and deaths. His heart flowed over with excessive joy and he rowed back to the bank with the three in greater glee.

God is but truth; and all virtues follow truth. Everything good comes of truth and there is nothing higher than truth.



Upanishads

C. RAJAGOPALACHARI

MUNDAKOPANISHAD

धनुर्गृहित्वौपनिषदं महास्त्रं शरं ह्युपासा-निशितं संधयीत । आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सौम्य विद्धि ।।३।। प्रणवो विद्धि ।।३।। प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते । अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ।।४।।

To perceive this Absolute Foundation of all existence, the mind must be as concentrated on it as an archer concentrates on his target. The Upanishad, i.e., knowledge received from the teacher, is the bow. The understanding Self should, like an arrow sharpened by devotion, be placed in it. Directing it at the target, *viz.*, the *Brahman*, pull the bow-string well with concentrated mind and you will hit the target. As a skilful archer, when aiming, makes his arrow merge in the target in his sight, and the two become but one and the same thing, so should your Self, the arrow, be merged by concentration in the target, *viz.*, *Brahman*.

When the pupil pulls the bow-string with steady aim, if the teacher asks him, "What do you see?" the pupil should be able to reply truly that he sees nothing but the point he aims at. He must see neither bow, nor arrrow, nor anything else but *Brahman*.

II (2) 3, 4

यस्मिन्द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः । तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ।।५।।

He is the whole Universe. Heaven, Earth and Sky, your mind and your life-breath are all woven into Him. All other knowledge is a mere snare of words to be escaped from. He is the one and only Existence. This knowledge is the bridge leading to Immortality.

II (2)-5

सर्वज्ञः यः सर्वविद्यस्यैष महिमा भुवि ।। दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा संप्रतिष्ठितः । मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं संनिधाय ।। तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति ।।६।।

He is within our own hearts. He has lodged Himself in the food-sustained body of men and rules both body and life, even He that sustains the whole universe and all its glory. The unruffled spirits contemplate on Him and realize his Deathless form of absolute joy.

II-(2)-7

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ।।८।।

When His presence in our own bodies and His immanence in every aspect of existence is realized, all doubts, all attachments and all activities vanish.

II (2)-8

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥१०॥ ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म पश्चाद्ब्रह्म दक्षिणतश्चोत्तरेण । अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥११॥

On realizing Him, what is individual life? What even are the sun and the moon, the stars and the lightning of the clouds? What need be said, then, of this fire? All these are but reflections of that One Undying Light. He fills all the quarters and all overhead and down below. He alone exists.

II-(2)-10, 11

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते । तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥१॥ समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः । जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥२॥ यदा पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् । तदा विद्वान्पुण्यपापे विधूय निरंजनः साम्यमुपेति ॥३॥

Man's suffering lasts only until he sees the Supreme Being that dwells within himself. The In-dwelling Supreme Spirit and the Individual Soul are like two birds. They cling to one another and are on the same tree. One eats the fruits of the tree, the other looks on, happy. One is attached to works, the other is free. When a man sees the Universal Ruler in himself, then the distinction between Good and Evil drops out. He is freed from passions and reaches the goal, i.e., becomes one with the Universal.

III-(1)-1, 3

How can one be enabled to have a vision of the Supreme Being within oneself? Mere learning does not reveal Him. One has to realize that the Lord is the life that lives and the light that shines in everything. When he realizes this, he loses his dependence on externals and finds bliss in himself.

प्राणो ह्येष यः सर्वभूतैर्विभाति विजानन्विद्वान्भवते नातिवादी । आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ।

The man who realizes that It is the Supreme Life that shines in and through all life does not waste words. His pleasures and his Love are then all in the soul. He becomes the most enlightened among the philosophers.

III-(1)-4

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् । अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥

Truth, penance, understanding and purity are essential requisites for this revelation of the *Brahman* within. When the heart is cleansed, *Brahman* is revealed, and He is seen shining like a burning light within oneself.

III-(1)-5

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः । येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम् ॥

Truth wins ever, and not untruth. With Truth is paved the road to the Divine. On that road walk the *Rishis* with desires all quenched to reach the Supreme Abode of Truth.

III-(1)-6

Truth is the only pathway to God, and the seers pursue this to reach Him. This emphatic dependence on Truth is the dominating characteristic of the *Upanishads*.

The Lord is not to be apprehended by the senses, but only by the mind into which all the senses have been drawn in. All thought is interwoven with the senses, and it is only when the mind is released from all this and is in a state of perfect freedom and tranquillity, that the Lord reveals Himself.

न चक्षुषा गृह्यत नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा। ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु ते पश्यते निष्कलं ध्यायमानः ॥८॥ एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन्प्राणः पंचधा संविवेश। प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन्विशुद्धे विभवत्येष आत्मा ॥९॥

Not by the eyes nor by speech or through other senses can He be apprehended; not even by austerities or ceremonials. He whose mind is pure and serene can by meditation attain a vision of the Indivisible. The Subtle Spirit dwelling within, into which the five-fold life has entered, can be realized by the understanding. If the understanding that is pierced and pervaded by the senses is purified, then the spirit reveals itself unto it.

III-(1)-8, 9

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन। यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥

This appears in the *Kathopanishad* also.

Much learning or scholarly discussion, or force of intellect cannot enable one to realize the Spirit within.

The Spirit that yearns for self-realization realizes itself.

III-(2)-3

The yearning for realization automatically destroys other desires and attachments, and enables one to reach self-realization.

The feeble-minded, who do not make earnest effort through well-directed meditation and control of mind and senses, cannot hope to realize the Self within. The will to realize and strenuous effort are necessary. *Balam* in the following *sloka* stands for strength exercised in the way of self-control and steady application.

नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो वाप्यलिङ्गात्। एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम ॥

Realization of the Soul cannot be attained by a man who has not strength and a vigilant spirit. It cannot be attained by austerities without devotion. But if with understanding a man strives with these aides, his soul enters the Abode of *Brahman*.

III-(2)-4

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः। ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥६॥

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय। तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥८॥

Knowledge and discipline are mutually complementary. *Vedanta* explains the true nature of what we seek. *Yoga* i.e., detachment and self-discipline, purifies the mind and enables it to perceive the Truth. Those whose understanding has been thus purified and enlightened become one with the Universal Spirit. They join the Supreme Being and lose themselves in Him even as all the rivers join and lose themselves in the great ocean.

III-(2)-6, 8

Here ends our little book. Let us bow to the great sages, the great sages.

नमः परम ऋषिभ्यो।
नमः परम ऋषिभ्यः।

(Concluded)

□ □ □

Some disappearing socialistic customs in Hindu Society

SMT. LILAVATI MUNSHI

THIS article is not for or against any system of socialism of the present or of the past. It is only a statement of facts about the practices prevalent in the Hindu Society.

The Hindu Society consisted of undivided Hindu families in which all the money was supposed to belong to all members of the family whether the earners be one or many except the personal earnings of a separated member who had not taken or kept any share from the undivided family. This was treated as self-acquired property.

In a joint family, the person who did not earn or a brother who died leaving a wife and children, had a share of the food and shelter in the same house and the male children had a share in the family property.

Not only widows (there were no widow marriages in those days) or children, but also the old parents and brothers or cousins and widowed sisters with their children were included in the joint family for getting shelter. Ashrams for widows or children or a separate home for the aged were not needed in those days because of this system. As a matter of fact, there were none or hardly any such institutions in existence.

There might have been exceptions because there are good and bad people in all societies. But willingly or unwillingly, and because of public opinion or real love, no child or a woman of the family was sent out in the streets. Even a guest, whether he was a beggar or a known or unknown person, was never sent back without food if he came at lunch or dinner time.

Aged people were respected. They gave and received love from children and respect from the other members of the family in spite of the generation gap, which is very prominently mentioned now-a-days. That is why old people never felt lonely or alone. Young mothers also were not worried about leaving their children in the house if they had to go out because of the presence of the elderly people in the house. So there was no need for a baby-sitter, as it is in the West now.

For a girl, marriage was considered to be a 'must'.

When a girl came of age, or even a little before, the parents got her married. This custom became nece sary in the middle ages, because in those days women were taken away by force by aliens, and therefore if a girl was married, she got double protection from the two houses, that is from her father's house as well as her father-in-law's house, and that is how the custom of early marriages came into existence though the girls were sent to their husbands' houses only after they attained the age of 14 or 15.

After the advent of English education, many people began to feel that the system of early marriages was barbarous, but now in the same Western countries, boys and girls have started keeping dates from their early school days and they go out together. It is reported that in those countries, even 12-year-old girls in schools have started having experience in sex and sometimes they become pregnant at that age.

This makes us realise that the custom of early marriages was also the result of the elders in those days knowing the sex psychology, or shall we call it 'curiosity' of the young.

Formerly, love came after the marriage. Now young people first make love and then marry. However, it is curious that in the present generation we do not find greater percentage of happy marriages or even better sense of welfare of the family, specially of children.

In those days, in spite of temperamental differences, generally a man and wife stuck to each other. Now, with the slightest dissatisfaction they want to get divorce. It is all right so long as there are no children. But if there are children and unless they are adopted and absorbed by the second husband or his family, they do not belong either to one or the other. The result is that the unhappy children do not know where they are and to whom they belong.

The Hippies and Drug addicts coming from the West now-a-days generally come from unhappy home situations. They are the flotsams and jetsams of the world.

If a husband or a wife becomes subject to an incurable disease, very few members of the family now would care to look after them for the whole life, and still fewer youngsters are loyal to the family.

It is forgotten that when children are young, they are looked after by the parents. The duty of the youngsters to look after the parents when they become old is less and less in evidence.

There was no population control in those days as it was automatically controlled as the widows did not remarry. However, each male was supposed to have at least one son to keep up the continuity of the family.

If a man went astray with an alien woman, very often the wife cut off the marriage relations with her husband. She served him food from a distance as if he was an untouchable. I have heard about one such case in my husband's family.

There were no marriages among the people of the same 'Gotra.' e.g. marrying with the same blood relations. Now science has proved that if near blood relations marry each other, the second and third generations get degenerated.

People were ashamed to drink wine.

Even if somebody did so surreptitiously, they were ashamed to make it public and when they came home, either they chewed pan or took cardamom in order to hide the smell of the drink. Now people who drink boast about it and sometimes take drinks not only in the company of the other members of the family, but encourages even young children to take it.

To take bribe was considered as a henious crime.

The system of caste came into existence as a protective shield. During the middle ages, a kind of a group mentality had to be developed because people felt more safe when they were in a group and if anything happened to a member of the caste (group), all caste people came to his help. What we see of the caste now is different from what it was before.

It was a tradition to go to the temple or to hear discourses (stories from *Ramayana, Mahabharata* and other scriptures) which taught them to be pious and virtuous. It also afforded people a meeting place. It was customary to observe festivals like Holi, Diwali and many other auspicious days in order to create occasions for merriment. Human mind needs such recreation and relaxation. It is a kind of a safety valve.

So far I have described the family and group life. Now I shall come to the socialism in practice in economic life.

II

If any poor person died in a village and was unable to buy wood for the cremation, the whole village would contribute the necessary firewood from each house and send it to the *smashan* (cremation ground) for the cremation.

If anybody died in the house, no cooking was done in the house for a few days according to the 'sutak' period observed. The neighbours would send food by turn till that period was over.

In almost all houses cattle or cows especially were kept and were considered to be the wealth. After taking butter and ghee from the milk they would distribute the buttermilk to anybody who wanted it. Nobody, even the poorest, would dream of taking money for the butter milk. This custom is still prevalent in some villages of Gujarat. I do not know about the other parts of the country.

During the summer season any one can take earth from the village pond for use in his farm. This way, the yearly silt in the pond was cleared and the farms were enriched by the manurial earth. Since Panchayat Raj came I understand tax is being put on such earth and that this practice is stopped.

Most of the houses stored grains for the whole year, cleaned them and looked after the grains. Therefore it was not necessary for the State to build big store-houses where rats and insects destroy half of the food grains or they get degenerated. Sometimes the grains are kept in the open wagons in sun and rain and such degenerated food is sold as cattle feed or thrown away at present.

In olden times when the new grain came in the house, the first cooking of the grain was done in a big pot and was distributed amongst the neighbours.

Each house used to make its own 'pappad'. Women went by turn to each other's house and helped in preparing them. During the marriage season also the neighbours helped each other in the work to be done for the occasion.

If anybody was ill, the neighbours or near relations came by turn and looked after the person who was ill or helped in the household work according to the needs of the family.

If a father died in debts, the son was supposed to give it back when he earned enough, even in the absence of any document to prove the debt. There was also no time bar to it.

Generally people were not unemployed because the sons learnt the family trade or occupation since their childhood. That is how a farmer's son was a farmer, and a tailor's son became a tailor and the blacksmith's son followed his father's profession.

If a woman tied a 'rakhi' on any man's hand, he became her brother and was supposed to protect her if she was in distress or needed his help.

There were caste dinners after marriages or deaths. This way good food was given to the poorest member of the caste. Dinners after the death signified that the family could start the normal life.

Grains and milk were very cheap. In my childhood I had known milk being sold at one anna per seer and ghee two and half or three seers per rupee.

Daans (charity) were spontaneous. To give food to the hungry or to give water to the thirsty was supposed to be very meritorious. The wealthy were supposed to dig wells or ponds or put up *'Parabs'* (pots of drinking water kept on the way side with an attendant to give water to the travellers) on the way side and build *dharmashalas* for the travellers or arrange 'sadavrata' where food was distributed to the poor.

Generally the idea was more on the side of giving than taking.

I do not say that everything was good in old days. There is good and bad in every society and even good things and good customs degenerate in course of time. Only we have to see whether the proportion of good or bad preponderates.

For instance I shall now mention the bad customs. For instance, there was *'Kanyavikray'* which means taking money for giving a girl in marriage when the parents were hard up. Girls were given in marriage even to very old men.

The lot of young widows was very hard. They could neither remarry nor were they supposed to enjoy the good things of life. If anybody took advantage of her helplessness, it was she who got the stigma and punishment and not the man who took advantage of her helplessness.

There was also *'varavikray'*, that is money given by the parents of the girls to the boy's parents. This custom is called 'dowry' which is still very prevalent in many parts of India.

As there is God and Devil in every human being, there is good and bad even in every form of human society. It is only for the society and the state to control the evil and to encourage the good collectively.

□□□

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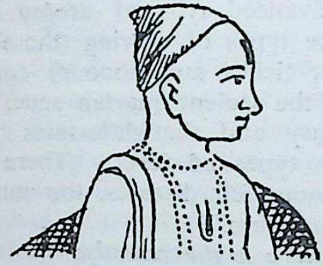
Sri Ramacharitamanasa *of Tulsidas is one of the greatest classics in world literature. Many foreign scholars have praised it as "the perfect example of the perfect book."*

Tulsidas who lived for 125 *years, from* 1511 *A.D. to* 1637 *A.D., is venerated as the re-incarnation of Sage Valmiki. He sang the glory of Sri Rama in his* Ramacharitamanasa *in the Hindi language.*

"A good book," Milton has said, "is the precious life-blood of a Master Spirit." And it can be said of Ramacharitamanasa *that it is the very soul of Tulsidas. Completely devoid of self, he was verily like a flute through which the Lord's music flowed forth.*

Given below are two excerpts from that great work. One gives in Rama's own words the distinctive marks of saints.

The other lists the various diseases that afflict the human beings and the panacea for them.—Ed.



Tulsi Vachanamrita

* * *

Marks of a Saint

"I TELL you, dear Narada, the qualities of saints with which they hold Me in subjection.

They are masters of the six passions—lust, anger, greed, infatuation, pride and jealousy. They are sinless, disinterested, firm, possessing nothing, pure, full of bliss, of boundless wisdom, desireless, moderate in diet, truthful, inspired, learned and united with God, circumspect, bestowing honour on others, free from pride, strong-minded, and highly conversant with the path of dharma (righteousness).

They are abodes of virtue, above the sorrows of the world and free from doubt. Nothing besides My lotus feet is dear to them, not even their body nor their home.

They blush to hear themselves praised but feel much delighted to hear others' praises.

Even-minded and placid, they never abandon the right course.

Guileless by nature and loving, they are given over to prayer, austerity, control of the senses, self-denial and religious observances and undertake sacred vows.

They are devoted to the feet of their Guru, Lord Govinda and the Brahmins.

They are full of piety, forgiving, friendly to all, compassionate, cheerful under all circumstances and sincerely devoted to My feet.

They are further characterised by dispassion, discretion, modesty, knowledge of the truth relating to God as well as by a correct knowledge of the Vedas and Puranas.

They never take recourse to hypocrisy, pride or arrogance nor set their foot on the evil path even by mistake.

They are ever engaged in singing or hearing My stories and are intent on doing good to others without any expectation.

In short, O good sage, the qualities of saints are so numerous that they cannot be exhausted even by Sarada or the Vedas."

Panacea for Human Ills

"Infatuation is the root of all ailments and from these again arise many other troubles.

Lust is a counterpart of wind and inordinate greed corresponds to an abundance of phlegm.

Anger represents bile which constantly burns the breast.

Should all these three combine, there results what is known as *Sannipaata*.

The cravings for the manifold pleasures of the sense, so difficult to realise, are the various distempers which are too numerous to name.

The feeling of mineness corresponds to ringworms.

Envy represents itches. Joy and grief correspond to a disease of the throat marked by an excessive enlargement of its glands.

Grudging contemplation of others' happiness represents consumption. Wickedness and perversity of soul correspond to leprosy.

Egotism is a counterpart of the most painful gout. Hypocrisy, deceit, arrogance and pride correspond to the disease known as dracontiasis (which is marked by the presence in the body of a parasite known as the guinea-worm).

Thirst for enjoyment represents the most advanced type of dropsy, and the three types of craving (those for progeny, riches and honour) correspond to the violent quartan ague.

Jealousy and thoughtlessness are the two types of fever. There are many more fell diseases, too numerous to mention."

And here is the remedy:

"All these ailments can no doubt be eradicated if by Sri Rama's grace the following factors combine.

There must be faith in the words of the physician in the form of a true preceptor.

The regimen is indifference to the pleasures of the sense.

Devotion to the Lord of the Raghus is the life-giving medical herb.

A devout mind serves as the vehicle in which the medicine is taken."

□ □

SRI RAMA

B. D. Jatti

Lt. Governor of Pondicherry.

REVEREN admiration for Sri Rama's character is a part of the fundamental faith of every devout Hindu, be he a Saivaite or a Vaishnava. Whether we look upon Rama as an *avatara* of Vishnu or as a human being who succeeded in being a perfect exemplar of all the human virtues, we shall be compelled to confess ourselves unwearied admirers of Rama's transcendental excellence. Those who look upon Rama as an *avatara* seek, indeed, to trace his perfection to his being an ad hoc human manifestation of the divine person; on the other hand, those who regard Rama as a perfect human being, seem to be also doing justice to his character, in that the perfection of his character is regarded as the result of his strenuous self-discipline, not the mere gift of the divine. However, it is perhaps fair to say that the difference between the two views is narrower than is often thought.

The personality of Rama is a thoroughly integrated entity. There is no lop-sided development in him. He was the ideal man looked on by all alike. Valmiki has expressed the widespread total influence of Rama's greatness on all his contemporaries in a memorable verse. 'He who has not seen Rama, or he who has not been seen by Rama, stands censured not only by society but is condemned by his own self.' Rama's popularity was immense. All gazed at him and were gratified.

The most outstanding quality of Rama's character, the quality that compels not admiration alone but the deepest respect and the most reverent study, the quality that in itself embodies a philosophy of conduct of astounding comprehensiveness, is that Rama is essentially a *dharmaatman*. The term *dharmaatman* is all-inclusive. If one were to put the question, adopting the language of the Gita 'what is the language of the *dharma*-atman? how does he speak, how does he sit, how does he walk,' we have to read Valmiki's account for the answer. All the qualities of Rama follow his *dharmanisthata*. He is anchored in dharma.

Dasaratha describes Rama as the 'wise elder' in the practice of dharma (*dharmajyestha*). Rama subordinates the two values—possessions and passions—to the behest of dharma. Rama declares to the irate Lakshmana, when he offers martial assistance to put down all opposition to him, that human experience makes clear that the pursuit of dharma alone brings in its trail wealth, pleasures and all else. Rama's beloved Sita describes Rama as the very embodiment of perfection. She asks Anasuya, 'How could one like me not bear the great love I have towards a person like Rama? He is a man of controlled senses and permanent affection and absolutely righteous, one who reveres other women as his mother.' Kausalya, the mother of Rama, testifies to Rama's impregnable faith in dharma. In her exhortation to Rama she says 'that dharma for which you have decided to undergo the task of going to the forest for years, that very same dharma will protect you.' Mareecha describes Rama as the idol of dharma (*ramo vigrahavaan dharmah*).

Rama's serenity in the most trying circumstances, coupled with his undaunted courage to implement his moral resolve without any fuss or theatricality in the face of all odds, is noteworthy. In this connection, one has to turn to the debate between Bharata and Rama when the former begged him to go back to Ayodhya. Several clever men tried their best to confuse the issues adroitly in the mind of Rama. Some said that he should live the life of a house-holder and not abandon his *ashrama* and go to the forest. Others pointed out that it is not *ksatriyadharma* to go to the forest for a long period, and that he should protect his subjects and carry out the work of his father and complete it. Jaabaali, the cunning Brahmana, advised Rama not to give up the pleasant fruits of this world in favour of doubtful, unreal and unknown fruits in a life hereafter. Vasishta asks Rama on his authority to go back to Ayodhya. Rama listens to all and answers each and refutes their arguments. Any man of lesser resolve and lesser devotion to dharma would surely have been confounded and confused and gone mad. Rama stood like a rock of ages. He did not resort to casuistry or quibbling. He followed the spirit of his father's words. He stood unassailed by anything.

When Rama was being sent to the forest, Dasaratha suggested to the minister that he should furnish Rama with enough goods and money to enable him to live in ease for a period of fourteen years. Kaikeyi resented it and Rama said that it was not the spirit of his father's promise The promise implied that he should live like a poor man. Rama always stuck to the spirit of a decision and did not swerve from it under any pretext. He never slackened his resolve. When Rama was about to leave the forest, Kaikeyi felt that Rama might not do so, taking advantage of his father's state of health, and banking on the popular support he had. Rama assured the doubting Kaikeyi, letting her know his strength and stature. He said, 'Oh queen, I am not a materialist clinging to worldly possessions and power. I am the equal of the sages who always uphold nothing but dharma.' The sheet-anchor of Rama's character is dharma.

Rama had an active love of truth and justice. He had an unconquerable faith in the triumph and ultimate victory of dharma. He led an unremitting moral life against all odds. His intellectual powers were matched to his moral earnestness. The acuteness of his intellect was responsible for the probity of his conduct. He had a rare tenacity in holding on to his convictions. He never went back on his promise. His loyalty to his friends was unmatched. He never suffered injustice when he encountered it. He put it down with amazing courage. He had a judicious mind which was not swayed by the impulses of the moment or disturbed by prejudices. He had a profound sense of humour and a capacity for pointed remarks. We see his humour in the way he fooled Soorpanakha.

When Vibhishana sought refuge in Rama, Sugriva advised Rama that he should not be taken as he had deserted his own brother, and, heaven knows what he would not do. Rama replied: 'Brothers are much the same everywhere, except in my household.' That silenced Sugriva and put him in his place.

The character of Rama was independent, critical but not cynical. He was never downcast or felt helpless. He had a wonderful power of for-

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giving men for their faults. He expressed his sense of gratefulness even for a single act of kindness done to him by others. He always judged himself and his conduct by the strictest standards. Sita, in a celebrated passage, appeals to his sense of compassion and says, 'Be they good men or bad, be they deserving of death, still they must be pardoned and treated with mercy by one claiming to be arya, for no one is above error' (*na kascinnaaparaadhyati*).

The theistic Vedanta of Ramanuja looks upon the *Ramayana* not merely as a great literary classic but as the sacred book of the gospel of Saranagati. The *Ramayana* is described in the dhyanasloka thus: 'When the supreme principle which is to be understood by the Vedas took shape in the person of Dasaratha's son, the Vedas transformed themselves into the words of Valmiki as the story of the *Ramayana*.' Rama declares in a well-known verse, "Whosoever but once in his sincerity of heart confesses, 'Oh, Lord I am thine,' I make him fearless from all. This is my vow to those who unload themselves of all their personal concern in the matter of their salvation." Rama is described as the protector of all (*sarvalokasharanya*). It is declared that where there is Rama, there is no fear, there is no defeat, there is victory.

Valmiki seems to have found in Rama his ideal of manhood. Everyone in the epic *Ramayana* praises Rama. When Viswamitra came to Dasaratha and asked for Rama's assistance to put down those who were obstructing the sacrifices which he was performing, Rama was still young; but his greatness in archery was well known all over the country. What an army could not do, Rama, it was believed, would be able to do all by himself. When Dasaratha expressed doubts on account of his son's youth, Viswamitra told him: "I know Rama's worth. Vasishta knows and so do the sages assembled here." To the father who had brought up Rama as a child the son's achievement, naturally, seemed less certain than his youth. In association with Viswamitra, Rama completed his education as a soldier. He went with Viswamitra to Mithila, bent without any effort the bow which had foiled the attempt of many mighty men previously and by that feat won Sita. His other good qualities were as well known as his strength and courage.

Rama's goodness is described in over thirty verses at one point. When Dasaratha proposed that Rama should become Yuvaraja and relieve him of administration, the people agreed readily. While walking in the righteous path himself, Rama seems to have conducted himself towards others with consideration and patience. Though a king's son he was not proud. He would not wait to be spoken to but would himself speak to people. He would speak softly and speak smiling. When anyone prospered, he delighted as a father might. Earth saw his great qualities, the people said, and desired this man who resembled God for her Lord. Kaikeyi who drove Rama to exile had nothing against him. She praised him warmly. Rama, it is stated, treated with the respect which he showed to his own mother Kausalya all women on whom the king had looked even once. Dasaratha's women praised him for this quality. Bharatha, Lakshmana and Sumantra refer to Rama in words of great tenderness and regard for his nobility. Mareecha himself, before starting on his fateful journey to help in the abduction of Sita, spoke highly of Rama in remonstrance with Ravana.

The story of Rama's exile seems to have been known all over the country, as indeed it might, as over ten years had elapsed since the occurrence. Many thought that Rama was driven out. That is how Ravana refers to the exile. Men like Mareecha knew that Rama had not been driven out but had come away, impelled by a sense of honour and duty to his father to carry out whatever promise the father made. Rama greatly respected his father and loved him tenderly. He greatly respected his mother and pitied her position. He should have realised that his mother's life was made unhappy through Kaikeyi. Yet he conducted himself towards the step-mother with affection and regard. It looks as if he realised that conflicts of this kind were inevitable in life and was, therefore, patient with people who had each to do what seemed best to him or her in the circumstances of their life.

When Dasaratha told Rama that he should become Yuvaraja, Rama was willing. When he understood that this was not to be, he was equally willing. All the hesitation that Dasaratha felt in regard to Rama's exile was on his own account and not in the fear that Rama might not agree. When his step-mother told him that he should go to the forest, Rama told her that

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	मूल्य
१. पीस आफ माइण्ड (अंग्रेजी में)	३–००
२. क्वायटर मोमेंटस (अंग्रेजी में)	२–००
३. आध्यात्मिक पिक्टोरियल (हिन्दी, अं.)	३–००
४. संसार का सार (हिन्दी में)	३–००
५. ज्ञान साधना	२–००
६. वेदान्त नवनीत	१–५०
७. विज्ञान से ज्ञान	१–००
८. वेदान्त का सरल बोध	१–००
९. मुमुक्षु (उपन्यास)	५–००
१०. मन की शान्ति (पद्य)	४–००
११. हमारी परम्परा	२–००
१२. आराम सुख शान्ति और आनन्द	०–५०
१३. अपनी और इशारा	१–००
१४. अध्यात्मिक डायरी	५–००
१५. व्यवहारिक जीवन और	१–००
परमात्मा	१–००
१६. श्मशान यात्रा	०–५०
१७. मेरे १०८ गुरु	३–००
१८. सजगता	१–००
१९. वेदान्त का वैज्ञानिक मनन	१–००
२०. अविरोध-निरोध और स्वबोध (प्रेस में)	१–००
२१. चिंता और निर्श्चितता (प्रेस में)	१–००

तुलसी मानस प्रकाशन
गुप्ता मिल्स स्टेट, रे रोड़
बम्बई-१०, टेलीफोन नं. ३७२१५१

he was no lover of wealth, that he was rather something of a sage. He knew his goal and believed in himself. Rama was a man of firm resolve. He made up his mind that in spite of the hardship it meant he had to go to exile, and thereafter refused to move from his resolve, whatever friends and elders said. When others desired to share the hardship of exile with him he tried to dissuade them. In arguing with Kausalya he urged various reasons to make her stay in Ayodhya. He urged various other reasons in trying to dissaude Lakshmana and Sita from following him. The reasons he urged when Sumantra made such a request were again different. Thus he spoke to each in the manner most suitable to that person in words that would appeal. He made light of the hardship that fell to his lot to save others from too much grief. He described his exile as a period of sport in the forest.

Rama loved his city deeply. He loved to walk about in the gardens of Ayodhya, to bathe in the waters of Sarayu and hunt in the woods by the margin of the river. When he had left all this pleasure and lived in the forest, he remembered the joy of life in Ayodhya and wondered with his brother when again he could have it. Yet he would not brook an unkind thought of the step-mother who had deprived him of that life. When Lakshmana spoke unkindly of Kaikeyi, he asked him not to speak of the step-mother in words of offence, but to speak instead kind words of the loving Bharata. "It pleases me more," he said. "Speak good words, if possible, and get all the joy you can. If it is not possible to speak good words, speak not and be silent." That seems to have been Rama's rule. Not speaking, however, did not mean not knowing who had been kind and who unkind. He did not expect in men insensitiveness as in a log. Men should feel but they should endure. Rama knew for himself the right course in life and he never flinched from following it. He knew also what the right course for others was. He, however, never prescribed to others the course they should follow, demanding that they should suffer. Only in the case of his mother Kausalya he insisted that she should stay in Ayodhya with the King and not follow him into exile. That was because what she wished to do on his account was in his view unrighteous. It was not merely improper but wrong. Such conduct in Kausalya would have made manifest to the world that the household of Dasaratha had broken up. It would have brought a bad name to Rama's mother and it would amount to his having agreed that his mother should endure the sufferings of an exile on his account. In the case of Sita, Rama knew that duty required her to follow him. He, however, did not tell her that that was her duty. Not merely did he not tell her this. When she said that she would follow him, he made clear to her how difficult that course of conduct would be. When, however, he found that she was resolved on following him he agreed to her doing so as duty bade her. Janaka in handing Sita over to Rama had said, "This my daughter Sita is your companion in dharma." In agreeing to her accompanying him to the forest Rama told her, "Be my companion in dharma". Husband and wife had lived together till that day in much happiness. That was the pleasant part of the companionship in dharma. Following the husband to exile would be observance of the hardship part of the same dharma. What Sita had done till then was a part of her duty. Sita completed the observance of the law of her life by following Rama to the forest. This pleased Rama. Her company took away from exile the greater part of its pain. When it was settled that she should go with him Rama told Sita that she made him happy.

The decision that she should follow Rama, though this meant pain and suffering, was a resolution that Sita had to take. For Rama to say that she should accompany him would have been selfishness in him. In explaining his attitude to Sita later, Rama made this clear.

The poet describes Rama as valiant for truth, as a battler for truth. He had to fight with every one to prevent his father's promise proving false : with his mother Kausalya, with his brother Lakshmana, with that father himself, with Jaabaali, with Vasistha and with Bharatha. Rama respected his elders and was a courteous man. Yet when he was told to leave the path which he thought right, he disobeyed even his elders. When, in his exile in the forests of the South, the sages who dwelt there asked him for protection from the Rakshasas, he promised it to them. Rama had the power of understanding people quickly. As soon as he saw Hanuman he recognised him as a great soul. As soon as he saw Sugriva he knew that, whatever his

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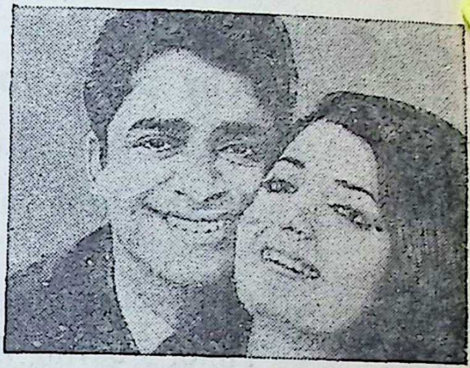

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faults, he was not overbearing or wicked. That was how he agreed to slay Vaali to make Sugriva King. When on the march to Lanka, Vibheeshana, brother of Ravana, offered to join him, Rama agreed without hesitation. When Sugriva and others cautioned him against accepting a brother of the enemy without examination, Rama said, "A person has merely to say that he is mine once and I have him from all that exists. This is my vow." Rama had no doubt whatever that he would vanquish Ravana. Immediately Vibheeshana took refuge with him he had him crowned king of Lanka. Rama's prowess in battle became manifest even in boyhood. It reached its fulfilment when he slew Ravana who terrorised the world. Side by side with this prowess Rama had great compassion for all life. When he left Ayodhya and came to the Ganges, Guha asked him how he could be of service. Rama told him in reply that if he could give some grass for the horses of his chariot he would feel that he had received all necessary courtesy; and he asked Sumantara to look after the horses properly. It had become a habit with Rama to conduct himself as senior. Bharata, Lakshmana and Satrughna were barely a day or two younger than he. But in his treatment of them Rama acted as if they were years younger. They too treated him with the respect due to an elder many years their senior. Rama, in spite of this fact, acted when Bharata was king as if Bharata was senior and he an agent of his. When he yielded protection to the sages of Dandakaranya and to Sugriva, he acted as a servant of Bharata, as a representative of the King. This political sense came naturally to Rama, even as his sense of righteousness. Even in the state-craft of the present day there is no idea more advanced than this. Rama's love for those who became his friends was immense. As he grieved for Sita and Lakshmana, even so he grieved for Sugriva.

Kingship is not a bundle of pleasures. Rama knew this. He ruled Ayodhya as King in such a way that his people thought him God. To speak at sufficient length of Rama's qualities would be to summarise the *Ramayana* again. Valmiki's object was to picture a character essentially noble. The poet succeeded in doing this. Rama is even today one of the great characters in world literature.

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Kamban is the Emperor of Tamil poets who lived in 9th century A.D.

"In the Ramayana of Kamban, the world possesses an epic which can challenge comparison not merely with the Iliad *and the* Aeneid, *the* Paradise Lost *and the* Mahabharata, *but with its original itself, the* Ramayana *of Valmiki," says V.V.S. Aiyar, the revolutionary who was converted to the path of* ahimsa *by Mahatma Gandhi in* 1917.

Born on April 2, 1881, *Sri Aiyar took his B.A. at* 16. *Ten years later, he qualified for the Bar in England but refused to take the oath of allegiance to the King before admission to it.*

A warrant was issued for his arrest but he evaded it by crossing over to France. Later he reached Pondicherry, where he plunged himself into revolutionary activities of all kinds and literary work of a monumental nature.

The general amnesty of 1920 *found him in Madras as the editor of a Tamil newspaper. About two years later, he was charged with sedition. His book, "Kamba Ramayana—a story"—a Bhavan's publication, from which the following excerpts are published, was written by him during the nine months he spent in Bellary Jail.*

After his release, Sri Aiyar had a swift tour of India and then settled down at the Gurukul Ashram at Shermadevi. A hero all his life, he had a heroic but untimely death in June 1925 *while trying to save his daughter from drowning.*

We give a few vignettes of that great Ramayana *character, Bharata, as visualised by Kamban.*—Ed.

Kamban's Bharata

V. V. S. AIYER

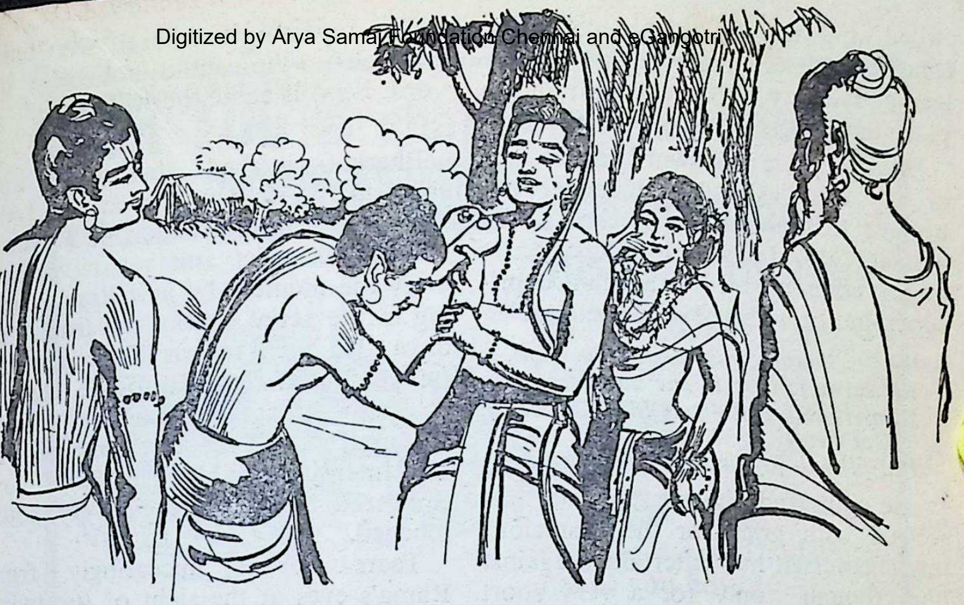
BHARATA, after telling his mother Kaikeyi that there was nothing for her now but to take her life and wipe out the dishonour that she had brought on herself, went to Kausalya, and clasping her feet wept for long.

'Where is my father', he cried, 'and where my brother? Came I to Ayodhya only to see this misery? Show me a balm to my bleeding heart, O mother! The race whose glory was brighter than the sun has now become blackened by the birth of Bharata.'

When Kausalya saw his rending grief, her natural anger disappeared and she felt that he was perfectly innocent and that he would not assume the crown. And she said:

'Ah! child, perhaps thou knewest not
the plot
That Kekay's princess planned.'

Here we should remark that, by stopping short with these words, Kamban makes Kausalya more dignified in character than Valmiki does with the taunting speech he put into her mouth. At the same time, by making



Bharata eat his own heart and protest his innocence by many a terrible oath the moment he heard even these words, Kamban makes his Bharata also seem more sensitive than the same hero in Valmiki.

Tortured by the words, though there was no more than the merest shadow of suspicion in them, Bharata took a terrible oath which is given in 20 stanzas, but from which we shall give only a few sentences. He said:

'If I had known the evil planned by that evil one, may I fall into the hell reserved for men that show not mercy, for those who endeavour to destroy charities, for those who corrupt the wife of another man, and for those who destroy life in wanton cruelty!

'May I suffer the torments reserved for those who do harm to the holy ones who have renounced everything and do *tapas*, for those who flee from their enemies in war, and for those who rob the poor!

'May I be roasted in hell even as he who fills his maw while his mother suffers from hunger in dire indigence, as the follower who flees from his master when he is attacked by foes, as he who betrays to his foes the man who has taken refuge with him!

'May I suffer the punishments inflicted in hell on the false witness, on him who is afraid of war, on him who eats away trust property, on him who draws all the milk without leaving enough for the calf, on the man who is ungrateful to his benefactor, on the man who would not defend women who are assaulted in his presence, and on him who eats when his neighbour is hungry!

'May I writhe in hell as he who runs away from the battle-field fearing for his life, and as the king who robs the charitable foundations of his realms!

'If I had desired the crown that Rama was to have worn, may I throw away my skill with the bow and the sword, and may I lose my valour, and for the sake of preserving the worthless body, may I live, a beggar in the place given to me by my enemies!

'May I place my sword at the feet of my enemies and surrender my honour to them to be mocked at by women! May I lose the independence of my country and live a chained prisoner in the sight of my enemies!"

When Bharata was taking the oath,
Kausalya felt as if she saw her Ram
Himself returned from his exile cruel. Her heart
Did fill wth joy and new-returned love.

She embraced him heartily and then sobbed with grief for the suspicions that she herself had entertained against him, though only for a very short time. And then she said to him—unable to contain her admiration of his nobility—

'O prince of princes, O my Bharata!
Of all the kings that have adorned thy House
From times beyond our memory, whom can
I name along with thee for purity of heart?'

* * *

And how did he pass the 14 years of Rama's exile!

Not a day passed without his doing worship to the *Padukas* of his brother. He lived with his senses absolutely restrained, a very picture of tenderness and love. Tears would gush forth from his eyes at the very thought of his brother. Although he lived in the midst of plenty, he would eat nothing but roots and wild berries, the produce of the wild country. He would be constantly looking towards the south, the direction from which Rama should return, repeating to himself with tears and sobs, 'he would not belie his word, he will come, he will come.'

* * *

Bharata grieved that it was not given to him to help Rama like Lakshmana in the destruction of Ravana. But all the grief and sorrow melted away the moment he saw Rama coming in the aerial chariot towards Ayodhya. He then felt as if he saw his father himself returned to life. He fell at Rama's feet and Rama took him up, and, unable to utter a word in the intensity of his grief and joy, embraced him till their very souls touched.

Tears flowed unceasingly from Rama's eyes at the sight of the twisted knot of hair on the head of Bharata which had never been untied all these 14 years. These tears and the love of Rama's heart, which was like that of the cow for its calf, were enough compensation to the heart of Bharata for the untold mental anguish that he had been suffering from the moment that he had heard of Rama's exile.

And Lakshmana, who had misunderstood him in the early days of the exile, clasped his feet in loving worship.

The tortured heart of Bharata had at length found its balsam, and fluttering with joy he took his brother and the Vanara host to Ayodhya and crowned Rama to the delight of himself and that of the whole world.

And never did he feel so much joy as when at the time of the Coronation he held the white umbrella, the symbol of victory and unstinting liberality, over the head of his brother.

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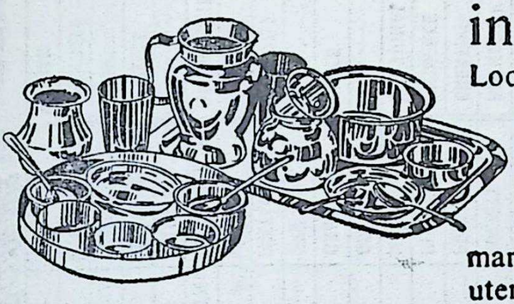

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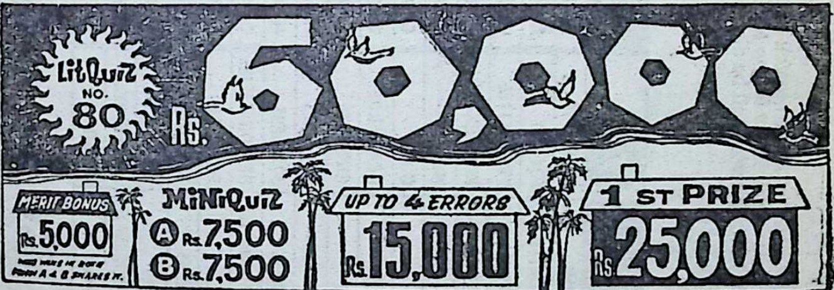
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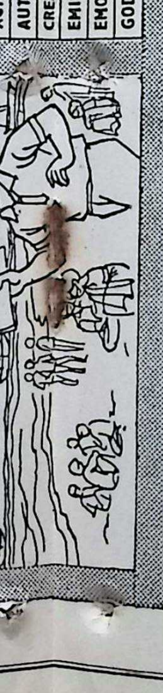

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16 CLUES

(1) In human relations motives are empty unless accompanied by the relevant **ACTIONS/EMOTIONS.**

(2) It is easier for most men to be guided by **AUTHORITY/SOCIETY** than to think for themselves.

(3) A life which is wholly planned from a centre outside the individual cannot be **CREATIVE/PRODUCTIVE.**

(4) No one can give a man **EMINENCE/INDEPENDENCE;** he must find it for himself.

(5) Changes in the **EMOTIONAL/MORAL** attitudes of a people are as slow as the movement of a glacier, and as irresistible.

(6) The mind of mankind has utterly misconceived **GOD/GOOD.**

(7) **GRACE/GRATITUDE** has been called the most uncommon human virtue.

(8) Tension between man and man, like tension between man and nature, is a source of **GRIEF/GROWTH.**

(9) Indeed we feel ourselves to be in essence the child of our **MEMORIES/MISTAKES.**

(10) Some of the worst **MISTAKES/MURDERS** in history have followed consciously reasoned decisions.

(11) **OPPORTUNITIES/PERSONALITIES,** it must be remembered, are largely of our own making.

(12) No human being is independent of his ancestry, his **RACE/RELIGION,** his age.

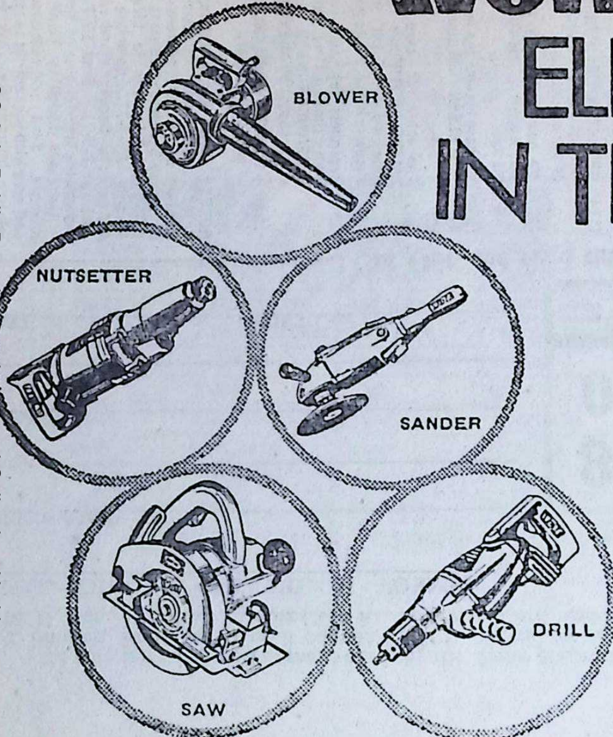
(13) We have become the most **RESTLESS/RUTHLESS** creatures on God's planet.

(14) The value of even a discovered **TALENT/TRUTH** may lie for a long time unknown, till some further discovery brings it into notice and use.

(15) Regardless of our good fortune from time to time, human **WEAKNESS/WICKEDNESS** is a fact which cannot be altered.

(16) A **WOMAN/WORD** can lose a friend. Or even cause a war.

NOTES: These are quotations. Author's words are correct solutions. Official Solution in the city editions (last page) of Sunday Standard & Bharat Jyoti dated 18-4-71. Prize list in Litquiz Weekly Advance 25-4-71. Complete 2-5-71. Abridged in Sunday Standard & Bharat Jyoti of 2-5-71. Send 30 Paise stamps and receive translations of these clues in 9 languages including Tamil, Telugu, Kannada. Send self-addressed 10 Paise post card with your entries to receive Official Solution immediately. Ask for a FREE Specimen copy of Litquiz Weekly.



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Saga of Ramayana

--and its influence

N. B. CHATTERJI

THE Ramayana, one of the two great Indian epics, was composed by the poet and saint, Valmiki. It depicts the saga of the life of Sri Ramachandra, a scion of the royal Ikshwaku dynasty, who was born in the Treta Yuga as the son of the illustrious King, Dasaratha. The popular conception is that the Ramayana was composed by Valmiki before Rama was born; but according to many scholars, this was written about the 4th century B.C. (Swami Apurvananda; *Divya Ramayana,* p. 388). The materials for this composition were available to him under divine inspiration. Though, essentially, the Ramayana is the life-story of Ramachandra, it is an exquisite piece of literature, written in Sanskrit verses of peerless beauty and contains, in its seven kandas, 660 Sargas and 24,052 verses, similies, metaphors, allegories, hyperboles and flights of poetic imagination, all of which make it a superb piece of literature, of matchless beauty and elegance, for all times and of universal appeal.

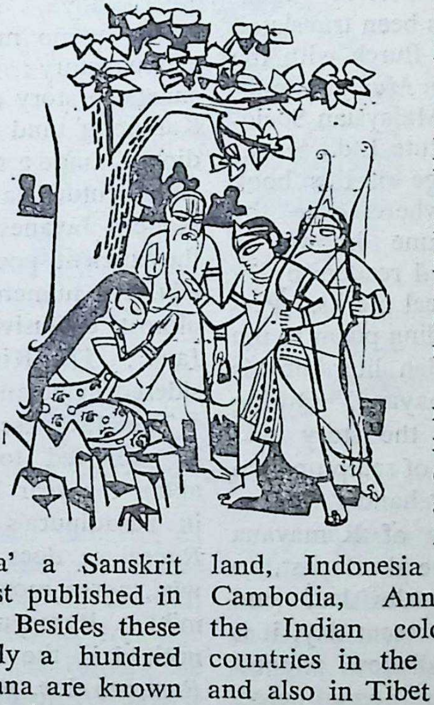
The story of the Ramayana is, briefly, as follows. The Supreme God, Narayana incarnated himself as the four sons of King Dasaratha, named Rama, who was the eldest, Bharata, Lakshmana and Satrughna. Although Rama, as the eldest son, was entitled to ascend the throne of Ayodhya, he had to go on exile to the forests for fourteen years at the age of 27, to fulfil a vow of his father. He was accompanied by his wife, Sita and brother, Lakshmana. While staying in the Dandakarnya forest, he had fights with desperate Rakshasas like

Viradha, Kavandha, etc., who infested the saints there, and killed them all. Eventually, Ravana, the King of Raksasas, who had his capital in Lanka, abducted Sita and took her away to Lanka. Rama and Lakshmana proceeded southwards in search of Sita, made alliance with Sugriva, of the Vanara tribe, of the royal family of Kishkinda killed his inimical elder brother Vali, then King of Kishkindha installed Sugiva on the throne and, with the help of Sugriva and his simian armies, crossed the ocean over an embankment constructed by those soldiers, reached Lanka and killed Ravana and his kinsfolk in the battle there. He then rescued Sita, returned to Ayodhya, took over the Kingdom from Bharata, who had acted as his regent during his exile and, after a long and prosperous reign, left for his heavenly abode. After return to Ayodhya, he had to banish his wife, Sita, in order to please his subjects when they spoke disparagingly about Sita's abduction by Ravana. While in the forest under the care of the Saint Valmiki, Sita gave birth to twin sons of Ramachandra, named Lava and Kusha.

The simple story is intertwined in the Ramayana with heroic deeds, exploits, chivalry, truthfulness, restraint, respect for all moral and ethical values as also of human values of love, sympathy, affection, consideration and other divine attributes of Rama which make him a superman, the greatest respector of human values or 'Maryada Purushottama'. He was an ideal son, an ideal brother, an ideal friend, an ideal hero, an ideal husband, an ideal king and even an ideal householder. The lofty ideals exemplified by Ramachandra, have set before human society, a very high and noble standard of achievements and aspirations in life. The life-stream of Rama, like the holy waters of the Ganges, have flown, during these many centuries, over the Indian mainland, fertilising its soil in the fields of culture, civilization, art, literature and social life, and impregnating it with a rare sweetness and aroma spreading out to distant lands beyond geographical boundaries.

In the words of Macdonnel, "Probably no work of world literature, secular in origin has ever produced so profound an influence on the life and thought of people as the Ramayana." It is also not possible to find another piece of world literature which has so deeply influenced so vast a population and over such a long period, as the Ramayana. According to Swami Vivekananda, (*Complete Works,* IV, 4th Ed. P. 97) the Ramayana is "an encyclopaedia of ancient Aryan life and wisdom, portraying an ideal civilization which humanity has yet to aspire after." "It is the true history of India, history not of events but of the urges and aspirations, strivings and purposes of the nation.... 'the content of our collective unconscious', wherein breathe 'the united soul of India and the individual souls of her people' (N.M. Sen: *Cultural Heritage of India,* Vol.II, Pt.I, P. 117).

In India, influence of the Ramayana has significantly manifested in the outstanding works of literature which followed in its wake, based mainly on the same Saga. Some of the more well-known authors of these literary pieces were, Ashvaghosha (1st-2nd Cent. A.D.); the inimitable Kalidasa (5th Cent. A.D.) who was the author of Raghuvamsam in Sanskrit; Bhatti. (6th-7th Cent. A.D.), who composed 'Ravana-Vadha', better known as 'Bhatti-Kavya'; Kumaradasa, the author of the well-known text, 'Janaki-Harana'; Abhinanda, who composed 'Rama-charita'; Bhasa (3rd Cent. A.D.), who is considered to be the author of the Sanskrit dramas, 'Pratima Nataka' and the 'Abhiseka Nataka'; Bhavabhuti, (8th Cent. A.D.), the author of his well-known Sanskrit dramas—'Mahavira charita' and 'Uttara-Rama-charita', Vasisthadeva (11th Cent. A.D.) who composed the renowned 'Yoga - Vasistha - Ramayana'; Veda-Vyasa, the author of 'Adhyatma-Ramayana'—first published in 14th-15th Cent. A.D. Valmiki (considered to be a disciple of the original saint, Valmiki), who composed 'Adbhuta-Ramayana' a Sanskrit text with 13 Sargas, first published in the 16th century A.D. Besides these texts in Sanskrit, nearly a hundred versions of the Ramayana are known to have been written by various authors at different times, and in different Indian languages, such as, Prakrit, Pali, Assamese, Bengali, Oriya, Tamil, Gurumukhi, Telugu, Malayalam, Kashmiri and Hindi. Amongst them, the works of Kaniva in Tamil, Tulsidasa in Hindi, Krithivasa in Bengali and Ezuttachan in Malayalam have achieved great popularity. Many of the Puranas, which were written long after the original Ramayana, the Buddhist literature *Dasaratha Jataka* and the Jaina Ramayana (known as *Pasmacharita*) contain events of Rama's life, though in some cases, with considerable distortion or difference.



The influence of the Ramayana is visible also in Indian art and sculpture, such as in the Dasavatara temple (about 600 A.D.) in Jhansi, in the Virupaksa temple (about 700 A.D.) in Pattadakal and in the Kailasa cave (8th Cent. A.D.) in Ellora, in the paintings of Kangra and Rajasthan and in some murals in Cochin.

The Ramayanic influence was carried to countries outside India, such as Ceylon, Burma, Malaya, Siam, Thailand, Indonesia (Java, Bali etc.), Cambodia, Annam, etc., during the Indian colonisation in those countries in the early Christian Era and also in Tibet and China. This influence manifested itself in legends, literature, art, sculpture, motifs, frescoes, paintings, puppet and shadow plays, dramas etc. and in the names of kings, capital cities, rivers as also in religious beliefs. Louis Finot, in his learned paper on the Geography and Chronology of Indian Civilization in Indo-China, has remarked "India has laid her mark on all the great eastern countries, some of which received a substantial part of their religious and artistic culture from India and others are indebted to her for their very existence as civilized states."

In Burma, the puppet shows depict the deeds of Rama. In Malaya, one of the earliest books written in Malayan language is *Hikayat Seri Ram,* which contains, in a distorted form, the legends of Rama's life. Based on this work, Ziessenis wrote a fundamental book which has been translated into English by P.W. Burch with the title, *The Rama Saga in Malaysia,* published in 1963 by the Malaysian Sociological Research Institute Ltd., Singapore. In the title-page of this book it has been said, "wheresoever the story of Rama became known, it attracted its listners and readers by its artistic as well as ethical merits. Perhaps the most outstanding poem in the whole of the Indonesian literature is the old Javanese Ramayana. During the Hindu Centuries, the story was twice used for a series of sculptures on two of the biggest 'chandis' (Mausolea) ; but the story of Ramayana does not belong to the dead past, to stone, wood, bark, palm leaf and paper ;—even in our present day, it is danced and acted by shadow, puppets (Wayang) as well as by human actors 'in court and kampong'. It belongs to all ages and all creeds. Its origin is Hindu, several of its students are Christians and it lives among Muslims, Javanese and Malays. Several versions are known to exist in the Malay language. The story of Ramayana is international."

In the foreword of this book, Mr. Hooyakaas of the London School of Oriental and African Studies writes,—"The story of Ramayana, which has been known in Malaya for centuries, links the country spiritually with its neighbours. On the one hand, Siam, Thailand named six of its Kings as 'Rama' after the Indian hero and its capital as 'Ayuthia', (Ayodhya), Java, on the other hand, has one of its capitals 'Djokjakarta' named after Ayodhya...Java, after conversion to Islam, by no means forgot this marvellous story ; its stages continue to enact the story of Rama 'in court and Kampong' and its Court-poet, Yasadipura, made a new version of it in the 18th century Javanese language using modern Javanese metres. Regarding the ancient poem, *Ramayana Kakawin,* its numerous MSS. are found almost exclusively in Bali, east of Java". The King, in Malay is considered to be an incarnation of Rama.

The Javanese *Ramayana Kakawin* is supposed to have been written about the year 1100 A.D. The events in Yasadipura's work, known as *Serat Rama,* as does the *Ramayana Kakawin,,* agree mostly with those of Valmiki's Ramayana. The distortions noticed in the Malayan *Hikayat Seri Ram* are due, probably, to the admixture of old native legends with popular Indian Sagas, and also with the distorted versions of the Jaina *Uttara Purana.*

In Java, the *Kavi* literature drew its inspiration iron Ramayana, which also supplied motifs to many of its artists. The *Kavi* poems of Java employed different Sanskrit metres, and were based on stories from the Sanskrit works of Kalidasa and Bharavi. Sardar K.M. Panikkar's paper on (*Manipravala in Java.*)

In the *Prambanan* group of Hindu temples now in ruins and in the *Panataran* temple in Java, there are a series of bas-reliefs depicting scenes from the Ramayana. Rama is considered to be a national hero in Java.

In Siam, Thailand, one of the ancient towns is named Lopburi (Lava-puri); on the gates of the principal Buddhist temple, Wat Chetu Pon in Bangkot, scenes from Ramayana are worked out in Silver. (B.R. Chatterji: *Cultural Heritage of India,* Vol. II, Part I, p. 119).

In Cambodia (Kambiya), its princes claimed to be descendants of the Solar dynasty, as was the Ikshwaku dynasty of Ramachandra. An inscription of the 6th Cent. A.D. there, reads as follows: "With Ramayana and the Purana, he (the Brahmana Soma Sarman) gave a complete Mahabharata and arranged for a daily recitation without interruption . . . whoever participates in this reading—may a portion of this great and virtuous act go to his credit." Another inscription of King Yasovarman (A.D. 889-909) appears in Angkor Thom (the new capital of Yasodharapura) in the following words, which have a double meaning,—"He who defended Kambupuri (the Capital of Kambuja), impregnable (Ayodhya) of terrifying aspect (Bibhisana) with the aid of good counsellors (Sumantra) as his friends and with prosperity (Sita) as its ornament, like the descendant of Raghu." Bas-reliefs, depicting scenes from the Ramayana are depicted on the walls of the gallery of the pyramidal temple, Hema Sringa-giri, now known as Ba-Puon constructed between 968 A.D. and 1001 A.D. Several scenes of Ramayana are also depicted in the renowned Vishnu temple, Angkor Vat, in Cambodia, built in the 12th Century A.D.

In Annam, its old chronicles describe the people of Campa (South Annam) as descendants of monkeys and cites the following interesting story to corroborate that view. In ancient times, beyond the frontiers of Annam, there was a Kingdom, the King of which was known as the King of Demons or as Dasanana. To the north of this country, was the country of Ho Ton Tinh, where reigned the King, Dasaratha. The son of this King, of the name. Chung Tu, had a wife, the princes Bach-Tinh. She was a peerless beauty. The king of Demons became enamoured of her, invaded the Kingdom of Ho Tou Tinh, seized the princess and carried her away. The prince, Chung Tu, whose anger was roused, put himself at the head of an army of monkeys. The monkeys made a passage for themselves by bridging the Sea with mountains which they tore off. The Kingdom of Dieungheim was conquered and the King of Demons slain. The princes Bach-Tinh was taken back to her country. The people of Ho Ton Tinh are of the monkey race and the Chams (people of Campa) are their descendants. (Swami Apurvananda: *Divya Ramayana,* p. 391.). This is, clearly, the Annamiti version of the Ramayana.

Tibet and China received the Ramayanic influence mostly through the Buddhistic (Mahayana) literauture Tibetan books mention about Hanumat and Tibetans consider themselves to be descendants of monkeys. A Tibetan Ramayana mentions about only two queens of Dasaratha.

Ramayana, like the *Bible,* has been translated in several Western languages. The Italian scholar, G. Goreccio published the text of Ramayana in five volumes, the first in 1843 without the *uttara-kanda.* Amongst the western scholars of Ramayana, names of Rev. Father Camail Buleke, Max Mueller, Keith, Macdonnel, Winternitz, Hopkins and Jacobi may be mentioned.

The contribution made by the two great epics of India, the Ramayana and the Mahabharata in spreading the Indian Culture and civilization beyond the geographical limits of India is inestimable. They have, besides, knit the different races with a common heritage and have paved the way for a common understanding. In paying homage to the great authors of these two epics, namely, Valmiki and Vyasa, the poet Rabindranath Tagore, in inimitable words, has said, "Glory to the twin poets whose names are lost in the morass of time, but whose message brings strength and peace in a thousand streams to the doors of millions of men and women even to this day, and incessantly carries silt from long past centuries and keeps fresh and fertile the soul of India."

□ □ □

Rama wins the subjects by his adherence to truth, the poor by his gifts, his preceptors by his service and his foemen by his skilled archery in battle.

* * *

These are the fourteen vices of a king—atheism, untruth, anger, carelessness, procrastination, neglect of the learned, laziness, slavery to the senses, obsession by wealth, counsel with those that do not know the proper way, non-commencement of the decided issues, absence of caution for keeping secrets, non-use of the auspicious, and showing respect to all.

* * *

Tulasi Ramayana

SAROJINI JAGANNATH

TULSI DAS lived in the time of Akbar the Great. He very much differs from his other contemporary thinkers, for we find in his Ramayan, a greater stress on the character and behaviour of men, towards their fellow-men. Ramcharita Manas, apart from being a Divine work, is a political treatise too; it imparts in the minds of the reader, the rightful political aspects of a sound monarchy to protect the people from barbarous dictatorship.

Wherever, we turn our eyes in this world, we see the paradoxical combination of Bhava and Abhava, i.e. the real and the unreal. To get rid of Abhava, is the nature of all living beings. In ancient India, the path of Karma and Gnana were held in honour. Everybody know that the observance of duties is easier than the abandonment of desires. Heavenly enjoyments are the summum bonum of desires. The Smriti says:

"That which is free from the touch of the minutest tinge of suffering, which will not become a prey to afflictions again in future, which is the highest fulfilment of desire—that happiness is called heaven.

The ordinary man does not understand this, he cannot just comprehend how happiness is possible in the absence of objects of enjoyment. That is why the majority of people have a liking for the ritualistic portion of the Vedas (Karma Kanda). Though the sacrificial rites prescribed by the Vedas are not now so much in vogue as of yore, one does not find any the least diminution of Karma in human society. The doctrine of Karma has been flowing from time immemorial and will flow on. The type of it may however change.

But the philosophical portion of the Vedas has not changed, for Gnana is essentially the same. The self evident laws of Euclid or the essence of the Upanishads, are the same today, as they were in olden times.

Whenever there is Abhava, there is also provision for its fulfilment. In accordance with this natural law, the advent of Sri Tulsi Das, took place at the right time.

The bhakti path of Tulsi lays active stress on the incarnation aspect of Ram, out of which the poets derives, at the avatar Kalpana. Time and again, he declares, that devotion is the primordeal ideal. According to him Guru is the representative of God. *Gurusmarana* and devotion result in the great synthesis of knowledge. Bhakti is nothing but devotion to God and renunciation from worldly desires.

The function of devotion is, it enhances truth and love, through self denial.

Tulsi says, mere penances may give you bliss only in the other world, whereas through his Bhakti Bhavana, you get immediate bliss. It is useless to repeat Ramnam, if you do not dwell on the efficacy of it. This great poem was composed when human society was disintegrating, and was devoid of human feelings. The poet praises Dasaratha for having brought out the human aspect of his clan. According to him, knowledge without devotion cannot shine. While one does his duty, one should renounce his self interests. This Rupam of devotion attains its height in his Avatarkalpana. He lays greater stress on *Sagunopasana* against *Nirgunopasana*; God can be with or without form. For Tulsi, Ram is a personification of truth and love, as well as compassion and magnanimity. He is the most cultured man, who aimed at the highest ideals, that led to the unity in society which is essential for a King, and he maintained with honour, the tradition of Raghuvamsa.

Tulsi acclaims Rama as the Supreme Purusha, from whom the universe originates, in whom it rests and finds its dissolution in a successive order; he is the truth of all truths, who always fulfils the desires of all created beings. He came down in human form, to demonstrate by precept and example the nature of true devotion to truth and compassion. To a common person, he is a God, because he is attractive, but to his devotees he shows his Virat Rupa. Tulsi depicts Ram, by nature, a powerful, magnanimous, guileless, pure, gentle, sweet, impartial, blessed, beholden and a nectar ocean of all auspicious qualities.

In his upsurge of joy, he hails Rama Rajya somewhat like this.

If any wielded the stick, it was the sage with staff beneath the arm. If deceit did exist, it was but on the stage; conquest was when one could hold the mind, such was Rama's reign.

Thus realising the supreme end of his life, Tulsi attains ineffable peace by composing his immortal Ramacharita Manas. □□□

Forbearance is an ornament to men and women alike. Forbearance is charity, Forbearance is truth, Forbearance is sacrifice, Forbearance is fame, Forbearance is righteousness; in fact the entire world rests on forbearance.

Variation of Narration in Ramayana

S. R. TIKEKAR

"SO long as the mountains stand," runs a verse in the *Ramayana,* "and so long as the rivers flow, the Rama story will be spreading all over the world". That has been proved beyond doubt, judging by the number of books on the Ramayana published and sold so far in the languages of Europe and Asia. It must be considered a divine record for a book to be so popular for over two millenia, without any advertising, without any special effort at sales promotion.

Poets and authors in many languages have given their best to render the Rama story in their respective languages, in prose, and in verse. Poets, playwrights, film-producers, painters and sculptors, all have devoted their skill in conveying the same Rama story in their respective media. A comprehensive list of all such artistic effort based on the Ramayana would indeed be an imposing one. It is worth our while to compile it.

Here an attempt is made to tell a unique achievement of a Marathi poet, Moropant (1729-94) who is said to have composed 108 Ramayanas. His idea was only to change the way of narration, the story remaining the same throughout. The variations of narration chosen by Moropant are so intelligent that one simply marvels at his originality the command he had over the language and his great vocabulary. For purposes of narration of the Rama story, Moropant has in fact used two languages : Marathi and Sanskrit. There is in addition, a version of the Ramayana in chaste—classical Sanskrit, called the *Mantra Ramayana,* in about 4000 verses. Moropant's *Mantra* was *Shri Rama, Jaya Rama Jaya Jaya Rama,* making in all 13 letters. In the Sanskrit *mantra* Ramayana, this *mantra* is repeated 304 times. The idea is clever : as the Ramayana is divided into seven sections, so also the location of the 13 letters of the *mantra* is cleverly distributed. The 1st letter of the first line of each verse of the 1st section, 2nd letter of the first line of each verse from the 2nd section, 3rd letter of the first line from each verse of the 3rd section .... form the *mantra*. To compose verses in such a manner as not to allow the narration to suffer in any way, is quite a difficult task. But Moropant has achieved all this wonderfully well.

But there are variations of the *mantra* Ramayana also. The *Balamantra* Ramayana, *Sapta-mantra* Ramayana, *Mantri* Ramayana, and the Marathi *mantra* Ramayana, are other versions of the same theme expressed in a different kind of verse. In the *Balamantra* Ramayana for instance, the first letter of every line of the first section, 2nd letter of every line from the 2nd section .... till the 7th letter of the last section, form the sacred *mantra*. In addition, the last section has hidden Sanskrit *mantras* throughout the text, as the poet himself has recorded. But it has been possible to find out only 6 from 50 verses out of a total of 429 of the section. And what a complicated pattern they make ! In the verses 31-33, the hidden *mantra* is

Om namo bhagavate Vasudevaya

while that latent in verses 34-50 is a simple one—

Rama Rama Hare Rama
Hare Rama Hare Hare
Hare Krishna Hare Krishna
Krishna Krishna Hare Hare.

What an acrobatic performance it must be and what effort must have gone in the composition!

Although Moropant is said to have composed 108 versions of the Ramayana, not all are available in print. But more than 70 are already printed and gone into many editions. The University of Bombay has a project on hand of publishing the complete works of Moropant and it may be successful in bringing out the full set of 108 Ramayanas. The number need not be misunderstood. The way in which Moropant planned this feat is indeed clever and the way of his achieving it cleverer still. The first is the *Matra* Ramayana and in 46 verses the story is told, with a simple trick that the beginning of each verse is with a serial letter of the alphabet. The 2nd variety of narration carries in every verse the name Rama, the first letter of each verse of two lines, making the word *Rama*. The 3rd is called *mantraramayana,* because each verse carries the mantra, of 13 letters.

The idea of including in each verse names of Rama, Shiva, Uma, Ganga, Prayag, Kashi, and others yields about 10 Ramayanas. Then the other variations are tried : Sita telling the story to her sisters-in-law who could not share the exile with her and were naturally curious to know what happened during the interval. Similarly, Hanumant is made to narrate the story to his mother.

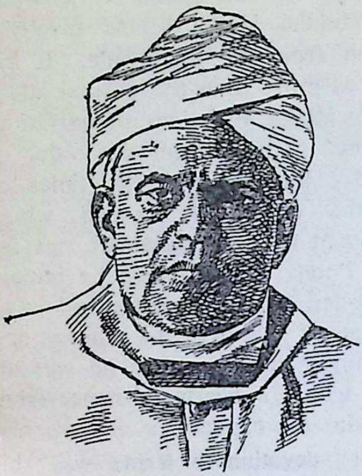
The type of the metre chosen yielded about 12 different versions of the Rama story and literary arcobatics enabled the poet to add some more versions. For instance, there is a *linking* Ramayana, where the last word of the previous verse is the beginning of the next verse. The entire story is told in 90 verses and the link is not broken any where. The *parantu* (परंतु, but) Ramayana is an amazing composition, every one of the 259 verses has the word *parantu,* without of course harming the sense in any way. It sounds so apt and is a part of the story as it were. But the climax is reached when the Rama story in 65 verses is told without recourse to any labials!

This then was Moropant, master of condensation, master of words and a great versifier. His epitome of the Mahabharata must be considered a master-piece. In about 34000 lines (Marathi) he has condensed the great epic, which in the original has taken about 200,000 lines of pithy Sanskrit classical poetry. So also with the *Harivamsha,* the appendix of the Mahabharata. His total output is estimated at 60,000 verses, most of which is already printed. For the Psalmist's allotted span of three score-ten, this was quite a good performance, although Moropant lived for 65 years only.

One speciality of Moropant stands out in all his compositions. They say that history works on the writer, whether he is aware of it or not. Moropant could not have planned his condensation of the Mahabharata or his Ramayana versions after taking full note of the need of the times. But the times did influence him and he produced what was wanted for the period he lived in. In his narration of both the Ramayana and the Mahabharata, Moropant has underlined the heroism and fighting aspect. In the Mahabharata, he has dwelt more fully on the Drona and Karna *parvas* while the Yuddha kanda is his favourite portion from the Ramayana. It has received more than the normal attention in all his variations of narration. Was not such heroism the order of the day under the hectic times of Maratha—expansion through which Moropant lived at Baramati, not far from Poona? How could he remain unaffected by the currents and cross currents of politics of the country, and the din of warfare when he was almost within a hearing distance from the Maratha capital?

Yet devotion to Rama was his supreme bliss. He did not take any part in the active politics of the day. He had absorbed himself in the devotional composition. His was a studied indifference to conditions outside and he may be excused for that.

To those who were the carriers of the spoken word, the *Haridasas* and *Vidwans* engaging in the *Katha-Kala-Kshepam*—Moropant supplied adequate material for recitation in their respective performances. That is how he became known. In the days of the printed word today, Moropant is studied intensively at the post graduate level while for recitation and primary study of old poetry, he generally finds a place in the selections prepared for this or that standard. He could not rightly be called a saint; but he was a poet in his own right and his scholarship evoked respect and admiration. His variations of narration of the Rama story will be appreciated wherever the Ramayana is known. □□□



Rt. Hon. V. S. S. Sastri was a great student of the Ramayana. Here is what he has to say about the study of Ramayana and of the magic it has wrought on the minds of readers.—Ed.

The Study of RAMAYANA

V. S. Srinivasa Sastri

EVERY day that I read that epic my opinion gains strength that it is one of the greatest epics that ever were composed by man....There is no doubt that it is one among the great books that have influenced the hearts and the thoughts of whole peoples, not those only that have been able to read it in the original or in translations but those unlettered millions of our country who have always been there, even during the palmiest days of our culture, and who have merely heard the story told them either at home by father or mother or in the streets on public occasions by those expositors who seem in some ways to be peculiar to our sacred land.

Am I being too much of a pessimist, am I being a hopeless misreader of things around me, when I say with a good deal of grief and sorrow—that, perhaps, the Ramayana is not quite as familiar to the younger generation that are coming up as it was to us of an older day?

Is it not true, alas, that great numbers of our youth at school and college are being brought up without adequate knowledge of the very springs of our civilization and culture?

Would it be an exaggeration if one expressed a fear that the young were not sufficiently familiar with the details of the story, with the high nature of the characters that have played parts in it, and with the greatness and splendour of the narrative which has come down to us in every vernacular of India as well as in Sanskrit?

Is it an exaggeration to say that a student of the Ramayana not out of touch with its sanctity and its unequalled importance to the study of our civilization can talk to an audience largely composed of the younger generation with some hope of profiting them?

I believe there is, and in the coming years there is going to be, a greater need than ever of going back with reverent hearts to this most beautiful and moving of all stories in literature.

No one would be mis-spending his time or the time of those that listen to him if he and they together dwell with fondness and with affection on the lives of Sri Rama and Sita and try to understand the circumstances in which Dasaratha came to play the part which is the beginning, the starting point, of this great story.

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But, what is the real significance to the understanding of the epic of this foundation of faith? You all know that as in all literary criticism, in India too, the fundamental postulate is that an epic is a great work of art which is intended expressly for the edification of man. If God took shape amongst us as one of us, He did so for the purpose of giving us instruction how to live, how to prepare for our parts in life, how to go through it. The epic is to be read with a view to benefit by its teaching, to draw at every turn lessons of supreme value for the conduct and regulations of ourselves. That much is clear. God as Rama was born in the royal family of Ayodhya in order that He and those associated with Him in various capacities may in their various ways exemplify and vindicate to us the very nature of earthly existence. If we do not read the poem with the object in view, we gain nothing by it, nothing whatever.

Ladies, whether highly educated or absolutely illiterate, all take lessons from Sita's story. How can they help it? "Sita did so and so. Although I may not do exactly alike, although I may fail most miserably, I must keep that ideal in view, I must never lose sight of what is right and proper as it is exemplified in that great life, specially for my benefit. For me Sita and Rama lived and struggled and suffered so that I may be a better person than I was born," each one of them says to herself.

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When I read the book, I read that book and do nothing else; my whole mind is devoted to it. A hard-hearted man like me, I read it, and, strange to say, there is not a page which does not bring tears into my eyes! Any fine sentiment, any tender feeling, any affection between brother and brother, any re-union of beings that have been separated for a time, aye, any homage paid to friendship, to gratitude or to any of those eternal abiding virtues of human character, brings tears into my eyes! I stop; I cannot go on, I have to wait and wipe my eyes and then go on. Why do I do that? A hardened man of the world, why do I do that? Why has it that effect on me? I suppose it is because deep down in my nature, going to strata which perhaps in my waking life I shall never touch, there is a spirit of the utmost reverence and affection for those great characters. Why? Even if Rama and Sita were not of this land but were the hero and heroine in an alien poem, I should feel probably not so very much affected but nearly as deeply. Human nature is human nature: whether nurtured here or in another land, it is just the same.

ESOTERICISM IN RAMAYANA

E. P. SOM

"The Ramayana represents", says Dr. Bongers, "the journey of the soul from the Region of Bliss down into matter (into desire and lust) until the deepest point is reached. Then the Voice of Silence (the inner voice—conscience) comes as a messenger from the Ego, and a battle ensues between the soul and the powers of evil, with evil finally being conquered. After his conversion, Man begins his journey back to the "father-house". At the end of this journey, he has regained the Region of Bliss.

Rama is the soul. That is why his birth was super-natural. Sita is the body. That is why she was not born of woman, but rose up from a furrow when her father was ploughing a field in preparation for a sacrifice.

Rama and Sita are banished from Ayodhya (the Region of Bliss, or heaven), and when they arrive in Dandaka Forest (the earth) Sita falls prey to Ravana (evil, lust, desire, ignorance), and she is taken to Lanka, deep into the mire of sensual things. Then Rama sends Hanuman (conscience) to Sita, and struggles down to meet her. The battle between good and evil is joined, with Rama fighting the forces of evil.

His adversary, Ravana, is helped by, among others, Kumbhakarna, the huge giant who represents sloth (Even after Man admits the error of his ways, he must still struggle against sloth and habit).

When Kumbhakarna is killed, Indrajit continues the fight, shooting arrows which change into poisonous snakes. The evil powers have the upper hand until Hanuman fetches the magic herb from Mount Kailasa (help from on high—meditation, contemplation, etc.). Then the final struggle against Ravana starts. He has ten heads, which must be cut off at the same time; if only one head is cut off, it grows back again (if Man conquers one aspect of evil, he falls prey to another. Man can triumph over evil only if he defeats it in all its aspects). With divine help (the Brahma weapon), Rama fights with all his strength and slays Ravana.

After his conversion, Man regards the body as being intrinsically evil, the cause of all his troubles. He chastises the body (Rama repudiates Sita). But Sita vindicates herself in an ordeal by fire. Man must learn that the things of the body are not in themselves evil; they are also from God. Only Man's attitude is evil when he uses his body with lust, desire and sensuality.

With Sita's exoneration, the body and soul become one, and may strive together to attain perfection (Be ye therefore perfect, as your Father in heaven is perfect) in this way. Rama and Sita regain Ayodhya (Man enters heaven, the Region of Bliss).

That is the original conclusion of the epic.

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Sri Santhanagopalachariar

IF a man knows so much by heart as to recite at the rate of six hours a day for 150 days, what would you think of him? That is what Sri Santhanagopalachariar is capable of.

He belongs to that class of religious expositors who in the words of Rt. Hon. V.S. Srinivasa Sastri "seem in some ways to be peculiar to our sacred land." Day after day they make available to the illiterate masses and the literate elite the wisdom of India's sacred lore in the most palatable story form.

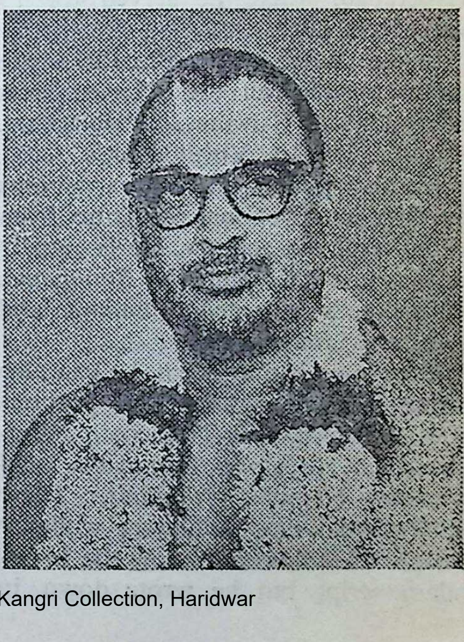
When he was just 11, Sri Santhanagopalachariar was sent to the Mannarkudi Annaswami Ayyangar Estate Veda Pathasala at Tanjore, because his father, a Vedic scholar with much learning and very little earning, had no money to send his son to an English school.

And there the boy learnt for 10 years. His teacher, of whom Sri Achariyar speaks with worshipful reverence, was Vaduvoor Narasimhachariyar.

A pet pupil of the master, he learnt Vedasastra, the dryness of which was relieved by the study of poetry and dramaturgy—all in Sanskrit. And the latter two branches of knowledge he had learnt for another two years earlier, under Sri Krishnamacharya Swami.

At this Sanskrit school of learning, a live institution even to this day, he had no fees to pay. The munificent founders of the school continue to provide for the books, food, dress and even the bi-weekly oil baths for the wards. Life at the school is austere. And well is it so because luxury and learning ill go together. This is India's old system of education, a system that still prevails but alas only for Sanskrit learning.

With a good memory and equally good capacity for hard work, he mastered in 10 years what it takes 12



years for the average student. "But then, there were no vacations for us except the six, monthly religious holidays. If there are vacations, the 12-year studies will stretch to 15 years."

And what he mastered in a decade includes the entire Yajur Veda, with *Padam, Kramam, Jata, Ghanam,* and *Varnakrama.* Repeated at a stretch—if any human is capable of such a feat—all these will run to 900 hours!

If you feel humble before such learning, there are more surprises in store for you.

Without any pretensions of being a preacher of national integration, he goes about nurturing it in the hearts of the thousands who gather to hear him for almost every day for 10 months in a year. He has been preaching since 1963 when he became a full-time Pravachan Pundit after resigning his Veda Pundit's post at the Vedanta Vardhini Sanskrit College, Hyderabad, where he served for 15 years from 1948.

In the course of his discourses, he brings together all the different sects of Hinduism, Saivaites, Vaishnavites, Advaitis, Dvaitis, Vishitadvaitis....

He also weaves into his expositions the best in devotional literature from all parts of the country. He is equally at home with Valmiki's *Ramayana,* Tulasidasa"s *Ramacharitamansa* and Kamban's *Ramayana.*

Strange as it may seem, he can also recite in chaste Malayalam portions after portions from Thunchath Ezhuthachan's *Adyatma Ramayana* and Kunchan Nambiar's *Thullals.* These Malayalam works he learnt while at Palaghat. He does not know the Malayalam script but he wrote down in Sanskrit the verses read out to him by a friend. Learning by rote is child's play for him who knows by heart the entire Yajurveda.

Once while doing a pravachan at Rishikesh in the august presence of Swami Shivananda, the Hindi and Tamil knowing sections of audience desired that the exposition be in the language that they understood. Achariar solved the problem in no time. It was done in Hindi as well as Tamil. Wonderstruck, Swami Sivananda gave him the title *Ramayana Jyoti.*

Sri Achariar, before whose name adjectives have lengthened over the years to run into a long paragraph, can give religious expositions, *Upanyasa Pravachans,* in four different languages—Sanskrit, Tamil, Hindi and Telugu!

Now 48 and father of eight children, Sri Achariar's youthful vigour can be the envy of any young man. This is no wonder because his days of youth were disciplined and not dissipated.

In his middle age, he keeps afresh the memory of what he has learnt in young age and also goes on adding to his fund of knowledge "just as a butterfly delicately and with discrimination collects honey from flowers everywhere."

It is the universal content of religion that he preaches. For him. his hearers belong to just two classes—believers and non-believers, *Astikas* and *Nastikas.*

It is not uncommon that at the end of his expositions, many with contrite hearts for having long abandoned the prescribed daily rites, come to him to seek guidance and return to the religious fold with redoubled strength.

"Ah! Don't tell me that religious interest is on the wane. I see every day that the religious fervour among the masses is growing. In cities like Bombay there is a wonderful renaissance of religious fervour," says the Achariar. And he ought to know.

This preacher who does not put on a serious face and a scholarly air says that today there are more religious expositions taking place in all parts of India than a decade ago!

"Do you think the tribe of Pravachana Pundits is dwindling?"

No, Not at all. Kanchi, Sringeri and Ahobila Mutt Acharyas and other religious leaders and institutions like the Bharatiya Vidya Bhavan are doing so much for the promotion of Sanskrit learning and I am sure that out of the many young scholars, several will bloom into pravachana Pundits with a firm grounding in the Vedas."

Sri Achariar won his title of "Veda Ratna" in 1947 from the Baroda Sanskrit Academy, of "Veda Chudamani" from the Veda Sastra Uthejaka Sabha, Poona, and that of "Salakshna Ghanpadi" from the Mysore Samskrita Vidwat Pareeksha Maha Sabha.

Despite the prominent Vaishnava caste mark on his forehead, Sri Achariar's outlook on religion is the least sectarian. "Many Muslims bought tickets and attended my expositions at Trivandrum. Do you know, Why? Because when I talk of Rama, I also talk of Rahim."

Like adding crunchy cashew nuts to milk-pudding, he heightens the charm of his Sanskrit expositions with couplets from Urdu which he learnt during his long years in Hyderabad.

Among the Muslim saints he often quotes are Abdul Rahim Khan and Sujan Rashkhani, the latter who was a Court Poet of Akbar the Great. Also on his tongue-tip are the choicest verses of Kabir, Mirabai, Surdas....

And now there is an added attraction to Sri Santhanagopalachariar's expositions. He has mastered Veena in which he plays the Vedas and Vedic Mantras, thrilling the audience.

Sri Achariar is also known for his charitable disposition. So far he has donated more than Rs. 25,000 towards various public causes by earmarking the proceeds of the Upanyasams for such causes. The Uppliyappan Temple Choultry at Kumbakonam, the Kanchi Kamakoti Sankara Temple and the Lakshmi Narasimha Swami Temple at Secunderabad have benefited by his munificence.

"Among all the people in India, who are the most religious?"

"Keralites," came the reply. After a brief pause he explained: "The people of other States have to learn a lot from the reverence with which the people of Kerala approach their temples. Even Presidents and Kings have to take out their shirts to enter the temples in Kerala—even today. The 41-day penance prior to the pilgrimage to the sacred Sabarimalai Temple during which period the highest Brahminhood is conferred on all castes alike is unique in Kerala."

This year Sri Achariar was specially invited to give discourses on *Valmiki Ramayana* by the Asthika Samaj, Matunga, Bombay. □ □ □

Indianisation of Horse Breeding Industry

A. F. S. Talyarkhan

Kulapati Munshi, when he was Home Minister in the Government of Bombay set before himself in 1937 Indianising the Horse-Breeding Industry as one of the tasks.

It is gratifying to note that RWITC Bombay is holding a special Race-Meet on the 17th April 1971 and have decided to contribute the receipts to the K.M. Munshi Memorial Fund.

Here is an article of Veteran Sri A. F. S. Talyarkhan who interviewed him on his 75th birthday in 1963, written for and published by Indian Bloodstock Sales.—Ed.

"When I became Home Minister," he said, "'I immediately decided to look into certain matters connected with the Western India Turf Club. I had interested myself in some of the matters to which my attention had been drawn, from time to time, and I felt that there was something wrong, somewhere. Not with the conduct of the Club itself but with their policies *vis-a-vis* the Indian horse, the Indian rider and the Indian racing public.

"I first requested the Secretary of the Turf Club to call on me when we could discuss some of the matters which I desired clarified. Maj. C. C. Gulliland, the Secretary, met me but I could tell from the start of our conversation that he felt I had no business to poke my nose into a monopoly like racing and that, in any case, a man in a white, khadi cap could hardly be expected to know anything about the sport. This preliminary talk convinced me that I had better go deeper into the running of the W.I.T.C. and I informed Gulliland that I would be doing this in the near future.

"But before he left Gulliland impressed upon me that horse racing would become well-nigh impossible if my intentions were to revolutionise the existing policy of the Turf Club. I replied this was my business."

The next thing Mr. Munshi did was to call for as much information as he could lay his hands on about the running of the W.I.T.C. and it is interesting to read a Note which was prepared as far back as November 27, 1937. It goes like this:

1. The W.I.T.C. is a public company for making profit out of horse racing and betting. It makes this huge profit by reason of the monopoly granted to it by Government.
2. This Company differs from other public companies, which has profit for its object. In a public company

(a) the shareholders invest their own money,

(b) their representatives exercise skill in developing business,

(c) the proprietorship of the concern vests ultimately in all the shareholders who have invested money, and

(d) the transfer of shares in the open market is permitted.

None of these elements is present in this case. A very limited number of Club and Stand Members by virtue of Clause 6 of the Memorandum and Articles of Association—are entitled to divide between them all the profits derived from the propensities of the public to gamble and the opportunity given by Government in the shape of monopoly.

3. Government, in my opinion, is not justified in giving a monopoly for such a profit making business to private individuals whose share in making them is so nominal.

4. A monopoly like this can only be given on public grounds. These grounds in the circumstances can be the following:
   (a) Raising of Indian breed of horses.
   (b) Regulation of the betting habit.
   (c) Providing entertainment.
   (d) Recovery of revenue.

These public grounds, in my opinion, are not properly protected. Inappreciable attention is paid to the breeding of Indian horses. On the contrary

(a) a large amount of purchase money is being sent out to foreign countries to buy foreign breeds of horses,

(b) the revenue recovered is entirely disproportionate to the profits made by the Club, and

(c) the entertainment is no doubt provided and the betting habit is also regulated to some extent.

5. There is no doubt that the Balance Sheet does not clearly indicate the position of the Club, the concern being a monopoly concern with no share investment and on the liability of a member of the Club to contribute only Re. 1/- towards the liability under Clause 12 of the Memorandum. It should have no right to retain any amount over and above the reasonable actual expenses incurred by the Club and a sum sufficient to make up for the depreciation.

6. If the complaints which I find are true, Indians are kept at a considerable disadvantage. As the profit is made by the monopoly given by an Indian Government there is no reason why at least 55 per cent of the membership should not be Indian.

7. The question of raising a breed of Indian horses and eliminating the breed of foreign horses is absolutely necessary if the monopoly is to be justified.

It would be necessary to devise a proper scheme for this purpose which experts alone can do.

It is, therefore, necessary to consider whether the following terms could and should be inserted in the licence:

Not less than 55 per cent of the total of Club members and Stand members shall be Indians. This could be done by the present Club members changing Article 10 and increasing the number of members or by changing Article 15 and laying down that Indians will be given preference for Club and Stand membership, till the necessary quota has been made up.

I further suggest, of course subject to expert advice which may hereafter be forthcoming that a licence fee should be taken equivalent to 80 per cent of the net annual profits.

The net annual profits should be calculated on the basis of providing the actual expenses and a reasonable amount of depreciation.

8. The third clause would be a scheme for encouraging the breed of Indian horses.
9. But before this matter is gone into I should like the following questions to be considered:
   (a) Is Government's power restricted only to laying down rules regulating horse racing?
   (b) Can the Government impose a licence fee?
   (c) Would it be legal for Government to impose terms requiring or necessitating (i) a change in the constitution laid down by the Articles of Association; (ii) as audit as required by Government, and (iii) by direct appointment of members of the committee.

And the final question—What are the terms on which the land now occupied by the Turf Club is held?

I should think Mr. Munshi was already clear in his mind what the answers would be to these questions and how he was to set about compelling the Western India Turf Club to abandon, once and for all, what was clearly an anti-Indian policy.

As Mr. Munshi said to me: "I felt I was getting hold of the thing by the throat and there was little doubt in my mind that the Club was not exploiting its monopoly for the real future of the Indian Turf. I was determined to make it truly Indian!"

He then called a meeting at which the Secretary of the Club, Sir Rahimtoola Chinoy, and Messrs. French, Blunt and Ardeshir were present.

"I put to them for their careful consideration certain findings arrived at by me. They were that the W.I.T.C. was a profit-making concern which makes profit out of the gambling propensities of the public by reason of the monopoly granted by Government, and I stressed that the present members had little money of their own and their liability on winding up is one rupee only. Such a monopoly cannot be allowed to exist only in the interests of the Club members or against the interests of the public.

"I told the gentlemen present that:

(a) at least 55 per cent of the membership should be Indian.

(b) a substantial part of the money recovered by the company or spent on horse racing in connection with this company should be Indian.

(c) that the company snould pay a licence fee calculated on the average net annual profits of the company, on the basis of expenses reasonably incurred, et ctera.

(d) that a scheme should be placed before Government by which within a reasonable time import of foreign horses and employment of foreign jockeys should be reduced."

The representatives of the Club promised to put themselves in touch with Government after they had considered these points."

"In the meantime," continued Mr. Munshi, "it was patent to me that I had hit upon something which badly required putting right.

"I discovered that even when non-Indian members of the Club had died or had retired the membership was kept closed with the prime motive of keeping out Indians who desired to become members of the Club. I told the Secretary of the Club about this but he could make no satisfactory reply. I had also by now received numerous complaints from very well-known Indian turfites that they were being cleverly prevented from becoming members of the Club. I was determined to see the thing through and not allow such goings-on to continue.

"Imagine", said Mr. Munshi, "'that while lakhs of rupees were provided as prize money for foreign breeds of horses racing here, not even a five-figure sum of stake money went to the Indian horses! This, to my mind, was a crime and could not be tolerated any longer. I made this clear to all concerned. When one British racing man told me that all this talk of breeding Indian horses was impracticable and threatened that racing in Western India would stop, I said to him:

> "You know we get a deal of excitment holding bullock-racing in Kathiawad. If you want to take away the horse, I will introduce bullock-racing in Bombay and Poona and I can tell you the public will flock as before! I am not going to be threatened or intimidated by any one, once I have made up my mind about Indianisation!"

"I must say that, in the end the Secretary of the Club gave me the fullest co-operation and Gulliland was, I know, responsible for getting his stewards and other Club members to read the writing on the wall. But the majority of the non-Indians who controlled the W.I.T.C. tried hard to fight the stand I had taken. I was not to be deterred from my duty and the more I went into the matter the greater grew my anxiety to ensure that the Indian horse would soon find his rightful place on own soil."

Time was running out for the granting of the licence and Mr Munshi appointed a special committee of Messrs. Rajadhyaksha, Iengar and Chainani.

They had further discussion with the President and the Secretary of the Club, whose report was said to be ready. It was further suggested that the Committee of the Club and leading racing men of Bombay should meet in a conference to discuss the proposals put forward by the special committee.

A draft letter was circulated to these gentlemen as a basis for discussion.

On March 14, 1938, the following gentlemen met at the Bombay Secretariat: The President, Secretary and members of the W.I.T.C. Sir Homi Mehta; Mr. A.M. Khairaz; Col. Jorawarsingh; Mr. Surve; Mr. Sultan Chinoy; Mr. Shantidas Askuran; Mr. Lalvani; Maharaja Mansingh of Idar; Mr. P.B. Avasia; Mr. Tricumdas Dwarakadas; Mr. E.D. Kazi; Col. Jalal Shah and Mr. Shiavax Cambata.

"Now", went on Mr. Munshi, "I had decided that any further delay was uncalled for and this matter seemed to be dragging on much too long when the need for doing the right thing had become so very patent.

"As the time for granting licence was drawing very near and the Club seemed to have the jitters, I made it clear that the Government will not consider the question of renewing the licence unless the Committee of the Club, by a resolution agrees:

"I. to take early steps to increase the number of Club members to 500."

"That the Government also propose to insert the following conditions in the licence:

(a) that in order that the minimum stakes to be allotted exclusively for Indian horses in 1942-43 is 45 per cent of the total stakes, the Club will progressively increase the percentage allotted to such horses and shall during the year 1938-39 allot 12 per cent of the total stakes for the horses.

(b) that in order to secure 40 per cent of the Indian jockeys by 1942-43 the Club shall,

  (i) in 1938-39 allot one race at every meeting exclusively for Indian apprentices and riding boys;

  (ii) amend its rules so that an Indian apprentice or a riding boy would become a full-fledged jockey after he has ridden a specified number of races;

  (iii) take such other suitable measures in the coming 4 years to the satisfaction of Government as may be necessary and maintain a school for training Indian boys to become jockeys.

"And I also added," went on Mr. Munshi, "that a licence fee of Rs. 3 lakhs shall be paid by the Club".

From all this it can be readily seen what a tremendous part was played by Mr. Munshi to Indianise the Turf. It was not, as some vested interests tried to make out at the time, that the Government was merely trying to stifle horse racing, or the WITC just because it happened to be dominated by non-Indians.

Mr. Munshi realised that horse racing in this country should contribute the very maximum towards the encouragement of an Indian Horse Breeding Industry. No less was his anxiety to see that, in good time, Indian lads would become good jockeys.

Even after Mr. Munshi came down with a heavy hand on the policies of the past of the Turf Club we have seen now hard a struggle it has been for the Horse Breeding Industry to get the racing authorities in the country to realise that the sport must depend almost exclusively on the indigenous breed.

No one in his senses will want the day when foreign horses, jockeys and trainers will disappear from the Turf of India, but foreign interests shall always come long after the native welfare has been finally established.

It is useless wondering why the patrons of certain racing centres do not display the same keeness they did in the past. The truth is that the cost of everything has gone up and is going up—by leaps and bounds and owners require greater incentives if they are to purchase juveniles these days.

The main trouble is the conflicting interests of the Race Clubs and the Horse Breeding Industry. The Race Clubs, who are granted a licence to control and organise the game, naturally seem more mindful of their own finances than the overall welfare of the Indian horse.

The Breeding Industry, unfortunately, does not appear to this writer to enjoy that measure of influence in the framing of racing programmes which is very necessary. In result there continues to be a conflict of interests —and opinions—but this could very easily be rectified if the Race Clubs would cease to look upon their duties as being only to provide a stage for the sport.

I have written many times that Racing and Breeding interests are too closely connected to be disregarded, and it cannot be denied that whatever the Breeding Industry has been able to achieve has been because the Government has more often than not seen the justice of their demands and their arguments.

But what Mr. K. M. Munshi started cannot be stopped and it is after 25 years, this year, that we can look back on the far-sighted and patriotic policy which he and his Government foisted on the Western India Turf Club, and reflect on what has developed, however slowly.

It is because of all this that India got her own Classic races. It is because of all this that, today, Indian sportsmen control the Race Clubs of India. The Indian rider has come up, though rather slowly, and the Indian trainer was always there.

Many Stud Farms have sprung up since 1937 and today more and more private Breeders are to be found all over the country. Calcutta and Madras have introduced local 'classic" races and with a little better co-operation between our Racing and Breeding interests all will be well.

It is only just and fair to assert that Kanaiyalal Maneklal Munshi is the "father of racing in India that is Indian".

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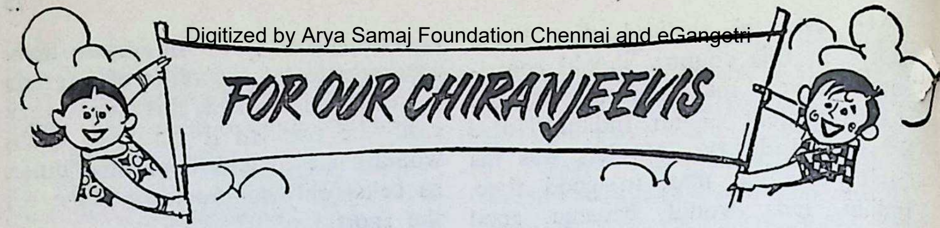

RAMA RAJYA

My dear chiranjeevis,

RAMA, our great national hero was born on Navami under the Punarvasu constellation. He was a great character and when Sage Valmiki wished in his great epic to recount the deeds of one who was in character and conduct great, *charitryena ca ko yuktah* as he asks Narada, the latter sage narrated to him the story of Sri Ramachandra in brief and Valmiki composed the great epic. The word Ramarajya has become a synonym for a land of peace and plenty. But you all know that a land of peace and plenty does not drop from heaven ready made. It has to be planned, worked out and brought into being. The greatness of Sri Rama lay precisely in this, that he ruled his country so well and set such good precedents for everyone that a land of peace and plenty came into being.

The sage Valmiki was not an academic professor of Economics but he knew like every great creative artist various subjects of importance in life. Now if we wish to know what Sage Valmiki has said about the Economics of Sri Ramachandra's day we will have to read the Ramayana carefully and piece together scattered information and find out what it was that enabled Valmiki to depict the life and prosperity of the people. There are interesting clues in the body of the Ramayana and much detailed information also interspersed when two characters engage themselves in discussion or talk. You find for instance in the questions put by Rama to Bharata in II, 100, 47 some interesting things about *Varta* or Finance.

There is clear proof in the Ramayana that by the time Sri Rama was ruling the subject of *Varta* including agriculture etc. had come to be regarded as a subject for careful study and research. Just as Commerce as a Faculty in the European Universities slowly fought its way to recognition, so also this subject *Varta* was finding favour here and it is clear that it came to be accorded the recognition with the other three branches of learning namely *Anvikshiki* (Logic and philosophy), *trayi* (Vedic lore) and *Dandaniti* (Political Philosophy).

It is interesting to note that in the

Ramayana age *artha* was defined and understood in precisely the manner in which it is understood in modern economic phraselogy. *Artha* did not merely consist of money in the form of coins but it represented such things as grain, cattle, houses and fields, minerals, royalties from mines etc., in short anything which has an exchange value.

Agriculture was carried on with a fair measure of success and there was a body of knowledge to direct the operations of the agriculturist. Since the monsoon was fairly regular *shodhana* or reclamation of land, ploughing etc. were all done guided by the zodiacal signs and constellations which indicated the appropriate seasons and months. Tanks, canals, wells and other water resources were harnessed for agriculture and the Kosala kingdom was known for its rich agriculture, full of mango groves, paddy and other fields.

I do not wish to give you a list of these things but would like you when you next read the Ramayana to note these hints in your reading. It would be interesting to make a study of the various aspects of the Economic life in the Ramayana. For instance A History of Civilisation in Ancient India by R.C. Dutt gives details and Bhavan's Volumes of History and Culture of the Indian People also gives you details. However to give some direction to your reading I shall end this letter with another General Knowledge Quiz about the Ramayana.

Chiranjeevis General Knowledge Quiz No. 2.

1. Make a list of all the professions and occupations followed by people as mentioned in the Ramayana.

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2. A number of metals, minerals are mentioned in the Ramayana. What are they?

3. What are the grains and cereals mentioned in the Ramayana?

4. What were the kinds of vehicles used for transport of goods and men?

5. What wild animals were tamed and harnessed for human use? What ideas do you get about these?

Answer may be sent after a careful study and Mama would not mind receiving answers for these until the next Ramanavami issue in 1972. His one interest is that some of the chiranjeevis will start making a study of the Ramayana and that he thinks is the best homage one can pay to a great national hero. The treasures in the Ramayana have made permanent and inerasable images in the minds of men and women and children in our land and these cannot be destroyed. Western psychologists speak of archetypes and the Ramayana is in no mean way responsible for the creation of these in the racial consciousness of our people. Read the Ramayana and let that inerasable image of Sri Ramachandra be kept alive in everyone of you. May Sri Ramachandra's character and example direct us in all our activities, may his great presence of mind, his tolerance, his compassion, his love and guiding spirit permeate in ever so small a measure our little lives and thereby enrich and make them sublime. Let us pray to Sri Rama to give us that unswerving devotion to rid our minds of all the *doshas* of *Kama* etc.

> *naanyaa spriha raghupate hridaye*
> *asmadeeye*
> *satyam vadaami ca bhavaanakhi-*
> *lantaratmaa*
> *bhaktim prayaccha raghupungava*
> *nirbharaam me*
> *kamaadi dosharahitam kuru maa-*
> *nasam cha.*

I have no other desire O lord of the Raghu race in this heart; I am uttering the truth—Thou art the Inmost Dweller of everything. Grant me that devotion, O Bull among men, of intense and forgetful kind and rid my mind of all that dross of lust etc.

Yours affectionately,
MAMA.

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AMAL KANTI MAJUMDAR

KAPALAKUNDALA

The Fatal Wedlock

28

Another Parley

"So go for success and worship the gods".
—*Kumarasambhavam.*

AFTER taking his seat, the Kapalik showed his two arms to Nabakumar who found them to be broken. The reader may recollect that while in the pursuit of Nabakumar and Kapalakundala, the Kapalik fell down from the top of the sand-hills the very night Kapalakundala fled from the sea-shore with Nabakumar. While falling down, he tried to get hold of the ground to protect his body from injury; his body remained unhurt but his two arms were broken. Having narrated the incident in detail, the Kapalik said, "I don't have any difficulty in performing my daily religious rites with these arms, but they have become so weak that I feel a great pain even in collecting firewood".

Continuing he said, "I didn't know that my body was unhurt but my arms were broken the moment I fell down. I became unconscious instantaneously and remained so for more than two days. I regained my full consciousness at day-break, immediately before which I had a dream in which the goddess Bhawani (while narrating this his hairs stood on end) as though the goddess had appeared before me in flesh and blood and had been remonstrating me with a brow-beat in these words, 'O wicked wretch! it is the impurity of thy mind that hath hindered thee from worshipping me. To gratify thy sensual pleasures, thou hast not so far worshipped me with the blood of this maiden. Whatever religious merit thou hast earned is gone and lost for ever on account of this unmarried girl. I shall not accept thy worship any more'. When I had wept and fallen at her feet, she became pleased and said, 'My son! the only remedy for the atonement of thy sin is the sacrifice of Kapalakundala on my altar. Worship me not until thou hast succeeded in doing this.

"I need not narrate in detail when and how I recovered. When I came round in due course, I began to act. But I felt that my arms had not the strength even of a child. No efforts can be made without physical strength; so I needed a helping hand. But pious men are very rare now-a-days. In this age of sin and disbelief, when a non-Hindu is at the head of the state, people scarcely come forward to give a helping hand to religious work for fear of the corrupt and tyrannical government. After a long and painful search, I have been able to trace the dwelling place of that faithless woman, but for want of bodily strength, I am still unable to fulfil the wishes of the goddess. At present, I simply do some routine ceremonies in accordance with the 'Tantrik' rites for my own salvation. Last night, when I was offering sacred fire to the goddess, I saw with my own eyes Kapalakundala meeting a Brahmin boy. She is going to see him again to-day. If you want to see, come with me and I will show you the scene.

"My son! Kapalakundala deserves to be killed and I am determined to sacrifice her at the altar of the goddess in obedience to her command. She has proved false to you and so you should also kill her. Help me in catching this faithless woman; take her to the place of worship and kill her with your own hands. The goddess will then forgive the great sin you have committed. This holy deed will earn great religious merit for you; the faithless woman will be punished and your thirst for vengeance will be fully satisfied".

The Kapalik stopped; Nabakumar stood speechless; seeing him silent, the Kapalik said, "My boy! now come with me to see the thing."

Perspiring through and through, Nabakumar followed the Kapalik.

29

In the Presence of Co-Wife

"Be at peace; this is your sister that addresses you. Requite Lucretia's love".

—*Lucretia.*

On coming out of the house, Kapalakundala entered the forest and first went to the dilapidated room where she met the Brahmin boy. Had she seen him in day light, she could have easily perceived that his face had become extremely pale and gloomy. "The Kapalik," said the Brahmin boy to Kapalakundala, "may come here at any time and so we should not talk any matter over here; let us go to a more secluded place." He then took Kapalakundala to a clear little spot surrounded by trees from where branched out a pathway. When they had sat down, the disguised Brahmin began:—

"Let me first introduce myself to you. It is for you to decide how much credence is to be given to my words. When you were coming back from Hijli with your husband, you met on your way, at night, a Muslim girl, do you remember this?" Kapalakundala said, "The woman who gave me some ornaments?"

The Brahmin boy: Yes, it is me.

Kapalakundala was very much surprised. Lutfa noticed this and said: "there are more wonders for you; I am your co-wife." "What is that?" Kapalakundala said in amazement.

Lutfa then narrated the whole story from the very beginning—her marriage, her loss of caste, her desertion by her husband, Dacca, Agra, Jehangir, Meherunissa, her final quitting of Agra, residence at Saptagram, meeting with Nabakumar and his behaviour, her coming into the forest, last evening in disguise, her meeting with the offeror of the sacred fire and so on and so forth, when Kapalakundala asked, "what was your motive in coming to our house in disguise?"

Lutfa: To bring about life-long separation between you and your husband.

Plunged in thought, Kapalakundala asked, "How could you have managed to accomplish such a thing?"

Lutfa: I would have for the time being aroused suspicion in your husband's mind as to your fidelity. But there is no such need now; I have given up that idea. If you now act according to my advice, you will help me realise my desire and at the same time bring your own good.

Kapalakundala: Whose name did you hear fall from the lips of the offeror of the sacred fire?

Lutfa: It is your name only. In order to ascertain whether he was offering sacred fire for your good or for your harm, I went up to him and having made a bow, sat beside him. I waited till the ceremony was over when, on some pretext, I enquired about the motive with which he was associating your name with the offering of the sacred fire. After a brief conversation, I came to know that your harm was the sole object of the ceremony and I disclosed to him that I too had an exactly similar motive. At once we agreed to help each other. He then conducted me to the dilapidated house where he opened his mind. It was your death that he desired. But this will not do me any good. I have, no doubt, committed many sins in this life, but I have not sunk so low as to kill an innocent girl. So I did not give my consent. Just at that time you came up there. You must have heard something, I suppose.

Kapalakundala: I heard some such discussion.

Lutfa: The man took me for a foolish, ignorant woman and wanted to spend all his stock of knowledge on me. I asked you to wait in the depths of the forest so that I may acquaint myself with his final decision and bring the news to you.

Kapalakundala: Why didn't you come back after that?

Lutfa: He talked a lot of nonsense and delayed me. You know that man very well. Can you guess who he is?

Kapalakundala: He is the Kapalik, my foster-father.

Lutfa: Yes, he is the man. At first, he narrated how he picked you up from the shore and brought you up there together with Nabakumar's coming and your flight with him. He also described all that happened after your flight. Let me relate them all to you.

Having said this, she narrated the story of Kapalik's fall from the hilltop, his broken arms and the dream.

A shiver ran through Kapalakundala's body when she heard about the dream and her mind became restless like lightning.

Lutfa continued: The Kapalik is determined to obey the will of the goddess. He is badly in need of somebody's help. Taking me for a Brahmin boy, he disclosed everything to me, so that I may be a helping hand to him. So far, I have not become a party to the heinous crime. I don't know where my turbulent nature will lead me to, but I do hope and trust that I will never give my consent. On the contrary, I will oppose his determination tooth and nail. With this object in view, I came up to you. I can't say that I did this without any selfish motive. I will save your life; won't you do something for me?

Kapalakundala: What can I do for you?

Lutfa: Save my life too; leave your husband.

Kapalakundala was silent for a long time and then said, "where shall I go after leaving my husband?"

Lutfa: To—a far—far-off country. I will provide you with a big house; I will give you a lot of money and a troop of servants and maid-servants; you will live like a queen.

Kapalakundala was again plunged in thought. She looked all around the world with her mind's eye but nowhere could she find a single soul. She dived down into the depths of her heart to see if Nabakumar was there but, alas, he was not there. Then why should she stand in the way of Lutfa's happiness? She said to Lutfa:

"I can't realise as yet whether you have done me any good. A magnificent house, a lot of money and a troop of servants and maid-servants—all these have no charm for me. Why should I be a thorn in your side? Let your wishes be fulfilled. From tomorrow onwards, you will not hear any more of your rival. I was a child of Nature and so will I be again."

Lutfa was charmed as she did not expect that Kapalakundala would agree to her proposal so quickly. Overwhelmed with admiration, she exclaimed, "May you live long, my sister! you have saved my life; I can't let you go alone. Tomorrow, I shall send a clever and faithful maid to accompany you. At Burdwan, I have got an intimate friend who is a very influential lady there; she will be glad to give you all possible aid."

Lutfa and Kapalakundala were so deeply engaged in conversation that they became absolutely unconscious of their surroundings. They failed to notice the terrible glances cast at them by Nabakumar and the Kapalik standing on the pathway leading to the spot where they were closetted.

Nabakumar and the Kapalik were simply casting their glances but, unfortunately, they could not hear any of the words that passed between Lutfa and Kapalakundala as they stood at a pretty long distance. Who can tell whether the misery of men would have increased or decreased if our seeing and hearing capacity were equally matched? The creation of this world is a product of wonderful art and delicate device.

Nabakumar saw that Kapalakundala's hair was dishevelled and this struck him as rather unusual. She used to go about with unbraided hair only when she had been a maiden. He also saw that her hair had now fallen on the back of the Brahmin boy and got mixed up with that of his. In order to talk in a low tone of voice, they sat so close to each other that the masses of her abundant hair spread over the back of Lutfa. All this escaped the notice of Kapalakundala and Lutfa. But Nabakumar saw this and he slowly sat down on the ground.

Having observed the condition Nabakumar was in, the Kapalik drew out of his waist a cocoanut shell and said, "You are losing your nerves, my boy; drink this precious drug sanctified by the goddess and you will regain your strength."

Thus said, the Kapalik held the cup before Nabakumar who drank it off and slaked his thirst. Nabakumar was not aware that this delicious drink prepared by the Kapalik himself was nothing but an excessively strong wine. The moment he drank it, he became quite fit.

Meanwhile, Lutfa spoke to Kapalakundala in a mild tone of voice as before:

"Dear sister! I am grateful to you for the great service you have done me. I don't know how to repay this debt of gratitude; yet I shall be happy if you will always keep a place in your heart for me. I have heard that you have given away to the poor the ornaments I gave you. I have nothing with me at present; yesterday I carried a ring in my braid for an evil purpose but by the grace of God, I have been saved from the commission of a great sin. Keep this ring with you as a memento. Should your husband enquire about it today, tell him that this is a present from Lutfa."

With these words, she took out of her fingers a precious ring and handed it to Kapalakundala. This, too, was marked by Nabakumar and he began to tremble. The Kapalik who held him, made him drink again. The wine passed into his head, debased his nature and deadened all his tender feelings.

Kapalakundala took leave of Lutfa and went homewards. Nabakumar and the Kapalik then followed her by a track unseen by Lutfa.

□ □ □

New Serial

from 18-4-1971

TIRUMOOLAR

an English Free Verse Translation

by

Dr. K. R. Srinivasa Iyengar,

former Vice-Chancellor of ANDHRA University

Bhavan's Tri-Decennial Fund

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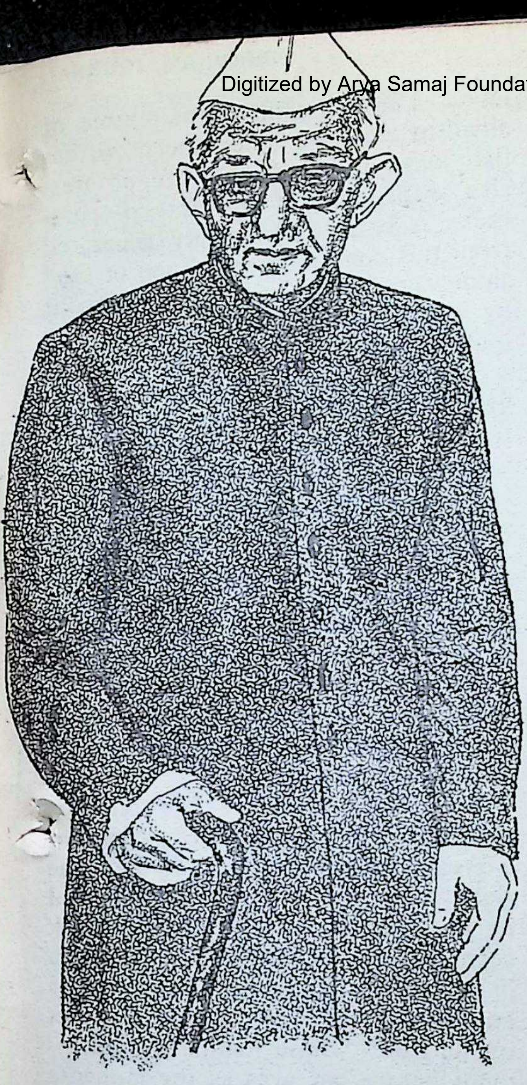


BAPAJI AND PRAYER

R. T. Vyas

THE impact of regeneration and enlightenment of a very few highly evolved human beings is mainly responsible for the outgrowth of different peoples on the earth from their beastly existence to a civilised and cultural mode of living. This enlightenment is nothing else but the assertion of the Divine in man, subjugating the apish tendencies in him, lying deeply but losing their force eventually as the awareness about the Supreme Divinity that is his real being, increases. An act of will to expose one's mind to the Divine, which brings about a catharsis of the lower instincts and inordinate, silly desires, bringing to focus one's super-natural potentialities is recognised as prayer. All that is great and noble has been rendered possible only through such gaze to the Supreme Reality i.e God, the basis of human personality.

This exposure of one's mind to the Divine is an easy process, because it is natural, according to Sri Aurobindo Ghosh, the great yogi, for the psychic being to turn towards Him as a sunflower turns towards the Sun. A little training to a child of eight or ten years may help him to form a healthy habit of introspection. In ancient times, every child in the three Varnas in India started his educational career with an initiation to pray systematically. Our beloved Kulapatiji desired earnestly and tried his best to introduce a fixed period of prayer and meditation in educational institutions to complement this deficiency which renders the present system of education woefully incomplete, because there is no provision for character-building or soul-training, which is one of the most important, if not the sole, aim of education.

The long active and chequered life of our Kulapatiji was a continuous prayer. In the case of a novice aspirant, prayer enters his life as an hour of appointment with himself, which accentuates his power of concentration, eliminating unnecessary flickerings of mind, giving him a clear direction and purpose in life. But gradually, it influences his whole being and brings about a total transformation of his personality. Dr. Munshi, as a true Aryan Sire, and a Hindu with perfect conviction, was greatly influenced by Bhagwan Vedavyas, the towering creative personality who democratised the Vedic religion, integrating it with the needs and aspirations of his time. Like that great Guru of all Indians, Dr. Munshi also dedicated his life to bring about a rapproachement of the old and the new, a viable synthesis of the ancient but ever-modern cultural and spiritual values to those which are emerging in modern times, in the light of the scientific and technological advancement. Especially he was influenced by Vyasa's *Bhagavad-Gita,* from which he sifted three cardinal principles, which, if imbibed, may enrich our modern life and give it a right direction and natural purpose. They are faith (*sraddha*) self-control (*samyama*) and dedication (*samarpana*).

To expound, prayer presupposes the existence of a supreme controller of the universe, who commands all over through the inexorable cosmic laws known as *Rita* or *Satya* and as Dharma when they operate on human level. Faith in Him is the source of altruism and all other social virtues that make our collective life progressive on the lines of love and co-operation. A sense of fraternity generated from this common parenthood of God alone can bring about what is meant by socialism, and all other ill-founded and incomplete borrowed ideologies revolving around the central deified figure—money, can only set chaotic forces free to make the social arena a veritable hell. In the *Gita,* the Lord declares His fatherhood and says to Arjuna that the lack of faith is responsible for the disorder and disintegration of life.

The actual perception of this Godhead is possible only through self-control and self-education leading to self-realisation. Hence, *Samyama* is the foundation of self-culture culminating in self-fulfilment.

But the wealth of life can be achieved only through dedication for a great and noble cause. In fact, the right mode of worship as indicated in the Gita, involves ceaseless work according to one's nature and position in society with a sense of mission, as an humble offering at the lotus-feet of the Lord, whose manifest form extends before our eyes as the immense universe.

Dr. Munshi lived and died for the establishment of this triple principle of the *Gita,* serving as the foundation of the structure of the new community of men which is in the offing. This work of God, to use his words, has just started in so many activities of the Bhavan. We may add our humble tone to the great symphony of prayer, started by our dear Kulapatiji. □□□

Notes & News

KULAPATI DR. K. M. MUNSHI RECEIVES POSTHUMOUS AWARD OF D.LITT.

An Honorary degree of D.Litt. was conferred posthumously on Dr. K. M. Munshi by the Gujarat University on March 19, 1971 at Ahmedabad in recognition of his manifold contributions to art, literature, politics, constitution-making and as an exponent and promoter of the best values of Indian culture.

The lengthy citation recounted in detail his services in all the spheres of his activities.

The award was received by Sri Navin T. Khandwalla on behalf of the Munshi family.

BHAVAN'S BOOKS

FOR BETTER READING

BOMBAY MUNICIPAL CORPORATION MOURNS MUNSHIJI

THE Municipal Corporation of Greater Bombay at its meeting held on March 9, 1971, mourned the death of Kulapati Dr. K. M. Munshi and adjourned for the day without transacting any business as a mark of respect to the memory of Munshiji.

A resolution adopted on the occasion said that in Munshiji's death the "city has lost a great litterateur, an erudite scholar, a great constitutional expert and legal luminary, a philosopher and guide, an astute politician, an elder statesman and a great revivalist of the Indian culture."

KULAPATI'S SERVICES RECALLED

SRI G. P. Rajaratnam, noted Kannada writer, addressing a public meeting held at the Gandhi Sahitya Sangha, Bangalore, on February 14, 1971 said that the Bharatiya Vidya Bhavan and the

Bhavan's Journal are the everlasting and living memories to Dr. K. M. Munshi."

Recalling Munshiji's many-sided achievements in diverse fields, the speaker said that his greatest contribution was his service to the cause of the revival and spread of Indian thought and culture through the Bhavan and its publications.

"Thanks to him, the Bharatiya Vidya Bhavan has become a centre of Indian culture," he said.

LOK SABHA HOMAGE TO MUNSHIJI

THE Lok Sabha at its first session after the 1971 General Elections mourned the death of seven of its former members, among them, Dr. K. M. Munshi, B. P. Chaliha and Sri Nath Pai...

The Prime Minister Smt. Indira Gandhi, described Dr. Munshi as "the last representative of Indian renaissance." She said Dr. Munshi had a personality of many facets. He had left his mark as much on law as on literature.

Of Sri Chaliha, she said: "the wise and gentlest figure in national life."

And of Sri Nath Pai, the Premier said: "the questioning spirit that yearned for justice for everyone."

The house stood up in silence in homage to these members after their death was mourned by the Speaker, the Prime Minister and the various group leaders.

DR. KARAN SINGH'S BOOK RELEASED

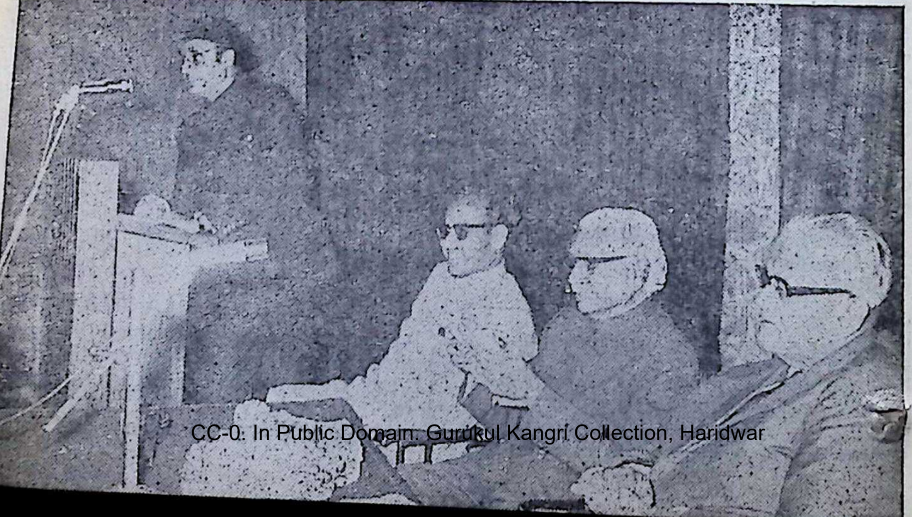
Dr. Karan Singh's book, *Contemporary Essays,* published by the Bharatiya Vidya Bhavan, was formally released by Dr. A. N. Jha, Lt. Governor of Delhi, at a function held at the International Centre, New Delhi, on March 9, 1971.

The release of the book was marked by the presentation of a volume by Dr. Jha to Sri Hansraj Gupta, Mayor of Delhi, and the function coincided with the fortieth birthday of Dr. Karan Singh.

In his presidential address, Dr. Jha referred to Dr. Karan Singh as a creative writer and profound philosopher. Praising his poetic qualities, Dr. Jha said the conflict between learning and wealth had been resolved in Dr. Karan Singh.

The Mayor, Sri Hansraj Gupta, admired the literary ercellences as well as the selfless social service of Dr. Karan Singh. The first citizen also referred to Dr. Karan Singh's book on Sri Aurobindo, *Prophet of Indian Nationalism.*

In his reply, Dr. Karan Singh stated that as a good Kshatriya he was glad to receive the blessings of Dr. Jha who had



exercised the privileges of a Brahmin and elder brother in blessing him.

The thinking pattern of the new generation was changing. It was almost a revolution. And in the wake of such a revolution, "we should not be cut off from our heritage," Dr. Singh observed.

"Trying to bring about any change which is not rooted in our ageless culture would be an exercise in futility," he pointed out.

He also said: "My last 40 years have been interesting and I hope the next 40 years will be be breathtakingly exciting.

Sri S. S. Shukla, Vice-Chairman of the Delhi Kendra, welcomed the gathering and Dr. L. M. Singhvi proposed a vote of thanks.

BHAKTI SANGEET PROGRAMME

MOVING devotional music flowed forth from many gifted artistes at Bharatiya Vidya Bhavan's Gita Mandir on the evening of March 8, 1971 when the monthly Bhakti Sangeet Programme of the Bhavan's Kala Kendra synchronised with the date of the passing away of Kulapati Dr. K. M. Munshi in the previous month.

Noted artistes including Sri Avinash Vyas, Smt. Sudha Motwane, Sri Rajendra Mehta, Smt. Hansa Dave, Sri Pinakin Shah and Sri Purshottam Upadhyaya sang many specially composed bhajans, offering their tributes to the memory of Bapaji.

The singers who sang from 5.30 p.m. to 8 p.m. were listened to with rapt attention by a packed audience.

Swami Shantanandaji of Shivananda Ashram, Rishikesh, sang bhajans in his melodious voice, interspersing them with relevant verses from the Gita.

Swamiji also recalled Munshiji's visit to Shivananda Ashram and said that what Munshiji had achieved, even six dynamic rishis could not have achieved in their life time.

Sri Navin Khandwalla, Secretary of the Kala Kendra, introduced the artistes to the audience.

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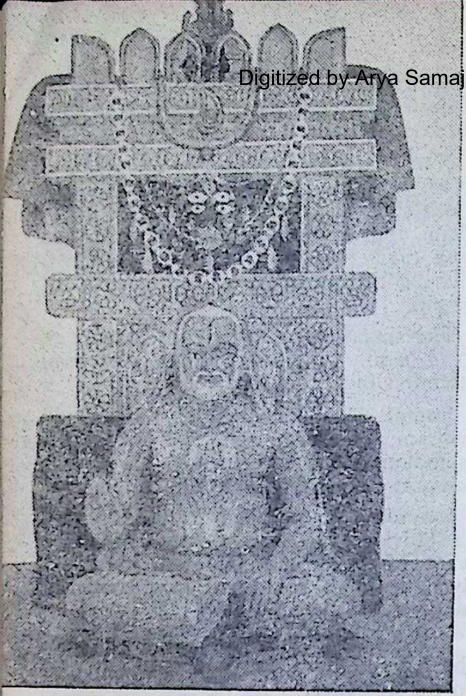


H.H. GURU RAGHAVENDRA TIRTHA'S BRINDAVAN PRATISHTAPANA MAHOTSAV:

ON Tuesday, April 27, 1971—the auspicious Akshayya Trithiya day—will be installed, at an extensive site at Naupada, near Oshivara Bridge, Jogeshwari, Bombay-60, a *Brindavan* of H.H. Guru Raghavendra Tirtha of Mantralaya, the authoritative exponent of the Dwaita School of Sri Madhwacharya. The installation (*pratishtapana*) of the Brindavan will be performed by H.H. Sri Sujayeendra Tirtha, the presiding pontiff of Sri Raghavendra Mutt of Mantralaya.

H.H. Sri Sujayeendra Tirtha will be arriving in Bombay from Mantralaya a week earlier, on April 20, 1971, and will be camping at the Admar Mutt, Andheri, till May 15, 1971.

The year 1971 signifies the completion of 300 years of H.H. Guru Raghavendra Titrha's entering his samadhi *alive* at Mantralaya in 1671.

Under the instructions of H.H. Sri Sujayeendra Tirtha, the *Moolamrithika*, taken from the original Brindavan at Sri Raghavendra Mutt, Mantralaya, is to be brought to Bombay for being installed at the new Brindavan at Jogeshwari. The *Moolamrithika* is being carried from Mantralaya by a small band of ardent devotees—Sri Baburao Kulkarni, Sri Virupakshi Hamshi, Sri S.G. Pappu, Sri Bhimrao Kubera and Sri Subbannacharya—who will cover the entire distance on foot, passing *en route* Raichur, Yadgiri, Wadi, Gulbarga, Ganagapura, Kulal, Akalkote, Sollapura, Pandharpur, Dhond, Poona, Karjat and Thana. The party have already left Mantralaya on March 12 on their long trek to Bombay.

The moving spirit behind this holy venture of installing this new Brindavan is Sri Lakshminarayana Holla, residing at Sohan Singh Chawl, Oshivara, who has dedicated himself to the propagation of the Bhakti Cult and undertaken the stupendous task of installation of the Brindavan at Jogeshwari with the active help and support of a large number of devotees from all walks of life.

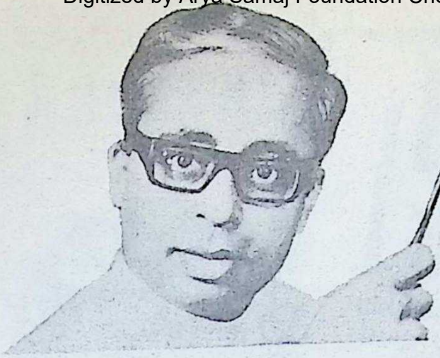
A cultural entertainment programme has been organised at the Shanmukhananda Hall, Bombay, on Saturday, April 24, 1971, in the distinguished presence of H.H. Sri Sujayeendra Tirtha, to raise funds for the installation. A Souvenir will also be brought out on the occasion.

All are cordially invited to participate in the holy function to benefit by the grace and blessings of the great Saint.

Contributions in cash and kind may be sent to Sri Guru Raghavendra Brindavan, Near Oshivara Bridge, Naupada, Jogeshwari, Bombay-60. □ □ □

Whoever daily reads or hears with devotion the sacred Ramayana, *the life story of Sri Rama, which is the very embodiment of the holy hymn of Gayatri, is absolved from all his sins and lives the full span of life.*

* * *



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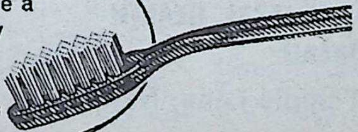

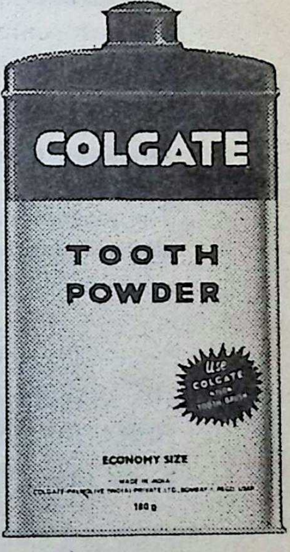

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OUR BOOKSHELF

ENGLISH

THE KATHA UPANISHAD:— Sanskrit text with English Translation by Sri P Krishna Murthy, Hyderabad, 1970. Price: Re. 1/-. PP. VIII 37.

THE volume under review is an addition to the already existing large volume of studies of Upanishads. The book contains Sanskrit original in Telugu Script and a prose translation for each mantra in simple and good English. The author has to his credit already some thirty five books.

Among the major Upanishads, the *Kathopanishad* occupies a distinct place. In the form of a dialogue between Nachiketas and Yama, we get here a detailed discussion about *Atman* in lucid style. The author has been successful enough in translating this into English in a style that is simple and lucid but free from pedantic expressions.

Although the author has tried throughout to be faithful to the original and has been successful, a few mistakes in translation have crept in. For e.g. on page 15, for *Abhayasya Param* the translation should have been "The Other shore of *Abhaya*". The translation is not happy for the next stanza on the same page. On page 23, *Tadanthyaya Kalpate* in the original means that the *Shraddha* will bear unending fruits, but not "he secures immortality". There are some more such small translation mistakes. Apart from this, the translation on the whole is a good and worthy addition to the vast literature on Upanishads. The author's efforts in this direction are commendable. The printing and the get up of the book are nice. The book also contains a learned foreword by Dr. V. G. Rahurkar, Department of Sanskrit and Prakrit Lanuages, Poona University.

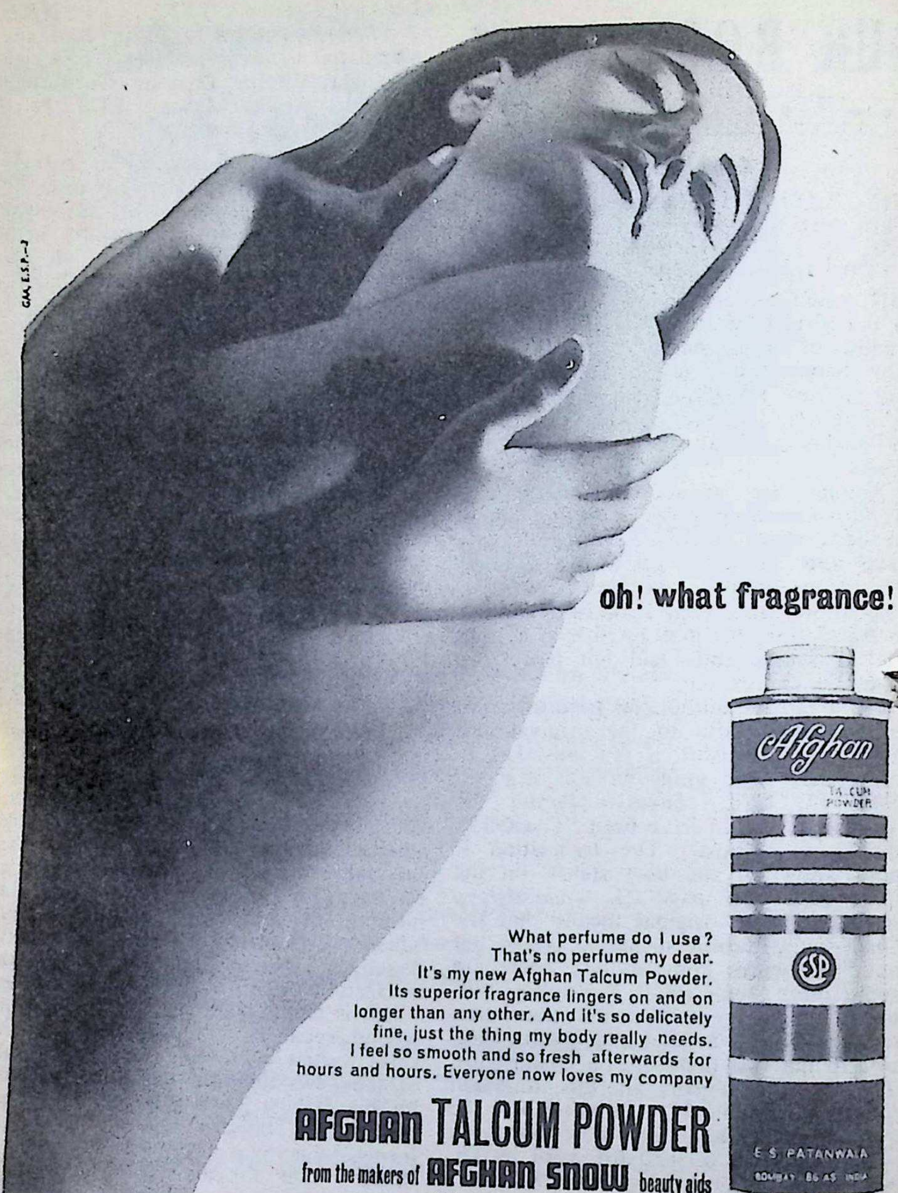
S. Ramachandra Sastry

KANNADA

ATHARVANOPANISAT AND KATHAKOPANISAT With Kannada translaton in prose and verse by Guru Govinda Vittala Dasaru. Gurukrupa Grantha Mala. Mysore, 1970. Price Rs. 3/- pages xxiv 202.

THE book under review is an earnest attempt to introduce the Upanishadic thought to the followers of Sri Madhwacharya, who are not conversant with Sanskrit, as the author follows closely the interpretation of Sri Madhwacharya, ably supported by Sri Raghavendra Swamy in his *Khandartha* while translating the Upanishads. Here two Upanishads are translated namely *Atharvana* and *Kathaka*. The original text of both the Upanishads are given in Kannada script. For the first Upanishad, the author has given a word by word translation strictly following Sri Raghavendra Swamy's Sanskrit commentary, and for the second he has given a mere translation, while both contain the rendering of the Upanishadic thought in beautiful verses composed in the majestic *Bhamini Shatpadi* metre. The Kannada verses are simple, lucid and easy to memorise. The style of the author in translating is highly commendable.

Although the translation is based on the *Dvaita* school of Philosophy, the interpretation of some of the words seems to be far-fetched and one would get an impression after reading the book whether the translations are true to the original words of the texts. As for e.g. on page 70, for the word *Kaman*, the meaning that is given is *Bhadram* or that which is auspicious, and the word *Kamayate* is interpreted as those that worship God through sensual desires, which is contrary to the original. In the second verse of *Katha*, we find Nachiketas feeling distressed about the nature of the cows that are being given away by his father. The verbs that we find here in the *mantra* are past participle forms, which mean the cows that have drunk water already, that have eaten grass already, etc. But the translation does not conform to the original. Again the famous stanza of *Katha* wherein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Nachiketas questions Yama to tell him about the *Atman—Ye yam prete vichikitsa*...the translation is longwinded. The word *prete* in the original means after death, but in the translation it is given as "in the man that is dead, in the liberated soul also". One feels surprised about the translation as to how the original word means even "the liberated soul also."

A rather unusual translation occurs on page 80 wherein the word *vimukta* of the original, which means liberated, is translated as "not liberated" by splitting the word as *vi+mukta, vi* to convey the negative sense; and on page 122, the word *anitya,* which means transitory, is translated as "eternal Brahman", by splitting the word as *a+nitya—a* to mean Brahman.

These are only a few instances wherein we find the distinct character of the *Dvaita* School in interpreting the Sruti text.

Though not entirely warranted, the book contains at two places, on pages V and 120, a criticism of Sri Sankaracharya and his *Advaita*. It rather shows a lack of understanding of the Advaita School of philosophy by the author.

Whatever might be the peculiarities in interpreting the text, the attempt of the author is highly commendable, and hope the book will be appreciated and received well by the followers of Sri Madhwacharya. Barring some printing mistakes the printing and the get up of the book are good.

S. Ramachandra Sastry

ENGLISH

LORD MAHAVIRA, By Muni Nathmal. Price Rs. 2.50.

THUS SPAKE THE EYES, By Muni Budhmall. Price Rs. 3/-.

Translated by Dinesh Chandra Sharma. Published by Adarsh Sahitya Sangh, Churu (Rajasthan).

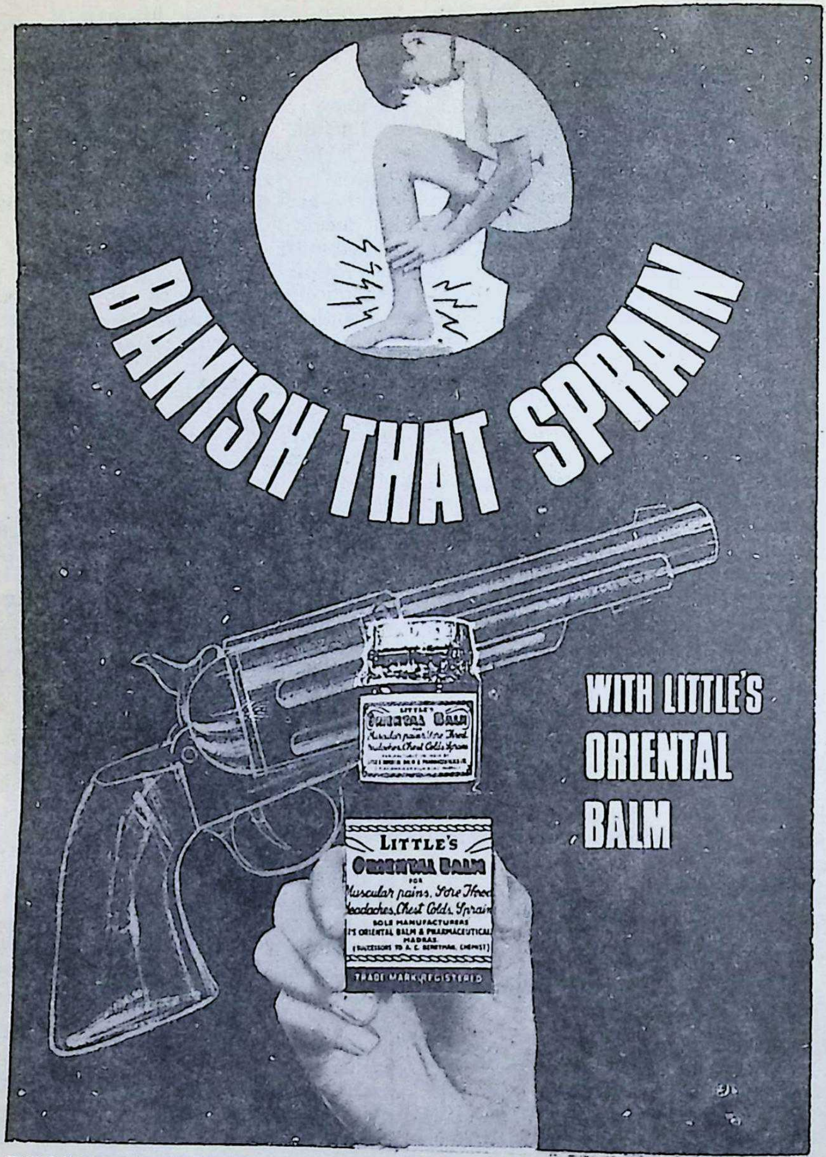
THE first portrays in outline the personality of Lord Mahavira, touching on his early life as prince Vardhamana and his subsequent emergence as ascetic and "spiritual sovereign", launching on a crusade against evil and untruth, war, violence and social inequalities, ignorance, dogma and sectarianism. "To present Mahavira in this inaustere age is to revive austerity" says the author, rightly stressing the need of the hour. It is difficult, indeed, to convince a world, which is fast losing itself in a life of dissipation and abandonment, of the significance of asceticism and the need for austerities. Mahavira's task was stupendous, even with the world of his own times; but his success, too, was magnificent. As for th world of today, the author shows that never was there a greater need for the cultivation of virtues like non-violence and self-control, held supreme in Mahavira's estimation. What Mahavira taught was of eternal value, and could therefore be applied to all times. "Let Mahavira remain Mahavira!".

The second book is a collection of narratives and reflections in a profoundly poetic vein, designed with a didactic aim, highly elevating and extraordinarily versatile in appeal. It would be a great experience, if one could receive them and respond to their impact in the language of their original. There is a lesson taught through the minutest detail of life and nature. There is a philosophy hidden in the most commonplace circumstance. Muni Budhmall's delicate perception reveals and transmits it for others to share. For instance, listen to the temple Drum's plaintive cry to God, "wherever they worship Thee, I am invariably beaten!". And God's reassuring response, "I assert that I evade all that worship, wherein they flourish a beating of drums". Again, consider how deeply suggestive could be a line like, "The sky once broke into peals of laughter", or "the sky kept mum, lest the star be heart-broken", or a dialogue like that between the flower and the thorn, providing "wisdom for the mind from both the views".

K. Seshadri.

BOOKS RECEIVED

THE STUDY OF INTERNATIONAL RELATIONS by Quinchy Wright. Published by Times of India Press, Bombay. Price Rs. 12/-.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BUSINESS ETHICS: THOMAS M. GARETT: Published by The Times of India Press, Bombay. Price Rs. 4/-.

RURAL DEVELOPMENT ADMINISTRATION IN INDIA by P. R. Dubhashi. Published by Popular Prakashan, 35 C Tardeo Road, Bombay 34. Price Rs. 35/-.

THE JUNGLE OF IMPORT TRADE LAW by H. L. Mansukhani. Published by the Times of India Press, Bombay, Price Rs. 45/-.

MATHEMATICS OF INVESTMENT by William L. Hart. Published by The Times of India Press, Bombay, Price Rs. 11.25/-.

MANAGEMENT ORGANIZATION by Albert K. Wickeberg. Published by The Times of India Press, Bombay, Price Rs. 4/-.

ARMS CONTROL AGREEMENTS by David W. Wainhouse. Published by The Times of India Press, Bombay, Price Rs. 5/-.

SRI PRABHUJI'S LECTURES DIVINE Srimati N. Sarojini. Published by Rajayogasadhanashram, Alamuru East Godavari Dist.

THE MIND OF J. KRISHNAMURTI Luis S. R. Vas, Published by Jaico Publishing House, 125, Mahatma Gandhi Road, Bombay.

MORAL CHOICE AND EARLY HINDU THOUGHT by S. G. Sathaye, Published by Jaico Publishing House, 125 Mahatma Gandhi Road, Bombay-1.

INDIA WITHOUT MAKE UP by Ranjee Shahani. Jaico Publishing House, 125 Mahatma Gandhi Road, Bombay-1.

DEEPASIKHA by Elamon P. N. Nambudiri, Published by National Book Stall, Kottayam, Price Rs. 2/-.

PETROLEUM by Padma Kant Shah, Published by Shri Sayaji Sahityamala Oriental Institute, Baroda-2. Price Rs. 10/-.

AGAMASARA by Bhima Rao, Sarvagnyachari Seva Sangh, Shivaji Road, Dhavangiri, Price Rs. 2.50/-.

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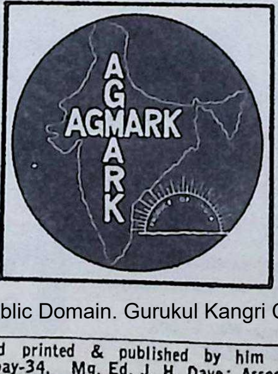

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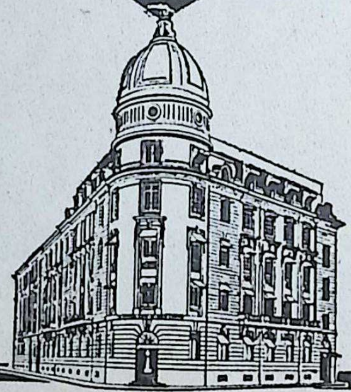

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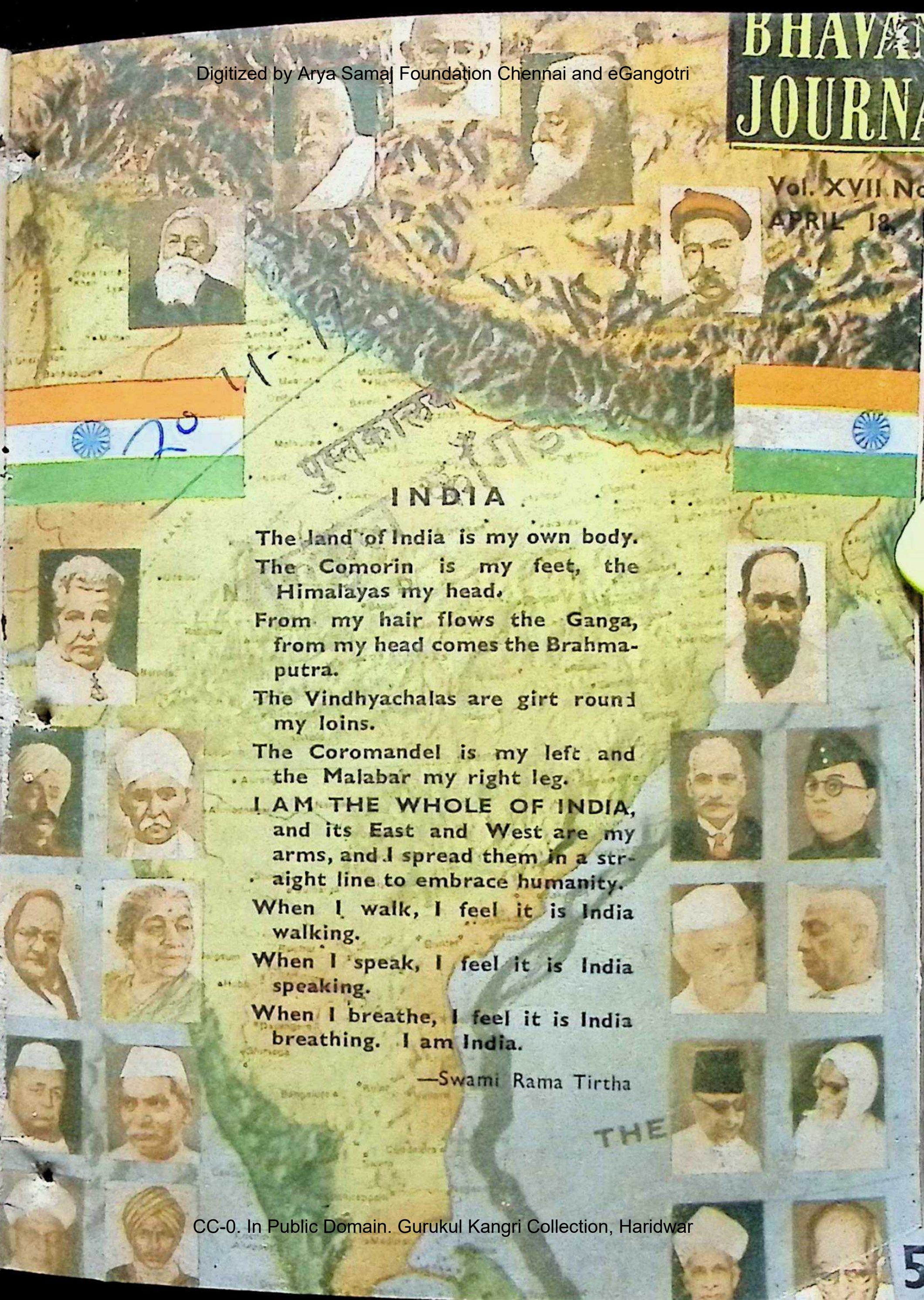

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The land of India is my own body.
The Comorin is my feet, the
 Himalayas my head.
From my hair flows the Ganga,
 from my head comes the Brahmaputra.
The Vindhyachalas are girt round
 my loins.
The Coromandel is my left and
 the Malabar my right leg.
I AM THE WHOLE OF INDIA,
 and its East and West are my
 arms, and I spread them in a straight line to embrace humanity.
When I walk, I feel it is India
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When I speak, I feel it is India
 speaking.
When I breathe, I feel it is India
 breathing. I am India.

—Swami Rama Tirtha

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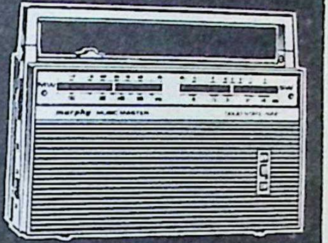

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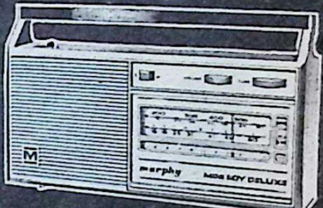

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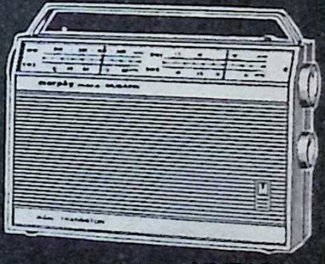

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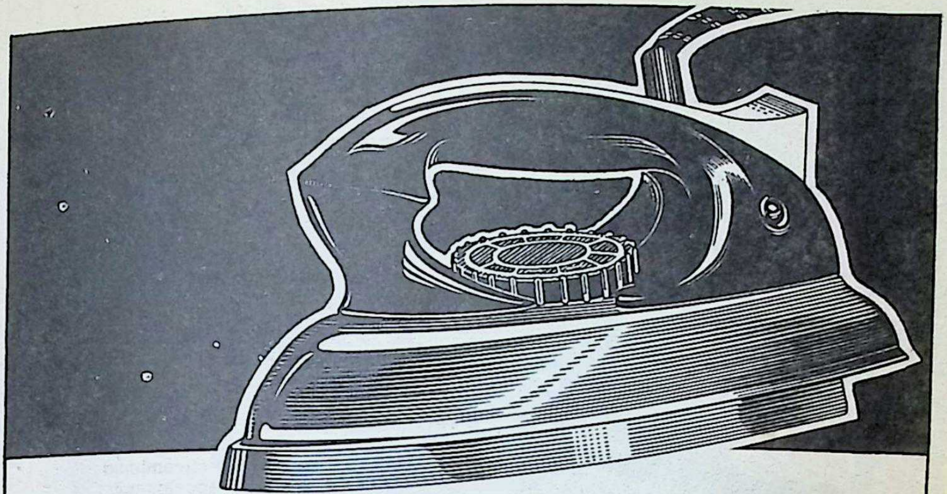

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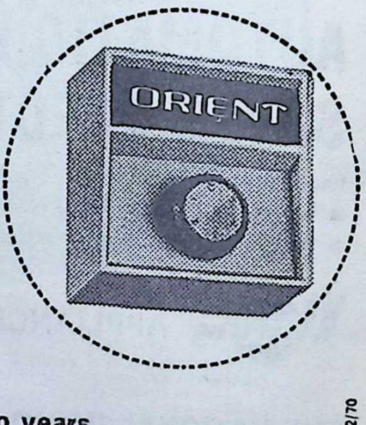

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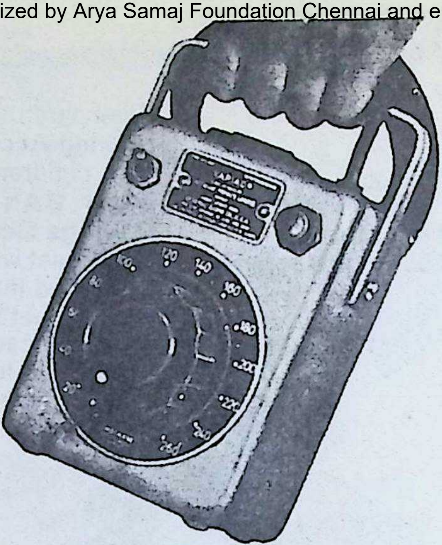

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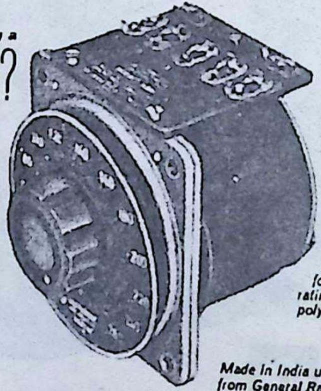

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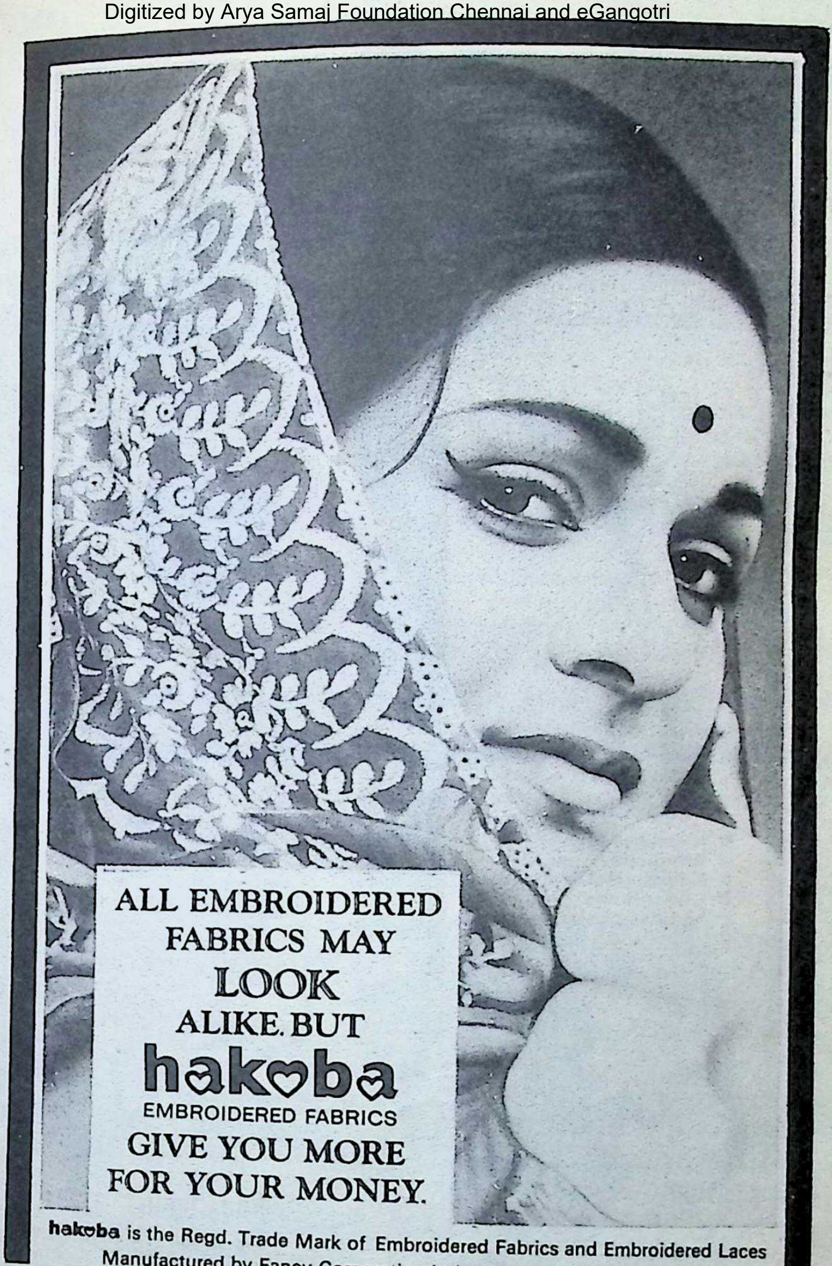

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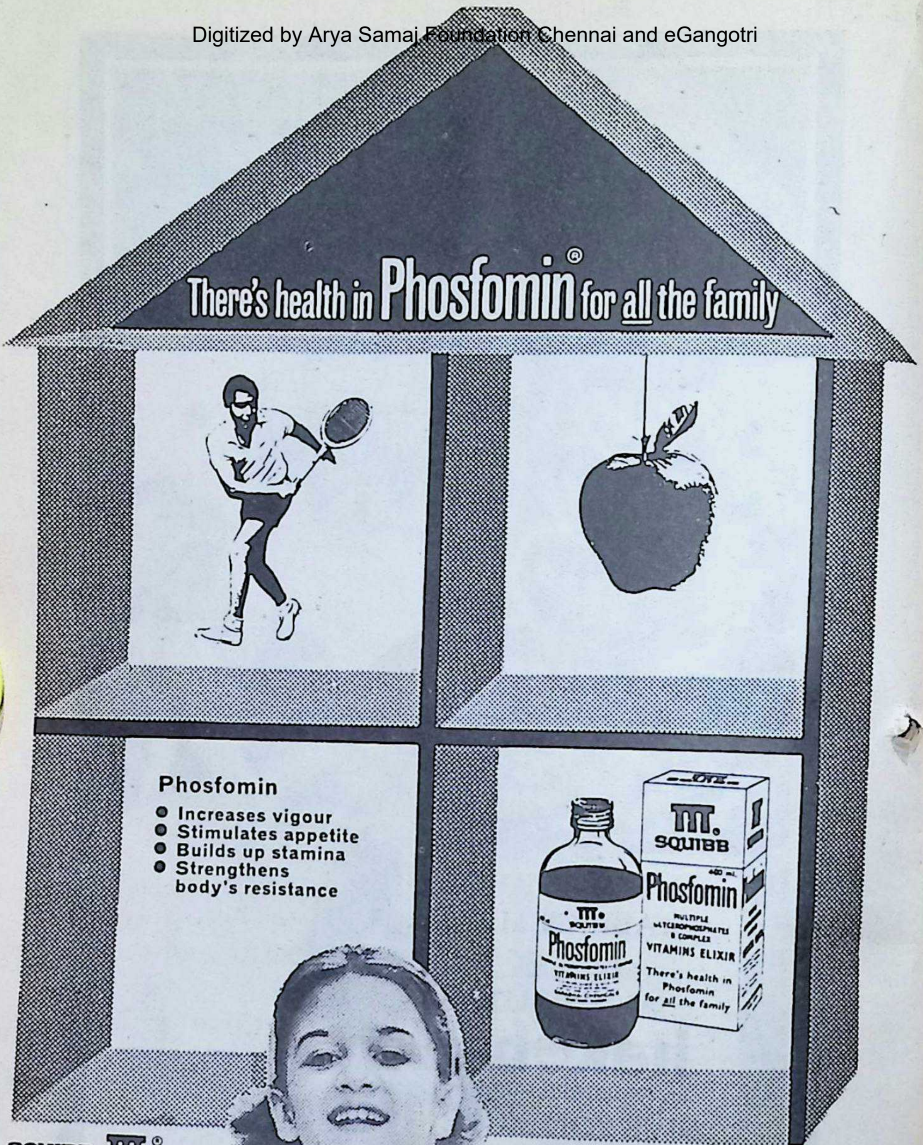
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आ नो भद्राः क्रतवो यन्तु विश्वतः ।
Let Noble thoughts come to us from every side
—Rigveda I-89-I.

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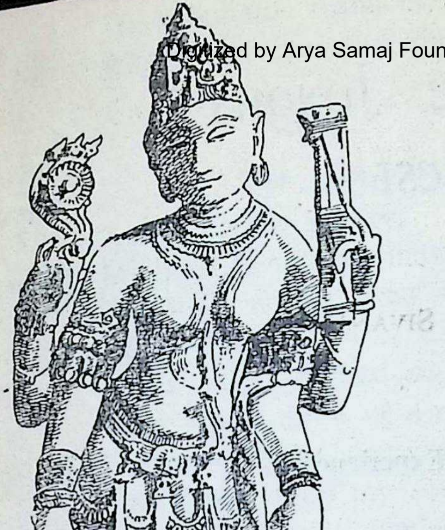

PRAYER TO SARASWATI

ध्वनिर्वर्णाः पदं वाक्य
मित्यास्पदचतुष्टयम् ।
यस्याः सूक्ष्मादिभेदेन
वाग्देवीं तामुपास्महे ।।

May we offer our worship to that Goddess of Speech who manifests Herself through subtle and other forms, in Sound, in Letters, in the Word and in the Sentence.

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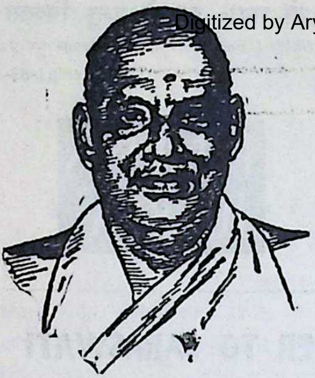


The Joyous Quest

SWAMI SIVANANDA

The Bhuma Experience

"I merged myself in great unending joy,
I swam in the ocean of immortal bliss,
I floated in the sea of infinite peace;
Ego melted, thoughts subsided,
Intellect ceased functioning;
The senses were absorbed;
I remained unawakened to the world;
I saw myself everywhere......"

* * *

My Original Home

"I started my perilous journey to Brahmapuri,
My original home of pristine purity.
I crossed the dire forest of love and hatred,
I roamed far beyond the world of good and evil,
I came to the borderline of stupendous Silence,
I caught the splendour of the Soul within.
I stood in speechless wonder and delight.
A strange thrill passed through me.
The mind dissolved in the ocean of bliss.
The ego melted in the vast Unknown,

The illimitable realm of perennial joy,
Where there is neither time, nor thought, nor sorrow".

* * *

The Dawn of a New Life

"All my sorrow is over,
My heart is now brimming up with joy,
Peace has now entered my soul.
All doubts, fears and delusion have vanished.
I was suddenly lifted out of myself,
There was a dawn of a new life,
I experienced the inner world of Reality.
The Unseen filled my soul and heart.
I entered the vast, luminous Silence.
I was bathed in a flood of effulgence ineffable.
I came on the hidden spring of all life.
I am the Light that illumines the entire universe".

* * *

Speechless Zone

"In the perfect nameless, formless, Void,
In the unlimited expanse of bliss,
In the region of matterless, mindless joy,
In the realm of timeless, spaceless stillness,
In the Infinite Zone of speechless, thoughtless peace,
In the transcendental abode of Sweet Harmony,
I united with the Supreme Effulgence.
The thought that we are one or two vanished.
I crossed the sea of birth for ever.
This is all due to the Grace of the Lord
Who danced in Brindavan with rhythmic jingle,
Who raised Govardhan as umbrella for the cowherds".

* * *

Adhyayana Bhaga
स्वाध्याय प्रवचनाभ्यां न प्रमदितव्यम्

SERIES II : 10

TEXT

किञ्चित्प्रकाशस्तिमितोग्रतारै
र्भ्रूविक्रियायां विरतप्रसङ्गैः ।
नेत्रैरविस्पन्दितपक्ष्ममालै-
र्लक्ष्यीकृतघ्राणमधोमयूखैः ॥

TRANSLITERATION

kinchitprakaashastimitogrataarair
bhruvikriyaayaam virataprasangaih
netrairavispanditapakshmamaalair
lakshyeekritaghraanamadhomayukhaih.

WORD-FOR-WORD MEANING

kinchit = a little; *prakaasha* = lustre; *stimita*=controlled; *ugra*=looking reddish and hence fearful; *taaraih*=with the pupils of the eyes; *bhru*=the eye-brows; *vikriya*= movements; *virata*=having ceased; *prasangaih*=occasions, *netraih* =with eyes; *avispandita* = unmoved; *pakshma*=the hairs of eyelids; *maalaih*=the rows of, *lakshyeekrita*=having for their target; *ghraanam*=the tip of the nose; *adhah*=downwards directed; *mayookhaih* ; rays.

TRANSLATION

Manmatha saw the Three-eyed Lord with the downward rays issuing out of his eyes - which were slightly shining with still and fiery eye-balls and which were not interested in any movement of the brows and the throbbing of the eye-lashes - - focussed on the tip of his nose.

VOCABULARY.

Subantah :—

prakaasha=lustre, a-ending masculine. *stimita* - past participle used as an adjective and declined as an a-ending noun. *ugra* - a-ending adj. *tara*=eyeballs, a-ending masculine. *bhru* - u-ending feminine=the eye-brow. *vikriyaa* - aa ending feminine. *virata* - past participle form of vi + ram + kta, used as an adjective; *prasanga* - a-ending mas.=occasions, *netra* - a-ending mas.=eye. *avispandita* - a-ending adjective made from *a+vi+spand*. *pakshman*=eye-lash - n-ending neuter noun. *maalaa* - aa-ending fem. *laksheekrita* - formed from *lakshya* and dissolved as *lakshyataam praapitam*=rendered a target, a-ending kridanta used adjectivally. *ghraana* - a-ending mas. or neu. the olfactory sense, situated at the tip of the nose (so believed of old) and hence standing for the tip of the nose. *adhah* - *adhas* - . below, lower position etc. *mayukha* - a-ending masculine=rays.

ANALYSIS AND COMMENTARY.

The description of Shiva in meditation is continued and in this verse we are told how Shiva had his eyes directed downwards and gazing on the tip of the nose. For concentration it is necessary that the eyes and the other senses should not be allowed to engage in any kind of outward activity. The eye is therefore to be fixed on a single point and it is either towards the tip of the nose or sometime upwards to the central point. The Gita specifies:

संप्रेक्ष्यनासिकाग्रंस्वंदिशश्चानवलोकयन् ।।

LANGUAGE WORK

In this verse we have a number of examples of the Past Participle forms such as *stimita*, *virata*, *avispandita*, *krita*

Past Passive Participle as these are in kind, are of very frequent appearance in Sanskrit and they function both in their adjectival and verbal functions as in English. Since verbal forms particularly in the Past tense were difficult the tendency to use the Past Passive Participle to replace the past tense has developed. We shall study them here in some detail to get a little insight into their working.

The formation of the Past Passive Participle is fairly easy and simple. The termination added being *kta* of which only *ta* remains. Some changes occur to the roots and we need not concern ourselves with them just now. Generally the root joins the *ta* termination straight away without any change as for example in the following :

Krita— kri + ta; *shruta= shru + ta* ; *shrita ; shri + ta*; *neeta = nee + ta*; Some add an ' i ' before taking the ta-termination. Examples are: *stimita = stim + i + ta* ; *spandita = spand + i + ta*;

In some cases the initial sound of the root if it happens to be one of the four sounds, ya, va, ra and la change into i, u ri and li.

Examples : *uta=ve+ta* (from root ve =to weave and uta means woven. *yaj*=to sacrifice gives us the form *ishta*, ya being changed to i and with the addition of 't' some further changes taking place to produce *ishta*. In some cases there are changes due to euphonic rules as in the following : *budh* + *ta* =*buddha*; *dah* + *ta*=*dagdha*; *damsh* + *ta*= *dashta* (stung or bitten). The use of these forms should also be noted. The Past Passive Participle is a declinable adjective and as such it can be added to any other noun which it can qualify. One thing that should be noted is that the forms obtained from verbs which are transitive and intransitive are used with a slight difference. Take the following forms: *gata* comes from *gam*+*ta*; Since the root is intransitive as a verbal form it simply means '*went.*' *sah vanam gatah* means he went to the forest. In the case of transitive ones the meaning will be as in the following. *sah banena hatah.* He was killed by an arrow. The passive nature of the form is evident here.

Further the P. P. form is used as an adjective and as such it can be masculine, neuter or feminine. In the feminine form the a is lengthened to aa. It is then declined like any other a-ending or aa-ending noun and the form will correspond to the form of the noun it qualifies. An example will make this clearer. The form *nata* means bent or bowed down from the root *nam;* to bend or bow. Suppose we want to say — with a bent head he carried out the orders. We can then say for head - *shirasa* as with a head is instrumental and so the word *shiras* becomes *shirasaa* and then the adjective bent may be added to it by suitably changing the p. p. form *nata* to agree with the word *shirasaa.* That is we must take the Instrumental singular and neuter form of *nata* which is *natena* and so the form would be *natena shirasaa tena ajnaa paalitah.* Suppose we want to make the statement that four persons obeyed orders with bowed down heads, we will then say *nataih shirobhih chatvarah purushah ajnaam apaalayan.* So *nata* or any other participle form simply gets changed to one of the *subanta* forms in agreement with the noun it qualifies.

More about these participles, different forms of which are already there in the texts so far studied will be said in the next instalment of the Adhyayana Bhaga. In the meantime a study of these forms may be made consulting some text of Grammar

ASSIGNMENT.

Pick out all the Past Participles you have come across in the previous Adhyayana Bhagas and write down the roots from which they have been formed.

Classify these into three groups as follows :—

(1) Forms where a 'ta' is added straightaway without any change in the verb.

(2) Forms where there is also an addition of 'i'

(3) Forms which appear to be exceptional with a number of changes.

□ □ □

Easter is time for prayer and penance for Christians. Here is a psalm, which deals with the only two classes of persons in the world—the godly and the ungodly.—Ed.

A PSALM

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

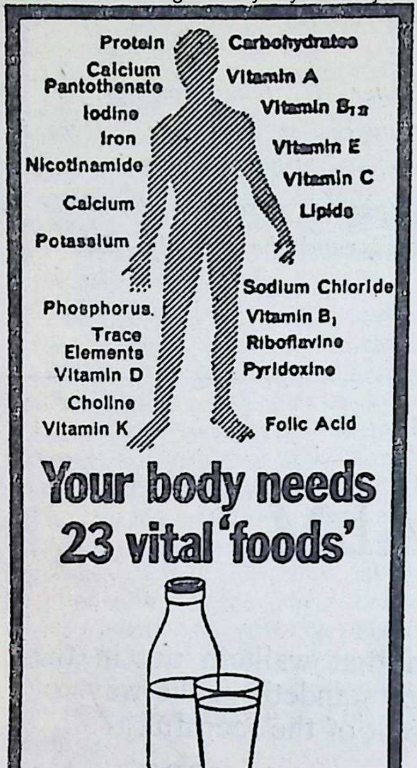
But his delight is in the law of the LORD; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so: but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.



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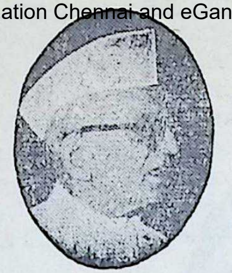

* * * * * * * * *

Kulapati

* * * * * * * *

NATION

A nation is not organized by unity created by geography, language or religion. It cannot be merely created by objective conditions. It can only be done by people consciously 'willing' themselves into a nation.

A nation is the product of a million wills combined in the act of living up to the idea of a great UNITY. The difference in the concepts between a country and a nation is therefore fundamental. No one can be born a nationalist; every one has to become one, by thinking, planning and willing himself into a nation. Common traditions, sufferings endured and victories won in common, names of great personalities that seem to embody in themselves the character and ideals of the nation, and memories of group conflicts which have yielded proud triumphs, these have to come into existence before the nation-idea can be 'willed' into existence.

NATIONAL EMERGENCY

In normal times when there is no serious threat to national existence,

Vani

economic development may become, if properly planned and imaginatively implemented, a factor for creating a sense of identity. Popular response can be evoked, among other things, firstly by extending the base of political discussion; secondly by expanding consumption and thereby creating a sense of sharing in the development; and lastly, by increasing educational opportunities enabling rising generations to participate in the wider life of the community.

Things, however, are different when there is a national emergency. Such a situation requires that political power be firmly held by the Central leadership; that consumption be restricted so as to concentrate economic resources on defence preparations; that even education be re-oriented to the needs of the moment. The ordinary avenues for establishing identity consequently remain more or less closed.

At the same time, relying upon these exigencies of the moment, the leadership cannot abdicate its primary duty to foster a sense of participation in the public mind.

□ □ □

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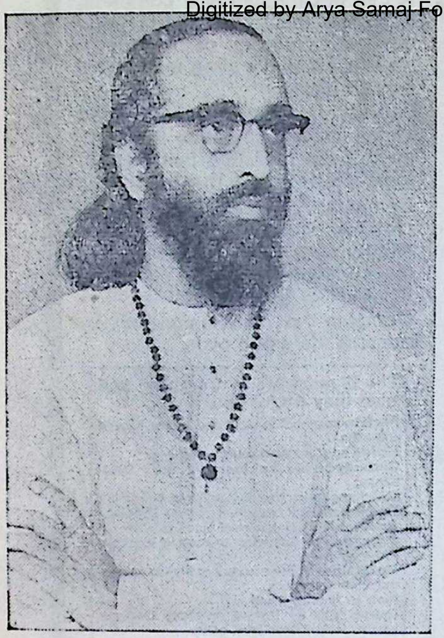

Vedanta in Modern Age

SWAMI CHINMAYANANDA

Swami Chinmayanandaji returned to India on April 12, 1971, after three months' of much-needed rest and recouperation in salubrious Switzerland. A great and true friend and well-wisher of the Bharatiya Vidya Bhavan, he sent from his Swiss Convalescent Home, through Shri H. K. Vissanji of the Central Chinmaya Mission Trust, Bombay, a very touching message on the passing away of our beloved Kulapatiji, which is reproduced on p. 38.

THERE is nothing wrong with our times. It is a wonderful era of glorious human endeavour. The modern times symbolise and point out vividly what man can do with his individual intellect and the co-operative strength of his biceps. A shrunken world which can be blasted with a touch of switch, peopled by men whose eyes go round the world and ears embrace the globe. There is nothing wrong with our modern world.

But everything seems to be wrong with the man who lives in this wonderful world of ours. If modern times are to be evaluated in terms of the world and its external arrangements, we belong to a perfect era of great progress, the like of which was never before visualised by even the greatest Utopian dreamer. And yet, if the world is to be evaluated by the generation that lives in it and in terms of its joys and sorrows, never before had even the describers of hell thought that so much of pain could be distilled for punishment of man.

This in itself is the cancer of life that any observant student of life must necessarily notice. A happy world in which the miserable man comfortably lives to sigh luxuriously and weep plentifully. The world around is throbbing with potential wealth and ready amenities in life, but the miserable man sits in the midst of his prosperity and glory a tragic being, seeking everywhere but finding nowhere any substantial peace or joy which can satiate the painting hunger of his persecuted heart.

This sad paradox of tears in plenty, war amidst peaceful surroundings, death and destruction amidst the fully developed science of health and good living is the painful cross under which the world is groaning. And thoughtful members of the generation have started seeking a panacea for the ailing world. Political and economic experiments have been undertaken with no substantial and satisfying results. Principles of co-existence, co-operative growth, Commonwealth of countries, United Nations, Community Projects, Development schemes, *Bhoodhana Yagnas,* and a thousand other treatments have been found to yield no substantial relief for the agonising world. Even now it is but meet to say that we have not yet started sincerely treating the generation with the little-known Science of Living, called Vedanta.

And there is a reason for it. So far the brave young world especially the West, placed a greater importance on things and circumstances—the world outside—than on the individuals and their hearts—the world within. To the majority, the world determines the man—the circumstances mould the individual. And so long as this attitude remains, materialism must thrive, and wealth in the hands of a maladjusted generation must necessarily bring about restlessness and destruction all around. An uncultured man in power is necessarily more dangerous than a wild tiger freely roaming about in the market place.

In the East—famously known as the philosophic East—the cultured Aryans, highly contemplative in their national temperament, exhausted themselves of their own purely secular and the scientific researches, came ultimately to discover that happiness of man depends entirely upon the chastity of his life and the serenity of his composure while facing the dribbling game of life's circumstances.

As a contrast to the West, the East thus came to the wondrous discovery that man rules the world and that never should the insentient world be allowed to become the proprietor of the sentient man.

This line of thought pursued, perhaps through generations until the Perfect Science of True-living was discovered by the Rishies and enunciated in the wonder-books called the *Upanishads.* The philosophy contained therein is called *Vedanta* which is not the contribution of any single individual —in the very same manner like physics or chemistry is not the copyright of any single individual or nation.

Unfortunately for the world, this sacred Science of Life called Vedanta came into disuse and bad use, and in the crude methods of interpretation, indulged in by an unprepared priest class, made this philosophy of man too difficult for an average individual to understand and too cumbersome for anyone to live.

But I for one believe that the time has come when at least some of the saner thinkers of the world have come to acknowledge and fervently live Vedanta in its true perspective.

So long as one lives hugging on to the outer world of wealth making its production, acquisition, aggrandisement and preservation as the sole aim and end of life, one will have to steadily stoop lower and lower, not only into a state of beastliness but often to the very levels of the inert and the insentient wealth. He loses all the glorious charms of his personality—as a psychological being, capable of sweet emotions and divine love; as an intellectual being, capable of angelic thought and godly visions! Nerve shattered, mentally perturbed, intellectually perverted, a crowd of living beings, in the shape of man but carrying none of the flavours of human possibilities, today crowd the face of the world like warts. Naturally, they fail to discover the joy and peace which they claim as a right from life.

Panting in despair they seek to discover a new medicine or a new weapon a new plan or a new scheme by which they can re-organise the world to give them what they need. From a wooden cow, however beautifully it is made and painted to look like the original, we can never get even an ounce of milk; it can give only what it contains. If we expect joy to be milked out of the inert world, disappointment alone can be our lot. Vedanta roars declaring its lived experiences: "Seek Oh! man what you want where it can be had. Infinite peace and Eternal joy is thy very essential nature. Adjust your very inward life and tickle out of it the music of perfection which you are trying to knock out of the rock earth! !"

Religion is that Science which seeks as diligently as all other sciences the Reality behind things and their constitutions. The only difference is in that while all other sciences are mainly *objective,* religion represents the totally *subjective* science. And from the standpoint of philosophy man is a multi-stringed instrument constituted of the various layers of his personality. Each individual has in himself physical, mental, intellectual and spiritual expressions, and the grossest of them is indeed the physical. Our times represent an era in human history when we are catering mainly to the physical in us—and to a very meagre degree we, no doubt, serve also the mental and the intellectual demands in us; but the deepest and the subtlest urge in us, namely the Spiritual, is totally ignored—nay, even deliberately choked in our thoughtless preoccupation with the physical. From the standpoint of Vedanta this is the diagnosis of the sufferings of our times.

For the "World Disease" of our times Vedanta is a specific. It promises a cure for all those who take to treatment upon themselves. A prescription however noble and great in itself cannot promise cure unless we procure it and take it in doses; so too is Vedanta: we have to live it—every moment in every thought and action. Thus rehabilitated, man will come to feel a greater Self-unfoldment within himself and the wafting fragrance of his divinity shall add a satisfying aura around the dire sorrow that we witness today in the world-of-objects.

The drooping man today sits dejected and despaired amidst a shattering world blasted by his own miscalculations and ambitious projects. To awake him from his stupor the very call of Vedanta is sufficient. *"Man thou art God. Awake and realise thy glorious destiny",* thunders Vedanta and it can jerk man from his stupor. The technique of meditation by which this Self-re-discovery can be accomplished is so scientific that I have found in all my discourses that the so-called faithless atheists, young and educated children of our times are the very folks that react admirably and revive fully in a very short time.

A better adjusted and more balanced personality is needed in the modern man to make him a true ruler of the wonder world that he himself has created. With such a generation our times are perfect; without such generation our times are the saddest. A man having lived all his life in penury, gets a windfall when he is slowly dying in his old age in a hospital—deserted by his children, estranged from his wife, rejected by the community and hunted down by the enemies—is the picture that comes up before my mind when I see my generation glorifying at the progress it has come to in its outer world.

A strong edifice cannot be built with poor bricks; a happy world is not constituted with mal-adjusted members. Any attempt at rebuilding a community or a nation or a world is to be started with a careful rearing up of the individuals themselves. Nothing can so surely accomplish this, as efficiently and completely as religion can, if we rightly understand religion to be the Science of self-Perfection. The technique of religion in a word is 'meditaton'.

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Tirumoolar

DR. K. R. SRINIVASA IYENGAR

Leaving his Himalayan retreat
Some fifteen hundred years ago
He went in quest of the Southern Sage.

Many and many a year he covered
The spaces of the continent
And saw spread out a motley world.

Beneath that manifold variety
He saw a common humanity,
The Mother's children all.

Eighteen languages they spoke.
Yet he read in all of them
The same thoughts, feelings, images.

At last one evening he found himself
Where crowding cattle made deep moan
For the beloved cowherd stricken dead.

Steeled against the shocks of time,
But this rude impact of pain
Released the submerged springs within.

Coerced by force of pity
He left his holy tenement
To inhabit the prostrate form.

As the cowherd leapt into life anew,
The cattle wildly danced for joy
And led him briskly home.

But the waiting anxious cowherdess
Was seized with nameless terror
When he turned his eyes away.

The rejected wife bewailed her lot,
Went round, and asked the elders
To intercede on her behalf.

At length they made report to her :
"A great effulgence sits on Moolan,
He will be a man apart, a star".

Anon returning to the woods
He searched for his habitual shell
But couldn't find it anywhere.

He had perforce to continue
In cowherd Moolan's cast-off frame
And did it matter, after all ?

In the deeps of the forest
Moolan sat in meditation
And saw the Sunrise of Self.

Soon disciples flocked to him
And now and then he spoke a verse
And these became three thousand.

Defying the march of Time
And the breaking and making of nations
His *Tirumandiram* abides with us still.

INTRODUCTION

MANY years ago, I used to read off and on the verses from *Tirumandiram* as they appeared, with gloss and commentary by Rajaji and Somu (M.P. Somasundaram), in the pages of the Tamil magazine, *Kalki*. More recently, while spending a fortnight at Naini Tal, I came upon Rajaji and Somu's *Tirumoolar-Tavamozhi* (1964), which was among the few books my wife had brought with her. Undistracted by other futile occupations, I read Tirumoolar's verses again with growing absorption, the gloss and commentary facilitating easy comprehension. I then started translating in English a verse here and a verse there as the mood seized me, and presently I had 75 on hand. Another random impulse made me attempt, one evening, a brief verse narrative of Tirumoolar's legendary life.

Fifteen hundred years ago, from somewhere in the variegated range of hills in North India, the great saint trekked towards the South, seeking (it is said) a meeting with Agastya! And circumstances made the saint from the North become Moolan, the Tamil cowherd, in body. North and South, Sanskrit and Tamil, *jnana* and *siddhi*, met in creative embrace, and so *Tirumandiram* was born. The currency of eighteen languages in India in Tirumoolar's time did not apparently create any insuperable difficulties in communication, and since 'integration' was a felt reality in the heart's ineluctable profundities, there was no need in those days to chatter endlessly about 'emotional integration' or devise ridiculous formulae and panacea for realising it. The godhead that was India, the Shakti that was the Mother, held Indian humanity together with no need for border commissions, inflammatory chief ministerial speeches and retaliatory incendiary *bundhs*. Divisive forces like languages, creeds, castes, egoistic pulls and rival ambitions were doubtless there in ancient India, but there were also the cleansing Gangas of the Soul that swept all dross away. There appeared from time to time inspired singers and ambassadors of the Absolute who awakened in the people a feeling for the splendours in the Spirit's landscape. Tirumoolar was one of those laureates of the Spirit, and the light that radiates from his *Tirumandiram* is not a whit less refreshing after the passage of fifteen hundred years.

Tirumoolar is usually known as a 'siddhar', perhaps the foremost of the Tamil *siddhars*. He was a saint and a singer, a mystic and a Yogi, and he tried to extricate religion from the deadweight of dogma and superstition and the coils of dialectics and ritualism. He took the view that one could not be argued into a belief in the reality of the Sunrise of Self; God was a reality to be experienced, a reality that was both the indwelling divinity and the God of universal manifestation. Systems of philosophy, Roads to Realisation, esoteric practices and sanctified places of worship were at most only of peripheral importance. The one thing needful was the soul's sincere aspiration, which would inevitably evoke the answering response of Grace. God could thus be experienced anywhere, and not least within the sanctuary of one's own heart and soul.

Although Tirumoolar was a 'siddhar' who had won the crown of God-realisation, he could not countenance the "refusal of the ascetic". The human body was not an unclean thing to be despised and subjected to starvation and self-torture, but verily the Temple of God to be properly cherished; and for the aspiring soul, the body was the theatre of self-discipline, a mount of ascent to the heights of God. Neither sensual indulgence nor withering asceticism was the way of wisdom. The sensible thing would be to live life freely and fully, but always with the clear consciousness of the power and presence of God everywhere and at all times.

Like other mystics of the ancient world—notably the Vedic Rishis, the priests of Egypt and Chaldea, and the Persian Magi—Tirumoolar's preoccupation too was with true self-knowledge and a world-knowledge that permeated the facade of appearance and seized the quintessential Reality. Like other mystics again, Tirumoolar too found it necessary sometimes to shelter his revelations behind a veil of symbols, not all of which can be correctly interpreted today. When Reality is described successively as one, two, three, four, five, six, seven and eight, with variant adhesions in phrase, the reader may feel almost stumped unless somebody provides the necessary gloss. Tirumoolar has drawn upon all the Vedic, Yogic and Agamic knowledge of his times, and of course from his own infinitude of spiritual experience, integrating as it were the insights of *jnana, bhakti, karma* and *Yoga*; but after the passage of 1500 years, it is not always easy to say what exactly he had meant to convey by some of his symbols. On the other hand, there is no ambiguity about the main drift of his teaching: the darkness of ignorance, the mists of fear and the terror of death are to be countered only by the Sunrise of Self, the dawn of Knowledge, the nectarean taste of Beatitude.

With Tirumoolar, as with other great mystic singers, poetic expression is no mere technical accomplishment but a part of the *sadhana* itself. The verses of *Tirumandiram* are thus much more than poetry: they are vision and realisation in one. There is in the verse the double quality of the *mantra*—a knotted pregnancy of thought as well as the hypnotic reiteration of the chant. Alliteration, rhyme and assonance seem to run riot sometimes, like electrons whirling round the nucleus; but the hard core of the meaning holds all together. In one verse of four lines, 'ananda' occurs seven times. Successive lines often begin, not only with the same sound,

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but even with the same word; and sound clusters repeat themselves and agreeably tumble together. And yet one has seldom the taste of mere art, and much less of conscious artifice, in the construction or articulation of the verse. The legendary Tirumoolar being a cowherd, it is not very surprising that his verses should be redolent of images drawn from agricultural life, from the opulence of natural phenomena and from the life-ways of the common people.

In his book, *The Poetry and the Philosophy of the Tamil Siddhars,* A.V. Subramania Aiyar calls Tirumoolar "the arch-siddhar or the supreme mystic and pontiff of Yoga in all Tamil literature", and compares him effectively with Manikkavasagar and Nammalvar:

> 'He lacks the former's melody and finish in form, but has his easy command over language. He also lacks the latter's depth of ideas and sweep of imagination, but has his terseness and power of expression. In the wide range of his symbolism, Tirumoolar may be said to excel both."

All three—Tirumoolar, Manikkavasagar and Nammalvar—were pilgrim-singers of Eternity, and perhaps comparisons and rankings would be out of place. In its totality, Tirumoolar's achievement can only be called unique.

A word about this translation. At all times, a translation is a frustrating experience, but much more so when the attempt is to render a Tamil mystic poet like Tirumoolar into English. In the Foreword to his *Hymns to the Mystic Fire,* Sri Aurobindo explains how difficult it was to translate the Vedic hymns into English:

> " . . . any rendering of such great poetry as the hymns of the Rig Veda, magnificent in their colouring and images, noble and beautiful in rhythm, perfect in their diction, must, if it is not to be a merely dead scholastic work, bring at least a faint echo of their poetic force . . . The turn of phrase and syntax of English and Vedic Sanskrit are poles asunder; to achieve some sense of style and natural writing, one has constantly to turn the concentrated speech of the Veda into a looser, more diluted English form. Another stumbling-block for the translator is the ubiquitous *double entendre* marking in one word the symbol and the thing symbolised".

These words are more or less applicable to my less ambitious attempt to present some 75 of Tirumoolar's verses in English. A translation, even under the happiest auspices, is no substitute for the original. My translation will doubtless offend Tamil ears, as they offend mine too. But my hope is that these free renderings will convey something at least of the structure and force of ideas and insights in the original to people who have no acquaintance with the original Tamil.

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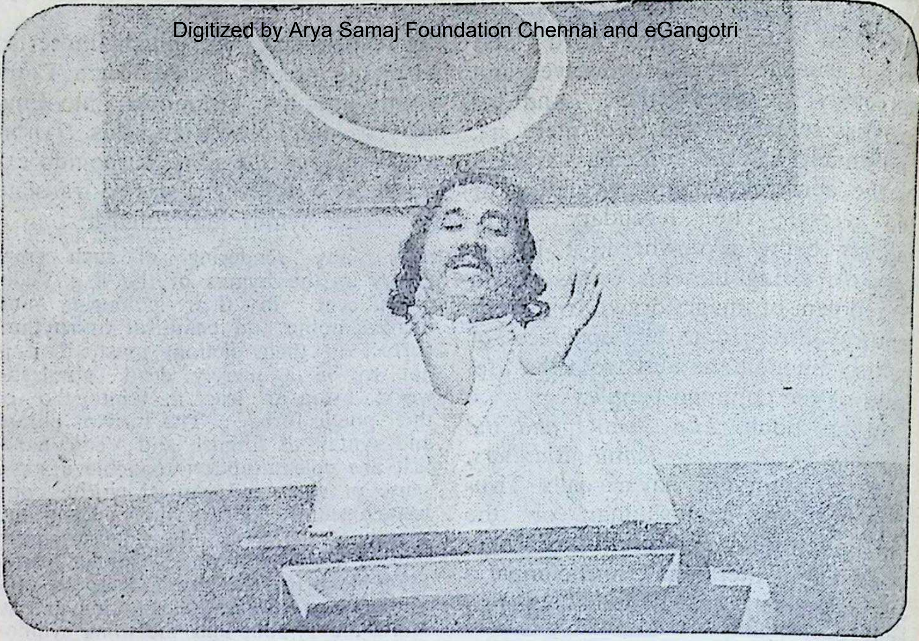
From our next issue we shall be publishing the English Verse rendering under the title

SUNRISE OF THE SELF.

—Ed.



Show the Way, Mother India

SADGURU KESHAVADAS

"SHOW the way, mother India" is the cry of the west today. This cry is for India's world-saving culture and soul-stirring philosophy. It is a religion that is a way of life Divine that people of the west crave after. It is a universal and eternal Dharma which they are seeking. That is found in the Sanatana Hindu Dharma.

Sadguru Keshavdas, one of the members of the great Dasakoota, initiated by Sri Purandaradasa, is gifted with a mellifluous voice and a felicity of expression in addition to profound knowledge of India's ancient wisdom. His Katha expositions have thrilled millions and he is currently in America on his fourth global tour. He has sent this special article for the Bhavan's Journal.

—Ed.

In my four global tours on a spiritual mission of spreading this universal religious culture of India, I came across many great people in many countries. Universities, great churches today are interested in studying comparative religions and therefore are fascinated by the philosophy and culture of India. They wonder how this great country could with several

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languages have unity and have recognised the fact of religious scriptures as the only cause of such unity.

World has specialised in almost everything today except that which the mother India has specialised and that is religious consciousness. Immorality and materialism have thwarted the peaceful existence of man here as it is spreading in the guise of poverty all over the world. It is unfortunate that most of our own brothers and sisters are not conscious of their own rich heritage and culture in India. It was not taught to them in schools and colleges and parents were not serious enough to impart them during childhood: yet it is in the blood of every Indian and the very air is filled with the spiritual vibration there.

Despite India's attraction towards materialism still I have not seen another country all over the world so religious as India. Good people are everywhere similarly the bad ones ; but the seed that is sown by the *Rishis* has become a mighty tree of religious consciousness which has sheltered all sects and creeds in mother-India.

Today world has shrunk in space. Tele-communications, radios and televisions carry the news all over the world in a very short time. Jet planes carry philosophers, musicians, businessmen and politicians from one corner of the world to the other.

We need at least a hundred thousand spiritual soldiers who dedicate their lives to know fully well our rich heritage and culture of India ; then we shall definitely bring the universal peace and establish universal Religion. The world should be conquered not through the bombs but through culture. Today Indian philosophy and religious universality has captured the heart of every thinker in the world. No doubt some have spoiled its greatness by their fanaticism. Still the voice of the great Masters is respected everywhere.

The world is sick with dogmas and formalities. It needs the fresh fragrant breeze of *Gandhamadana* of the Himalayas. I appeal to all my sisters and brothers in India to take up the study of the great scriptures of India seriously and practise first and then preach to contribute for the peace within, peace in the nation and for international peace.

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Here is a piece of re-thinking on the vexed question of Religion and Politics. It makes a plea for a new responsible interpretation of Christianity and a re-structuring of both the Catholic and the Protestant Church as a fellowship that studies the Christian mystries as Jesus gave them.
—Ed.

Politics, the Church and the New World

DANIEL HOFFMAN

THE story of early Christianity with its fellowships is quite different from the Christianity practised today. The effect of the institutionalization of the Church under Constantine the Great and the suppression of heretical ideas for political reasons resulted in Christianity having a violent history. Few Christian scholars grasp the deeper significance of the teachings of Jesus because of literalization of biblical stories. For centuries, the Church insisted on being the sole interpreter of the message of Jesus. The Church considered the Earth the centre of the Universe. The Greek Mysteries and the Brahamin writings had many allegories which related to the Universe and God.

In the present revolutionary era, there will be chaos if a new responsible interpretation of Christianity is not accepted by the Western World. Today, too many people have neglected to think about the eternal questions, such as, Why was I born? What is my purpose in life and the Divine Creation? How can I manifest my life in the most beneficial way as an individual? An individual as well as society itself must have a philosophy of life in order to actually survive. The man called Jesus manifested the highest type of life; his betrayal was not only by Judas Iscariot, but by the institution called the Christian Church itself.

An example of Church political and spiritual power is the doctrine of the infallibility of the Pope. This doctrine was promulgated by men and not by God. Few people realize that the Pope was declared infallible by decree in 1870 and the immaculate conception was decreed as late as 1854.

Infallibility was promulgated by the Pope during the era of the rise of the Italy as a nation (1869-70). The papacy ostensibly lost its secular power as a nation to the Italian nationalistic movement. George Weller, Chicago Daily News Correspondent, describes the circumstances in the September 13th 1970 issue of that paper:

When the Pope summoned Vatican Council I in December, 1869, his back was to the wall. He had nothing left but a handful of French troops to hold Rome's walls. The "usurpers" had moved their capital to Florence, and cut him off from Naples.

If the papacy was to vanish as a secular state, he believed, at least it should be projected beyond defeat into omnipotence as a spiritual authority. Infallibility was an act of sublimation, a spiritual compensation for the death of an empire. But it had to come from his bishops, not himself. It took an incredible six months of wrangling for the Pope to put over his idea among his 540 bishops.

All the time his fate was doubly overhung by the proximity of the Prussian War against France. When the Prussians struck, he knew, his last remnant of French soldiers would depart to defend Paris. He had to hurry.

But Pius kept his cool. He sent a message to King Victor Emmanuel, leading the invasion, warning that he

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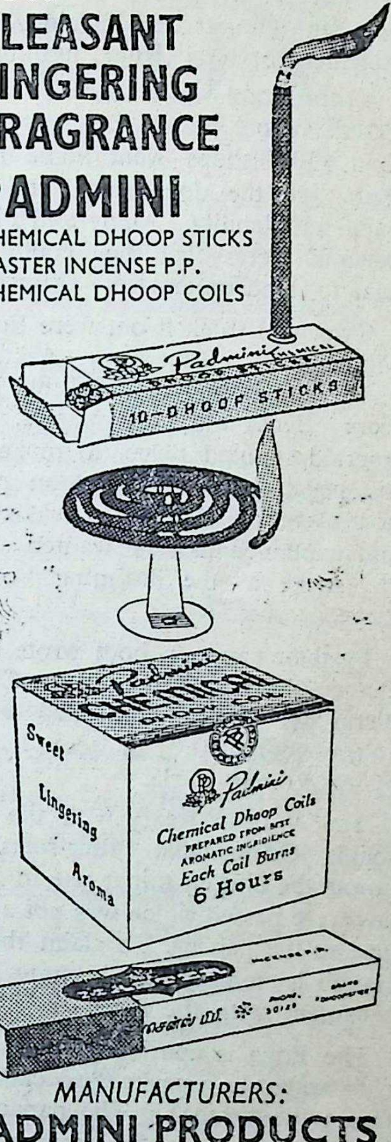
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would "never" take the Holy City. "However," the Pope added, halfway between humour and theology, "this statement of ours is not infallible."

There were wild scenes in St. Peter's before he got his way. More than 150 bishops went home rather than sign the document endorsing papal infallability. Many told Pius in personal notes that they could not bear to stand up and vote against him.

Two who stuck it out were Edward Fitzerald of Little Rock, Ark., and an obscure bishop named Luigi Ricco from Benevento near Naples. Fitzgerald shouted twice, to make sure his negative was clear, "non placet, non placet." The Italian was calmer and explained that he wanted simply "to strike at the ill-timing" of the move.

By their candour, both wrote off all chance of rising further in the Church hierarchy, strictly controlled by the "ultra-Montanists," or conservatives of the Roman Curia.

The Vatican treaty with the Mussolini Government illustrates the power the church might use in case a law were passed which was not acceptable to the papacy. To claim that the church is non-political in Italy is not consistent with the facts.

The Pope is considered "infallible" only when he speaks "ex cathedra" (from the throne). The papacy has spoken only twice "ex cathedra" in over 100 years; the first time stating that the Virgin Mary was conceived without Original Sin; and the second time when Pius XII in 1950 proclaimed the dogma of the physical Assumption of the Virgin Mary into heaven.

As George Weller pointed out in his article, the origin of the doctrine of infallibility was more political than theological. Fortunately, the Popes in the last 100 years have not made any "ex cathedra" statements concerning political matters. The present Pope could still put the political world in turmoil should he speak "from the throne" about politics. The Pope is still comparable to the U. S. Supreme Court in Italian politics.

Today, the Church is being exposed, such as in the article of Feb. '70 magazine called *Realities.* The name of the article was, *"Dissention—The Spectre that Haunts the Catholic Church.* Christianity statistically was shown to be in deep trouble, and it appears it must retrace its steps. The Church, Protestant or Catholic, must be restructured as a fellowship that studies the Christian mysteries as Jesus gave them. It appears that a Christian fellowship type of organisation, not based on sectarian doctrines, will evolve along with the Decentralization that is already starting in the West.

Jesus was a humble man, who claimed he was God's servant and a son of God. He never claimed to be God as the doctrine of the Trinity declares. Christians believe that Jesus was brought up in a perfect home and a perfect society. If this is the case, it should be remembered that the early Christian and/or Essene Culture was based on agriculture and a decentralized society.

□ □ □

INVOCATION

THE MOTHER

Mahatma Gandhi, the Father of the Nation, exhorted all of us to cultivate that sense of one-ness that derives from the recognition that we are members of a single nation. Towards this end he bade every Indian to observe the first week of April as the National Week.

The fostering of a sense of nationhood in everyone of us is a difficult task for in a country like ours where differences exist, the underlying unity might often be overlooked by an unthinking and superficial attitude. Hence it is necessary that we put some effort every year and renew it so that the sense of oneness becomes an established pattern of thought and action. Great leaders and divine souls have in their moving pieces instilled this attitude and here is an Invocation from The Mother (of Srì Aurobindo Ashram) which bids us cultivate it. —Ed.

O OUR Mother, O Soul of India, Mother who hast never forsaken thy children even in the days of darkest depression, even when they turned away from thy voice, served other masters and denied thee, now when they have arisen and the light is on thy face in this dawn of thy liberation, in this great hour we salute thee. Guide us so that the horizon of freedom opening before us may be also a horizon of true greatness and of thy true life in the community of the nations. Guide us so that we may be always on the side of great ideals and show to men thy true visage, as a leader in the ways of the spirit and a friend and helper of all the peoples.

Three Dreams

SRI AUROBINDO

Mahayogi Sri Aurobindo broadcast from All India Radio, Trichinopoly, on August 14, 1947, the following Message. On August 15, India emerged as a Free Nation. It also coincided with the birthday of Sri Aurobindo. Speaking of this coincidence he says that it was not a fortuitous one, but one which indicates 'the sanction and seal of the Divine Force that guides my steps on the work with which I began my life.' The following extracts under the caption, my Three Dreams *are published to focus the attention of every Indian on the role and importance of the Indian Nation which has been celebrating, at the instance of Mahatma Gandhi, the first week of April as the National Week, since 1919.*

—Ed.

THE first of these dreams was a revolutionary movement which would create a free and united India. India today is free but she has not achieved unity. At one moment it almost seemed as if in the very act of liberation she would fall back into the chaos of separate States which preceded the British conquest. But fortunately it now seems probable that this danger will be averted and a large and powerful, though not yet a complete union will be established. Also, the wisely drastic policy of the Constituent Assembly has made it probably that the problem of the depressed classes will be solved without schism or fissure. But the old communal division into Hindus and Muslims seems now to have hardened into a permanent political division of the country. It is to be hoped that this settled fact will not be accepted as settled for ever or as anything more than a temporary expedient. For if it lasts, India may be seriously weakened, even crippled: civil strife may remain always possible, possible even a new invasion and foreign conquest. India's internal development and prosperity may be impeded, her position among the nations weakened, her destiny impaired or even frustrated. This must not be; the partition must go. Let us hope that that may come about naturally, by an increasing recognition of the necessity not only of peace and concord but of common action, by the practice of common action and the creation of means for that purpose. In this way unity may finally come about under whatever form—the exact form may have a pragmatic but not a fundamental importance. But by whatever means, in whatever way, the division must go; unity must and will be achieved, for it is necessary for the greatness of India's future.

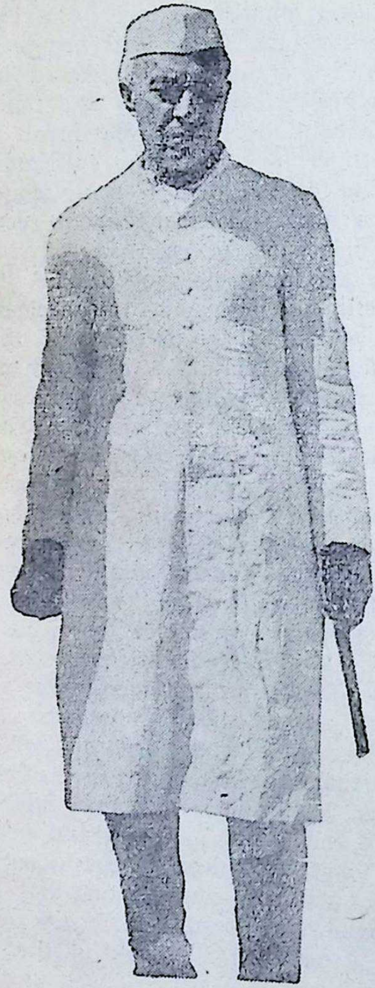
Another dream was for the resurgence and liberation of the peoples of Asia and her return to her great role in the progress of human civilisation. Asia has arisen; large parts are now quite free or are at this moment being liberated: its other still subject or partly subject parts are moving through whatever struggles towards freedom. Only a little has to be done and that will be done today or tomorrow. There India has her part to play and has begun to play it with an energy and ability which already indicate the measure of her possibilities and the place she can take in the council of the nations.

The third dream was a world-union forming the outer basis of a fairer, brighter and nobler life for all mankind. That unification of the human world is under way; there is an imperfect initiation organised but struggling against tremendous difficulties. But the momentum is there and it must inevitably increase and conquer. Here too India has begun to play a prominent part and, if she can develop that larger statesmanship which is not limited by the present facts and immediate possibilities but looks into the future and brings it nearer, her presence may make all the difference between a slow and timid and a bold and swift development. A catastrophe may intervene and interrupt or destroy what is being done, but even then the final result is sure. For unification is a necessity of Nature, an inevitable movement. Its necessity for the nations is also clear, for without it the freedom of the small nations may be at any moment in peril and the life even of the large and powerful nations insecure. The unification is therefore to the interests of all, and only human imbecility and stupid selfishness can prevent it; but these cannot stand for ever against the necessity of Nature and the Divine Will. But an outward basis is not enough; there must grow up an international spirit and outlook, international forms and institutions must appear, perhaps such developments as dual or multilateral citizenship, willed interchange or voluntary fusion of cultures. Nationalism will have fulfilled itself and lost its militancy and would no longer find these things incompatible with self-preservation and the integrality of its outlook. A new spirit of oneness will take hold of the human race.

□ □ □

The Lesson of History

JAWAHARLAL NEHRU



WHERE shall I begin? When I think of the past, vast numbers of pictures rush through my mind. Some of the pictures stay longer than others. They are my favourites and I begin to muse about them, and, unconsciously almost, I compare past happenings with what is taking place today, and try to find a lesson in them for my guidance. But what a strange jumble is one's mind, full of disconnected thoughts and ill-arranged images, like a gallery with no order in the arrangement of pictures. And yet perhaps the fault is not entirely ours. Most of us could certainly arrange the order of events in our minds better. But sometimes the events themselves are strange and difficult to fit into any scheme of things.

A study of history should teach us how the world has slowly but surely progressed, how the first simple animals gave place to more complicated and advanced animals, how last of all came the master animal—Man, and how by force of his intellect he triumphed over the others. Man's growth from barbarism to civilization is supposed to be the theme of history.

I have tried to show how the idea of co-operation or working together has grown, and how our ideal should be to work together for the common good. But sometimes, looking at great stretches of history, it is difficult to believe that this ideal has made much progress or that we are very much civilized or advanced. There is enough of want of co-operation today, of one country or people selfishly attacking or oppressing another, of one man exploiting another. If after millions of years of progress we are still so backward and imperfect, how much longer will it take us to learn to behave as sensible and reasonable persons? Sometimes we read about past periods of history which seem to be better than ours, more cultured and civilized even, and this makes us doubt if our world is going forward or backward. Our own country has surely had brilliant periods in the past, far better in every way than our present.

It is true that there have been brilliant periods in the past in many countries—in India, Egypt, China, Greece, and elsewhere—and that many of these countries have relapsed and gone back. But even this should not make us lose heart. The world is a big place and the rise and fall of any country for a while may not make much difference to the world at large.

Many people nowadays are apt to boast of our great civilization and of the wonders of science. Science has indeed done wonders and the great men of science are worthy of all respect. But those who boast are seldom the great. And it is well to remember that in many ways man has not made very great progress from the other animals. It may be that in certain ways some animals are superior to him still. This may sound a foolish statement, and people who do not know better may laugh at it. But you have just read Maeterlinck's Life of the Bee, of the White Ant, and the Ant, and you must have wondered at the social organization of these insects. We look down upon the insects as almost the lowest of living things, and yet these tiny things have learnt the art of co-operation and of sacrifice for the common good far better than man. Ever since I read of the White Ant and of its sacrifices for its comrades, I have developed a soft corner in my heart for it. If mutual co-operation and sacrifice for the good of society are the tests of civilization, we may say that the White Ant and the Ant are in this respect superior to man.

In one of our old Sanskrit books there is a verse which can be translated as follows: "For the family sacrifice the individual, for the community the family, for the country the community, and for the Soul the whole world." What the Soul is few of us can know or tell, and each one of us can interpret it in a different way. But the lesson this Sanskrit verse teaches us is the same lesson of co-operation and sacrifice for the larger good. We in India had forgotten this sovereign path to real greatness for many a day, and so we had fallen. But again we seem to have glimpses of it, and all the country is astir. How wonderful it is to see men and women, and boys and girls, smilingly going ahead in India's cause and not caring about any pain or suffering!

Well may they smile and be glad, for the joy of serving in a great cause is theirs; and to those who are fortunate comes the joy of sacrifice also. Today we are trying to free India. That is a great thing. But an even greater is the cause of humanity itself. And because we feel that our struggle is a part of the great human struggle to end suffering and misery, we can rejoice that we are doing our little bit to help the progress of the world.

Meanwhile you sit in Anand Bhawan, and Mummie sits in Malacca Gaol, and I here in Naini Prison—and we miss each other sometimes, rather badly, do we not? But think of the day when we shall all three meet again! I shall look forward to it, and the thought of it will lighten and cheer up my heart. □ □ □

[*From India's Quest*]

SWAMI CHINMAYANANDAJI'S MESSAGE
ON THE DEMISE OF
KULAPATI DR. K. M. MUNSHI

(Here is the message referred to in the introduction to the Swamiji's article Vedanta in the Modern World on P. 20).

Your letter informs me of the passing away of a gigantic personality, a blazing intellectual, an efficient organiser to the very tips of his fingers, a burning nationalist, a brilliant jurist, and a benign writer—all rolled into one—a unique phenomenon. The work left by Dr. K. M. Munshi, is his own monument; the grand epitaph; the most eloquent "Smarak".

I am sure Smt. Lilavati Munshi is fully confident and supremely efficient and will guide the organisation—and Ramakrishnan—like many sincere and dedicated, loyal and devoted workers are there in the organisation. The destiny of the awakened few in our country, who are conscious of their cultural glory is not so bad; the Bhavan, I am confident, will continue serving the Bharatiya culture and the Hindu values of life.

Mahadev! Mahadev! Mahadev!

If only each one of us can thus graciously lay our body to rest after accomplishing even a fraction of what Dr. Munshi did, we would have transformed not only India, but the whole of Asia and the world.

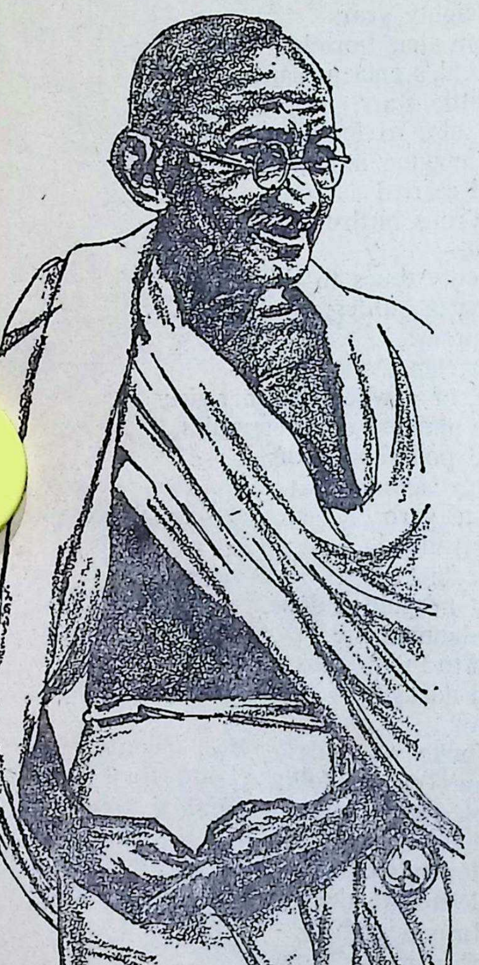
* * *

MUNSHI

A wave from the ocean, an atom from the infinitude of sachidanand,
The Three-eyed Lord's rattling drum had willed;
And lo! these deigned for four and eighty years
A form—a gesture-compassionate from that Formless Lord;
A lovely Brahmin lad on Bhrigu-kaccha's ancient sands,
A lonely moon amidst a cluster of little stars,
In bliss delighting a pair with none else to look on.
What dreams or realities filled that imaging mind,
Which had its setting somewhere and carried
The rich recalls of an aspirants num'rous births!
The daring deeds of his ancestral great—
Of Bhargav that vowed, one and twenty times to rid
The hateful earth of powerdrunk kshatra bordes;
Of Vyas, the 'ditor of the Vedas Supreme,
Fond nursling of Vasishtha's brilliant clan,
The dark-hued offspring, island born, of a witching fisher-girl;
Of that charming cowherd prince, the paradox of all eternities,
Who, 'midst thundering chariots and pounding hoofs
On Kuru's Dharmic land led Arjun to victory great,
Content to don a lowly suta's despised garb;
Of more modern ones, the Swami Dayanand,
Who breathed new life to all that Vedic lore
Enshrouded in the murky dialectic of misguided dons,
Of that Lotus-sage, Aravinda of undaunted fire,
Who in Yogic transcendence revealed to the world,
Sick with warring creeds and dismal deeds,
Clear guide-streaks of a society spiritual;
No less than these, of Mohan who spoke
In native tongues so near, of Gurjara's mighty folk,
In flesh and blood a form that exampled all that was dear;
These did mould, plus something all his own,
Sums up, mayhap, for the Lord, Munshi's earthly count.
The lapping wave hath been washed back to the ocean,
The atom hath split to merge in the Imponderable,
Shiva's content His dance through this atom's done;
Not done as yet, for maybe He beholds
How the lesser ones that prayed conduct
Their footsteps in lives fragrant and fruitfully whole!

—*R. A. Kashyap.*

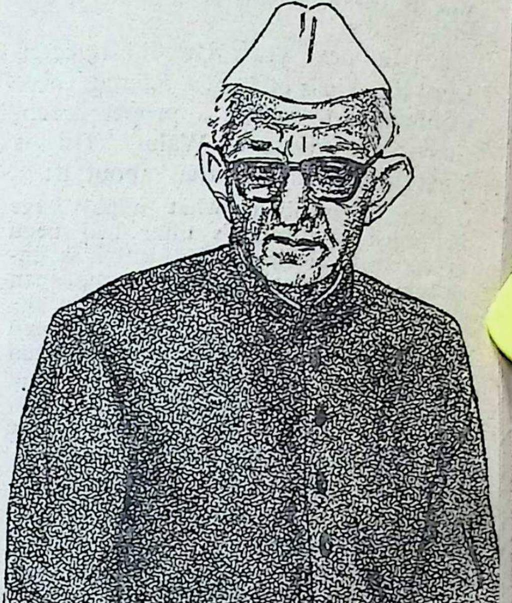
Bapuji *and* Bapaji



MUNSHI first came into contact with Gandhi more than fifty years ago. During this half century, their relations have been intimate and cordial. On quite a few occasions, Munshi differed from the Mahatma, but that did not affect the respect and affection which throughout characterised their relationship. Many of Munshi's public utterances were sent to Gandhi for his approval and on crucial issues they acted in mutual consultation. When, in the early 'forties, Munshi parted company with the Congress on the question of Hindus' right of defence against Muslim violence, he did so with Gandhi's blessings. Gandhi leaned on Munshi for advice on constitutional and legal matters and allowed him to play the role of an intermediary between the Congress and the British Government. There are copious references in Munshi's latest book *Pilgrimage to Freedom* to his dealings and correspondence with Gandhi.

As far back as 1919, the Committee of the All India Home Rule League passed, at Munshi's instance, a resolution advocating the boycott of British goods. Gandhi felt at the time that the resolution involved violence and therefore he would not like to continue as President of the League. It is well known, however, that later Gandhi changed his view and pleaded not only for the boycott but for bonfires of foreign cloth.

Epistolary Dialogue



In the satyagraha pledge during the Rowlatt agitation Gandhi insisted on complete truth. Many, including Horniman, protested. "I kept silent and away from these meetings," records Munshi; "instinctively, I felt that our progress was being diverted to an unknown, uncharted course."

When Gandhi suspended the satyagraha because the people were not prepared to adhere to non-violence, Munshi and others were shocked; but it dawned on Munshi that a Napoleon, a super-man had arrived—"We did not know Gandhiji well enough". When Gandhi insisted on condemning the people's violence as well as the Jallianwalla Bagh massacre, many of his followers were disappointed, but Munshi records: "The magic influence of his (Gandhi's) words and his presence swept us off our feet. When he stopped, we were at his feet".

For all his admiration for Gandhi, Munshi never hesitated to question some of the Mahatma's decisions. For example, when Gandhi changed the name of the Home Rule League into Swarajya Sabha and substituted "peaceful and legitimate means" for "constitutional means", Jinnah, Munshi and others walked out of the meeting. After the Nagpur session Munshi left the Congress along with a score of others. He explains:

"Through my intimate contact with Gandhiji, I was to discover later that if he was a statesman he was also a practical mystic; an apostle of the moral order; a prophet who gave us a vision of a non-violent world. When a personality of such a stature descends on a people, he becomes an avalanche overwhelming every resistance. The only way to escape it was to run away, and that we did.

In the next year, Gandhi rejected Lord Reading's offer of a Round Table Conference to ensure a proper reception to the Prince of Wales. This is what Munshi has written about it:

> Speculation about what might have happened if Reading's offer had been accepted is valueless today. But it is impossible, as I look back over the span of forty-five years, not to entertain the feeling that had Gandhiji accepted Reading's offer we might have obtained Dominion Status before 1939 without having had to partition India. But history moves inexorably along its course through unpredictable channels.

Munshi was soon disillusioned as the result of his experiences in the Bombay Legislative Council and later of the Bardoli satyagraha. From then onwards Munshi became one of the closest disciples of Gandhi, participating in the satyagraha movements of the 'thirties and the 'forties. This was the period which Munshi has dealt with in his book *I Follow the Mahatma.*

Munshi was one of the prime movers of the Council Entry Programme in 1934. Gandhi received the suggestion in an encouraging manner. "If you believe in the move," Gandhi wrote to him, "you are free to sponsor it". On 8th January, 1934, Gandhi wrote to Munshi:

> ...I see no harm if a party like what you have suggested comes into existence ...This party is not to be set up in order to attract other parties. This party will come into existence because the Congressmen who do not want to join the Civil Disobedience Movement, or who are not in a position to do so, are keen to continue their existence and be of some service...Once this group is formed, it may negotiate with other parties. We shall have to give some though to its name, though, I suggest that, just as you have thought it fit to consult me, you should consult Jawaharlal as well..."

About three months later, Gandhi wrote to Munshi:

> ...But most of them (Jawaharlal Nehru, Rajendra Prasad, etc.,) will not be interested in the intrigues of the legislatures. Democracy of my conception is altogether different. It is shaped outside, not in the legislatures. Legislatures will be formed after that concept (of democracy) is formed. Today democracy everywhere drags behind the legislature and is ruined. I wish to have the legislature that follows the people...

Here are further extracts from the correspondence between the two during the summer of 1934:

9th April, 1934

Dear Munshi,

Received your letter. I have had a talk with Bhulabhai. He will take the responsibility. If good and selfless workers are available, at least some good results will be achieved. I have prepared a draft in whatever form I could. I can see no other way. You too must have felt the same. You will have to join it. There was no way except doing this experiment. But the clouds will clear. Things would have continued to remain uncertain if that resolution had not been passed. This experiment would have served its purpose even if the entire ship sank. But the whole ship is not likely to sink because the Congress will always have the Council Group. If so, let it enter the legislatures. I have ceased to protest even morally. I tried to draw as much meaning from the protest as I could. I do not regret to have protested. It was necessary then. Today, such a protest would sound foolish.

You must have approved of my decision regarding civil disobedience. You should not find it difficult to see its significance. But if you do have any difficulty, let me know.

Take care of your health.

Bapu's blessings

* * *

Bombay,
9th April, 1934.

Respected Bapu,

I am very happy indeed that you have encouraged the Swarajya Party. I was afraid you might not approve of it.

One doubt still persists after reading your definition of Swadeshi. Are 'articles' and 'industries' reckoned as two separate entities? The sentence as read with 'industries' does not go with 'articles'. Would you suggest that an 'article' wholly made in India, even if manufactured by small or big industries, is Swadeshi? In that case, a *dhoti* manufactured by an Indian mill from Indian cotton would be a Swadeshi article? If what is meant is 'articles wholly manufactured in India by small industries etc.', should not the sentence be changed for the sake of clarification?"

It was easy to form the Swarajya Party. Now I am worried as to who is going to keep it going and how.

* * *

Jorhat,
16th April, 1934.

Dear Munshi,

Your letter has been of help to me. You have correctly pointed out the flaw in the definition. I receive compliments for the draft. You have shown how hollow they are. I am now working at such speed that hardly any time is left for rethinking. The error which you have pointed out should have occurred to me. I am returning the draft so that it should be of help for further observation. If you find any such flaw again, do point it out. ………

I have the same fears about the entry into legislatures as you have. I have other apprehensions as well. But I believe that such things will persist. The Congress will always have this group and I feel that it will not be possible or proper to disregard it. I therefore intend giving all possible assistance to develop that group. But that will not be compatible with civil disobedence…… I have set my eyes on you and Bhulabhai. I do not know who else would go (to jail). I do not feel like insisting on anybody's going.

* * *

26, Ridge Road,
Bombay,
7th July, 1934.

Respected Bapuji,

I am sending herewith the articles on the Constituent Assembly which you had asked for. Please see it at your leisure. After hearing from you I shall make the necessary alterations and then send it for publication……

My corrected article on untouchability is with you. What have you decided about it?

* * *

11th July, 1934.

Dear Munshi,

I have received your letter.

I have read your article with as much attention as I could give in the midst of this excitement. The last paragraph seemed to be disturbing and so I have deleted it and ended it with two additional sentences. If you find such change agreeable incorporate it and use the article.

Blessing from Bapu.

* * *

Bombay,
15th July, 1934.

Respected Bapu,

I was extremely shocked to hear about your seven-day fast. One can guess what result such a penance would bring soon after the heavy strain you have undergone. But realising that our prayers would not induce you to change you decision, I did not write to you. Appreciating the sentiment behind such a stern expiation of one's own and also some one else's faults, my only feeling is silent adoration.

I read my article in the *Harijan*. I have just received my article on the Constituent Assembly and your letter. I shall suitably revise and publish it.

* * *

Bombay, 6.9.1934.

Respected Bapu,

After receiving your letter, I read (in the papers) about your intention to leave the Congress. Looking at the intrigues, filth and the petty quarrels resulting from greed for power, even a person like me wondered for a long time as to why such things should go on. And you would naturally feel that way. To be frank, if Swarajya means the intrigues that are going on in Bombay at present, I feel that such Swarajya is not worth attaining.

You had asked me to write something about the election. I had intended to come to Wardha to hand it over personally. I am now sending it through Sardar. The entire Constitution of the Congress is diseased and nothing can be achieved so long as it is not put on a firm footing. And the moment your supreme authority is gone, the Congress will meet a terrible fate. The affairs of the Congress can settle down properly only if you treat its constitution with clinical doses like a master physician when the life (of the patient) is fast ebbing. None but you can remove the misguided notions about democracy that have crept into it.

* * *

When Munshi lost the election he wrote to Gandhi:

26 Ridge Road,
Bombay,
23rd November, 1934.

Respected Bapuji,

I lost by 1100 votes yesterday. I was not destined to give more active service in this field. The main reason for the defeat was that from the beginning several friends were confident about my victory.

* * *

To this Gandhi replied:

Wardha,
23rd November, 1934.

Dear Munshi,

Please do not feel hurt.

I would have congratulated you if you had won. But I am congratulating you even on your defeat. "It is all for good. I am free of care. With the smallest effort have I won the grace of Gopal," You are now relieved of all troubles; and may you earn your honest bread. Improve your health. Triumph is indeed yours that you could be of help in the hour of need.

Bapu's blessings.

* * *

Some time after the elections in February, 1937, Munshi met Gandhi at Wardha. He writes:

I pressed upon him my view that we should accept office in the Provinces where we held the majority. He had not read the Act, and asked me to explain its implications, so far as the provinces were concerned. He gave me a very patient hearing. After I had finished my somewhat long exposition, he said:

'From what you tell me, I think we could do something with this Act.'

When Munshi was Home Minister of Bombay he was faced with the knotty problem of rescinding the orders (issued by the previous British regime) of internment or detention against a score of Communist leaders. The Governor, Lord Brabourne, had told him, "You can do it only on my dead body," while Jawaharlal, on the other hand, insisted on immediate action. When Munshi pleaded for time to examine the question, Jawaharlal snapped, "you have already become a police officer? About this, Munshi writes in his book:

I was very upset at Jawaharlal Nehru's remark. Apart from the manner in which it was made, I was not prepared to do something which my judgment disapproved in a matter that would seriously affect the life of Bombay.

The next week-end, I went to Wardha and explained the delicate situation to Gandhiji. I also mentioned the way I had been asked by Jawaharlal Nehru to cancel the orders. He did not take a minute to give his opinion. "I have entrusted the law and order situation in Bombay to you, he said, and added: 'Your duty is to work for it. Take your own time to study the situation. Take such decisions as you think proper. If Brabourne refuses to accept your advice, submit your resignation to him. If Jawaharlal insists on your issuing orders which you do not approve, you have my permission to offer him your resignation.' The confidence which Gandhiji reposed in me at the time gave me great strength in dealing with the problems of Bombay.

On the question of Congress Ministers' salaries, Gandhi wrote to Munshi:

Segaon, Wardha,
24th July, 1937.

Dear Munshi,

I have received your letter. Can you expect mercy from me? As for me, I am not convinced of (the necessity of) your princely salaries, houses and travelling expenses. Moreover, there is one salary (scale) for you and another and a lower one for your Secretary! You are both guests in the same house! Why such distinctions under the Congress flag? When Vijayaraghavachari was the President, Motilalji was the Secretary of the Congress. Had we been paying salaries, could we have paid Motilalji less? I feel that we have made a poor beginning.

A few months before World War II broke out, Munshi played an important role as intermediary between Gandhi and the British Government. Munshi writes:

During the time that the Congress Ministry was in Office, my relations with Sri Roger Lumley, the Governor, had become friendly, and Sardar Patel used me as a conduit pipe for conveying or receiving informal suggestions between Gandhiji and the British Government.

I tried to prevail upon Sir Roger Lumley to convey to Lord Linlithgow that there should not be any difficulty in meeting the Congress demands, viz. (1) clarification of war aims, (2) assurance as to India's future, and (3) the immediate steps to ensure Congress participation at the Centre.

I argued that there was no difficulty as to the first demand; an authoritative announcement of raising India to Dominion Status at the end of the War would have met the second. But the third one was most essential from the Congress point of view.

The outlook became gloomy when, on September 18, Kher, like other Congress Premiers, received a letter from Sardar Patel intimating that the Ministeries should not allow their responsibility as Provincial Governments to be overridden.

The more important part of the letter was a directive: Provincial legislatures, or, in default of legislatures, the Provincial Governments, should as early as possible pass a resolution, a draft of which was appended. The resolution was based on the statement of the Working Committee but in terms which were more explicit. It objected to India being made a belligerent in the War without being consulted and unequivocally declared that co-operation was impossible without consent. The British Government, therefore, was invited to announce its intention of treating India as an independent nation.

Sir Roger realized the grave implications of the resolution and told me that a resolution of this character would create the impression that the Congress had given up the intention to co-operate in the War. He, therefore, strongly urged that I should point out to Sardar the implications of the course advocated in the letter.

I gave Sir Roger's message to Sardar Patel. He, however, told me that the letter had been drawn up by the Congress War Sub-Committee, and that he could not cancel it without the consent of the other members of the Sub-Committee, namely, Nehru and Maulana Azad. He, therefore advised me to go at once to Wardha and see Gandhiji and Rajendra Prasad who was still there. I left for Wardha the same evening.

Gandhiji gave me a patient hearing, spinning the *charkha* all the time. I remember to have argued the case at length. When I finished, he told me; 'Munshi, you have presented your case well, but the country will not accept the course of action recommended by you, He was however, prepared to modify the peremptory attitude reflected in the resolution.

He gave me a statement defining his views on the situation:

1. I (Gandhi) know that my views in regard to unconditional co-operation are not shared by the country. The resolution of the Working Committee reflects the Congress opinion properly.

2. Since the Congress is unable, owing to past experience, to give unconditional co-operation, it can only co-operate if it is able to convince the country that it has in substance achieved its purpose and that therefore there is a complete understanding about it between the British Government and the Congress.

3. If there is a real understanding between the British Government and the Congress, it follows that there must be corresponding action even during the War. Thus, Ministries must not be mere registering agencies of the measures coming from the Centre. Hence, there must be some method at the Centre of having a Congress representation sufficient to give it a majority.

4. The only constitutional way in which the Ministries can declare their position is to obtain the necessary authority of their respective legislatures by getting them to adopt this resolution, unless in the meantime they can convince their legislatures that circumstances in terms of 2 and 3 have come into existence which render such resolution unnecessary.

5. If the British Government are serious in their profession that they are fighting for democracy, they cannot marshall the moral opinion of the world in their favour except by declaring that India will be a free and democratic country at the end of the War and that in the meantime it has taken steps to implement the assurances so far as it is practicable under martial conditions.

6. If for some reason the British Government takes a different view, the Ministries will find it impossible to function.

7. The resolution may be kept back for a week if the members of the War Sub-Committee agree. But it must be clearly understood that before the A.I.C.C. meets, the Working Commitee which meets on the 4th (October) must have definite material to enable it to give the lead to the A.I.C.C. and the country.

Gandhiji also gave me a draft of the resolution which would be passed by the Provincial Legislatures if a satisfactory solution on the lines indicated was not acceptable to the British Government.

Sir Roger sent the statement as well as the draft resolution to Lord Linlithgow, the Viceroy, and there, as far as I know, the matter ended.

Munshi also had a long interview with Lord Linlithgow in January, 1940. Munshi writes:

The impression left on my mind by the interview was that he had no doubt that the Hindus as a whole were against British interests. At the end of our talks, I remarked that, if there was no alliance between the Congress and Britain, Savarkar and Jinnah would fight it out. He was aware of the possibility of such a development, for I can recall his saying that it would be a disaster.

Before we parted, Linlithgow suggested that I should give my views in de-

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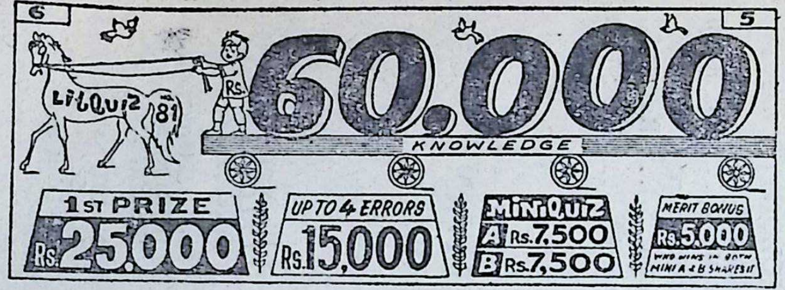

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Lit - Quiz No. 81

16 CLUES

(1) Invariably, any feeling of unjust **ACQUISITION/FRUSTRATION** gives rise to a feeling of aggressiveness and there follows a clash of personalities.

(2) We are living in a most explosive **AGE/STAGE** of history.

(3) An appreciation of any work of art is an estimation of its qualities and defects but it is also a measure of the qualities and defects of the **CIVILIZATION/CRITIC.**

(4) **CODES/CREEDS** are necessary but unsatisfactory. They are always an inadequate attempt to express in cold words what is essentially inexpressible.

(5) When a man feels a vocation to the religious life, he recognises that the **COMPULSION/SATISTACTION** is personal to himself.

(6) An editor without **CONVICTION/COURAGE** gets little respect.

(7) Everything in nature has its end and **EXPLANATION/FUNCTION.**

(8) **FAITH/FANCY** must not disregard fact nor become a substitute for action.

(9) Everything conspires to stop man from **GROWING/THINKING.**

(10) It is man's own **INDOLENCE/INTOLERANCE** that will inhabit but one corner of the open universe, a corner of himself.

(11) Taken in the simplest form, all activity is **INSTINCTIVE/REPETITIVE.**

(12) New knowledge always takes some time to filter down into the **LIVING/THINKING** of the ordinary man, and it takes a while for him to get used to it.

(13) You cannot **MOVE/SAVE** humanity unless you believe that it can be moved.

(14) **PERSONALITIES/SOCIETIES** cannot absorb each other; their essence is diversity.

(15) Man's need for **RECREATION/RELIGION** is a constant challenge.

(16) We **WELCOME/WORSHIP** what we think is worth the most.

NOTES: These are quotations. Author's words are correct solutions. Official Solution in the city editions (last page) of Sunday Standard & Bharat Jyoti dated 16-5-71. Prize list in Litquiz Weekly Advance 23-5-71. Complete 30-5-71. Abridged in Sunday Standard & Bharat Jyoti of 30-5-71. Send 30 Paise stamps and receive translations of these clues in 9 languages including Tamil, Telugu, Kannada. Send self-addressed 10 Paise post card with your entries to receive Official solution immediately. Ask for a FREE Specimen copy of Litquiz Weekly.

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> tail in a note addressed to Sir Roger Lumley. It struck me only as a piece of courtesy; yet I drew up an exhaustive note, which I sent to Sir Roger.
>
> The note was a venture of my own. It would not be right for me to create the impression that whatever I wrote or said represented the views of Gandhiji or Sardar or that they were approved by one or the other of them.
>
> The response of Gandhiji and Sardar differed in respect of my communications like this. Gandhiji scrupulously went through whatever I sent and invariably made some corrections. It did not mean agreement with my views; the corrections were intended to set me right—he neither approved nor disapproved of my views. As for Sardar, he was interested only in knowing what I was doing and if, as a result of my endeavour, something beneficial turned up, he would be there to put it to use.

Gandhi selected Munshi to offer individual satyagraha on 4th December 1940. Munshi was imprisoned but released in March 1941 owing to his serious illness in jail. Meanwhile, the League had unleashed the "Pakistan riots", involving orgistic violence against the Hindus in several parts of the country. Gandhi was of the view that Congressmen should not, directly or indirectly, associate themselves with *akhadas* (Indian style gymnasia) where training in self-defence was given. About this Munshi says:

> I wrote to Gandhiji from Nainital, where I was convalescing, that Hindus should not be prevented from defending themsleves even by resorting to violence, when their women-folk, children and homes were the victims of planned communal frenzy.
>
> I had been actively associated with some *akhadas* in the province of Bombay for several years. They were institutions for promoting physical culture; they also trained men in the art of self-defence and during riots, providing protection to the Hindus, though not unoften it was ineffective.
>
> I made all this clear to Gandhiji and sought his advice. He promptly replied that violent resistance was the duty of those who had lost faith in non-violence. However, he advised me to see him and take a decision after consulting him.
>
> On my return to Bombay, I went and saw Gandhiji at Wardha. He was very bitter against the Muslim League for forcing its demand for Pakistan through mob violence, but said that, so long as he had a voice in the Congress, he could not be a party to any movement which favoured violent resistance. He also drew my attention to Congress Working Committee's Wardha Resolution of June, 2, 1940. While recognizing the necessity of resorting to violence in the defence of free India, it enjoined upon its members and volunteers to play a strictly non-violent role in internal matters, even when faced with the gravest provocation. I told him that my experience of Hindu-Muslim riots had convinced me that communal frenzy against Hindus must be met by force, the only language which the fanatic section of the Muslims was likely to understand.
>
> Gandhiji was large-hearted enough to appreciate the position that I took in the light of my honest convictions. However, he advised me that, if I felt an honest urge to help organize such resistance, I should do so by going out of the Congress. If I lacked that strength, I should retire to some distant hill station and take rest for some months, by which time the situation might become clearer.
>
> When he put this alternative to me, I almost broke down, because Gandhiji had entered my life and I could not think of parting from him. I told him: "Retire, I would not. You have lived for your truth all your life. I have a very small 'truth'; let me live by it."
>
> He then advised me to go out of the Congress. He would see, he said, that nobody misunderstood my action, and he would continue to give me advice whenever needed. He also said that I should take away with me as many Congressmen as were prepared to join in my campaign. I told him that I would give

him a final answer the following week after consulting my wife and Sardar Patel who was in Yerawada Jail.

From Wardha, I went to Poona to meet Sardar. I explained to him the whole position arising out of Gandhiji's advice to me. At first, he was taken aback; he did not like my leaving the Congress, but said: "If Gandhiji wants you to go out, you should."

Next week, my wife and I went to Wardha again and, as advised by Gandhiji, I decided to leave the Congress. He was good enough to make my position clear in a public statement:

Shri K. M. Munshi wrote to me the enclosed from Nainital to which I sent a reply in Gujarati of which the original and translation are herewith enclosed. In pursuance of the correspondence, Shri K. M. Munshi came to me as soon as it was possible after his return to Bombay. In the course of the discussion, I discovered that whilst he accepted in the abstract the principle of *Ahimsa* with all its implications, he felt the greatest difficulty in acting upon it, the more so as with his intimate knowledge of Bombay he was sure that he could not carry the Hindus with him, much less the Muslims. He knew that the numerous Hindus who were under his influence would look to him for guidance and would seek his advice. He saw no way of convincing them that they could defend themselves through *Ahimsa*. Rs a political weapon, therefore, of immediate use in the midst of the riots which looked more like a miniature civil war, he could not make any effective use of *Ahimsa*. With him the question was not one of interpretation of Congress resolutions but of being truthful to himself and to the country. In view, therefore, of the following resolution by the A.I.C.C. explaining the Wardha statement, I advised that the only dignified and brave course for him was to resign from the Congress and attain freedom of action unhampered by restrictions entailed by the Congress non-violence:

The A.I.C.C. has considered the statement issued by the Working Commitee from Wardha on June 21, 1940, and confirmed it. The A.I.C.C. is of opinion that as explained therein, while the Congress must continue to adhere strictly to the principle of non-violence to the struggle for independence, it is unable, in the present circumstances, to declare that the principle should be extended to free India's national defence.

The A.I.C.C. desires to affirm that the Congress organisation should continue to be conducted on the principle of non-violence and all Congress Volunteers are bound by their pledge to remain non-violent in the discharge of their duty and no Congress volunteers' organisation can be formed or maintained except on that basis. Any other volunteers' organisation for the purpose of self-defence with which Congressmen are associated must likewise adhere to non-violence.

I told him that there came a time in every Congressmen's life when being a Congressman dragged him down; that was when there was conflict between thought and action. For the spring of non-violent action was non-violent thought. If the latter was absent, the former had subjectively little or no value. Therefore it was good for him, the Congress and the country that he should reign and mould his action from moment to moment as he thought proper. And by his action he would open the door for those Congressmen to resign whose practice could not accord with their thought. The Congress was conceived to be a non-violent and truthful organisation in which there should be no place for those who could not honestly conform to these two conditions. Strange as it might appear the practice of non-violence seemed more difficult than of truth. For the truths of untruth were more indetectable than those of violence.

My advice appealed to Shri Munshi. And he has decided to accept it. He will go because he could not be disloyal to the Congress he has so long served. And it does not at all follow that his resignation means that from being a meek and mild man he suddenly becomes a fierce man vowing vengeance on those whom he may consider to be opponents or that he becomes a communal anti-nationalist. I have no doubt that for him every non-Hindu whose only home is India is as much Indian as a Hindu born and bred in India. I congratulate him upon taking the step he will and I have every hope that his resignation from the Congress will enable him to utilise his faculties so as to make a decisive contribution towards the establishment of lasting peace in Bombay.

After leaving the Congress, Munshi kept himself in constant touch with Gandhi explaining all that he did and said. In a letter, Munshi reiterated his keenness to ensure that Gandhi's dignity and status remained intact even if Munshi happened to cherish ideas completely opposed to Gandhi's. Gandhi replied: 'I can understand your agony. That will take you forward. If at first you had my support, you are not without it now' —the support was of course, not for Munshi's Akhand Hindustan activities but for his freedom to act according to his conscience.

On February 18, 1946, Gandhi asked Munshi to rejoin the congress, which he did. The old relationship of a loving and understanding father towards a devoted and disciplined son was resumed.

CHRISTIAN DOCTRINE OF NON-RESISTANCE

Q. What is the distinction between the Christian doctrine of non-resistance and your resistance without violence? Have you taken your principle from Tolstoy?

A. It has often been said that I owe my principle of non-violent resistance to Tolstoy. It is not the whole truth. I derived the greatest benefit from his writings, but, as Tolstoy himself admitted, I cultivated and developed and elaborated the method in South Africa, so much so, that it looked quite different from the non-resistance that Tolstoy had written about and recommended. This I say in no derogation of Tolstoy. He is no apt pupil who will not build upon the foundations laid by his teacher for him. He only deserves a good teacher who would add to the legacy that the teacher has left him. I should be an unworthy son to my father if I should not add to my inheritance, and so I have always regarded it as a matter of pride that, thanks be to God, what I have learnt from Tolstoy has fructified a hundred-fold. Tolstoy talked of Passive Resistance largely, but the non-violent resistance elaborated in the Transvaal is a force definitely more active than the resistance that an armed man can devise. and I am glad to recall the fact that, in a long letter he wrote to me unsolicited, he said that his eyes were fixed upon me and my experiment wherever I was. If you study the movement in India and South Africa, you will find how this thing is capable of infinite expansion.

—Mahatma Gandhi

The Price of Liberty

—Eternal Vigilance

GIRISH MUNSHI

THE borders dividing India and West Pakistan (including the Azad Kashmir area illegally occupied by Pakistan runs for thousands miles. So too the mighty snow-clad and serene Himalayan ranges which divide our country from Nepal, Bhutan, Sikkim, Tibet and China. Our boundary skirting East Pakistan is considerable.

There have been conflicts between India and Pakistan on the one hand and between India and China on the other in the recent past. The treacherous behaviour of these two countries in the conflicts which they imposed upon India ought to warn us against the illusion that pious *Panch sheel* platitudes and exhibition of good-neighbourly feeling on our part alone can't keep our border and territories inviolate. The deep-rooted emotional antipathy of Pakistan towards Bharat and the ambitious and domineering mood of China can hardly justify such an illusion.

The civil war which has broken in the neighbouring East Pakistan aspiring to nation hood as 'Bangla Desh' which is now subjected to martial law as well as the violence which has erupted at Lyallpur and other places in West Pakistan has made the question of the safety of Indo-Pak border a really live question.

The Indo-Burma border has been quiet up to now. But with the spread of the Vietnamese war in South-East Asia into Cambodia and Laos one should not be surprised if Burma is eventually involved with the Koreans raising a rebellion in Burma and India is called upon actively to guard its border with Burma.

Our Peninsular Coastline beginning from West Pakistan and running round Kanya Kumari along the eastern coast up to East Pakistan is extensive. The presence of foreign submarines in the ocean surrounding these coastlines has been detected and noted. These coastlines therefore can only be neglected at our own peril.

To defend such extensive borders and coastlines our country needs to equip and maintain adequate defence forces. In order to measure what is adequate is the work of experts but one may at least see the relative strength of countries which are likely to prove the most troublesome to us in the foreseeable future.

China and Pakistan, maintain enormous disciplined forces. An estimate is as follows:—

China: Army 2,450,000, Navy 150,000, Air Force 1,80,000.

Pakistan: Army 300,000, Navy 9,000, Air Force 15,000.

Though our defence expenditure has steadily risen since 1947 to Rs. 1,183.20 crores as per budget estimates for 1969-70, and promises to rise further as shown in the latest budget proposal the rise is perhaps not adequate in comparison to added defence responsibilities which have fallen on our shoulders after the Chinese and the Pakistani aggression and the recent troubles in East Pakistan, West Pakistan and after spread of war in Indo-China.

Add to these the role of treacherous military alliances and the dangers of Big Power involvements, one might not feel complacent about either our defence expenditure or our military preparedness.

Fundamental changes have occurred, since the World War II in military thinking and in the technique, tactics and strategy of war. One must also remember that owing to more effective weaponry, technological advance, faster means of communication and harnessing of thermonuclear energy for war purposes, war has assumed a face more total, more deadly and destructive and capable of enveloping not only the fighting forces but the entire civilian population in its terrible fury.

In wars which may be thrust upon us, and in which we may be called upon to defend our territories, our regular and ancillary armed forces will have to be supported and sustained by the disciplined might of the entire Indian nation. In future emergencies our defence efforts will be greatly hamstrung unless every Indian shoulders his or her responsibility and becomes a disciplined person.

Nor can we, in times of peace, hope to progress economically and industrially, preserve our social security and maintain our liberties and cherished institutions, nay our very way of life, unless we introduce a greater discipline into our lives than what our present education is able to instil into the young in India.

Discipline can't be rigidly imposed on anyone for a long time, much less on the younger generation. People must readily and willingly accept and imbibe discipline only from persons who have earned their respect, for causes which their impulsive generous minds readily espouse, for sentiments and ideals which appeal to the pure and idealistic side of their nature.

In pre-independence era the liberation of India and the preservation and resuscitation of her culture were the prime concern of our people. Territorial India grew into Bharat Mata or Mother India, the rightful recipient of our worship. In the post-independent era the personified mother aspect of India got submerged in the social ideals which our constitution makers placed as the very foundation of the Indian Republic. These find a place in the preamble of our constitution. They are:

Justice, social, economic and political
Liberty of thought, expression, belief, faith and worship;
Equality of status and of opportunity; and to promote among them all (the citizens);
Fraternity assuring the dignity of the individual and the Unity of the nation.

Can there be any nobler ideals than these? These ideas are cherished by the humanity at large and have instructed the Indian cultural thought throughout the ages.

But in order to translate these noble ideals into successful practical achievements, our young men and women need to know the essential temperament of Bharat, the way they have unfolded and found expression through its culture and civilisation, the peculiar bent of Indian genius and the climate and the direction, these ideals have found congenial to flower in.

The education given today barely pauses to explain the mighty forces which have shaped Indian civilisation, thought, culture and history upto the present times have nurtured her literatures, sciences, philosophical thoughts, religions and which have given us towering personalities, religions, tolerable, social and political, who have by their thoughts and action moulded and sharped our lives and given all of us a distinct Indian personality.

The purely literal classroom education, mainly directed to turning out a white collared graduate has certainly increased the appetite and ability of the student to question and challenge but has not been able to show him the richness of his heritage, to make him really and generally and genuinely proud of it or to make him submit to the necessary discipline to translate these ideals into practice, to concretise them as it were. At the end of every qualifying examination there is today, placed before the student no greater inspiration than to convert his academic qualification into financial success.

In these circumstances the need for the reorientation of new thinking has been necessary to enable us to build an integrated Indian personality at once virile and vibrant and disciplined. It has also become necessary to formulate, encourage and push through programmes and schemes devised to serve these ends.

It is humbly suggested that a modest beginning may be made upon the following line. There should be created along our border and coastlines a net work of rural settlement where young boys and girls who have passed their school leaving certificates examinations spend at least 2 years under the strictest discipline. Retired Defence Servicemen, with their training and experience may be usefully re-employed for running these settlements.

The aim and purpose of the training at these settlements should be:

(a) Conscious inculcation and fostering of a sense of nationhood among children, who congregate at their settlements from different part of India through:

- (i) Compulsory and vigorous study of Sanskrit and the national language;
- (ii) The study of the essential history and literature of India in a manner calculated to foster a fierce pride in the Bharatiya Culture and Indian achievements;
- (iii) Through programmes calculated to instil a sense of Common Participation;

(b) Inculcation of a sense of discipline and order by para-military training and programme;

(c) Basic grounding in defence problems and requirements;

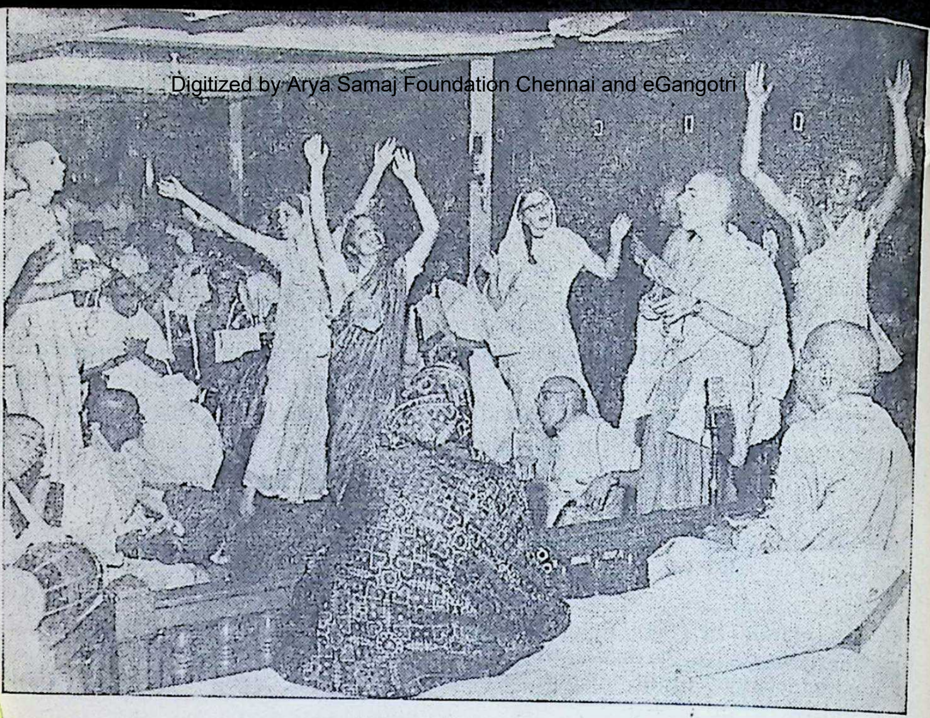
(d) A basic grounding in land and its problems; and

(e) An elementary general study of arts, crafts, industries through classroom lecture as well as through settlement workings and of management problems.

Heavy as the initial cost of setting up these settlements may appear the long time benefits which the Indian nation will reap thereby will not only be enormous but will more then compensate us for burdens which the Indian Exchequer may have to bear.

□ □ □

> **"I bow to Ganpati, the remover of obstacles. I bow to Saraswati, to the virtuous, to the saints, to the family gods, to Rama. If my hearers so wish, let them profit. If not, let them disregard my writing; I have written for the sake of your government. He who governs wisely obtains happiness. If your labours are untiring you win in the end.**
>
> **"First learn to know men. If you find a man is a worker, give him work to do. If he is useless, put him aside. To see, to understand, to labour, in this there is nothing amiss. Achievement depends on the quality of the worker. If he is industrious but at the same time obstinate, still be in your greatness indulgent. But if he be indolent and treacherous, then execute him. Learn correctly the thoughts of all. To keep men pleased, to keep the wicked sternly at a distance, these are the signs of good fortune. If a man has helped you reasonably, suffer him a little but not so that wrong may follow. Transgress not the bounds of justice. If they be transgressed, evil ensues. If there is no justice, there is no remedy. He who has wearied in ill-fortune, he whose head has been turned by good fortune, he who has proved coward in the hour of need, such are not true men. In evil times, be not despondent. Try every remedy; in the end all will be well. Keep all men under proper control. Then the wise will value your rule. If there be no proper control, the government grows weak. Do not go in the van of the battle. Such is not true statecraft. There are many whom you can send as generals. Have many officers. Do not appoint all to one task. Give them in your wisdom separate tasks. If a leader's pride is fired, he will not look to his life. Gather together many leaders and then strike. When the sheep see the tiger's claw, they flee on all sides. What can the proud buffalo do, big though he be? Let kings observe the religion of kings. Let Kshatriyas observe the religion of Kshatriyas. Let your horses, weapons and horsemen be ever your first thought; so that when your picked troops approach, your enemies, great though they be, shall flee away."**
>
> —A letter from Sant Ramdas to Shivaji



Minstrels of Divine Glory-2

Swami Bhakti Vedanta Prabhu Pada

A YOUNG man walked into Bharatiya Vidya Bhavan, Bombay, on Monday, April 5. He looked every inch a Vaishnava Brahmin from Tanjore.

His complexion was milk-white. He wore a rosary of Tulsi beads on his neck. The sacred-thread could be seen girdling his shirtless body wrapped in an "angavastram." And he wore a nine-cubit dhoti in the "Panchkaccha" style. A tuft on his shaven head and a caste mark on his forehead completed the picture of a traditional Brahmin.

He had come to Bhavan to learn Hindi.

"Will you have some coffee, please?" a member of the Bhavan enquired of him.

"Thank you so much. But I don't take coffee or tea, please."

"Milk?"

"Oh! sure."

As milk was not readily available, there was some talking time.

The youngster had not come from Tanjore but from New York.

The name of that young man, who looked more Indian than most educated "progressive" Indians, was Jamuna Acharya Das.

"That 'Das' is very important, if you are writing it down please," he said pointing his long, fore-finger. 'Das' means servant. Servant of God," he explained.

By this time, the milk had arrived. After saying prayers, he drank it.

"Excuse my curiosity. What was your former name?"

"Oh! Yes. I was Jimmy Feldman. My Guru gave me the name Jamuna Acharya Das."

"And what attracted you to your Guru?"

"That's simple again. I was in search of a drug, one, more potent than all those which give psychedellic punch.

"I tried smoking, drugs and all those things. I got no thrill. No satisfaction. But I was not degraded, fortunately.

"Then it was that I met my Guru. He gave me a drug, a sacred mantra. It is Krishna's name. And I am happy."

"Were not your parents upset by your new name, dress and all that?"

"Upset? They were shocked at first, especially when they saw my tuft and shaven head."

His father is a big business man in New York.

"But then, they softened when they saw me giving up smoking, drugs and all those bad things."

"Interesting indeed! But have you realised God?"

"No, no. Not yet. I am but a neophyte." Neophyte means a newly-initiated person. A novice.

"My Guru has called me to India and directed me to recite the name of Krishna. He would like me to learn Hindi so that I can preach Krishna's Gospel in Hindi."

The young man is one of the 40 American disciples, now in Bombay, of Swami Bhakti Vedanta Prabhu Pada, the originator of the world-wide "Hare Krishna Movement."

The young novitiate said that 60 more disciples of the Swami from America and Europe would shortly be coming to India to make a 100-strong army of divine preachers. All of them are teetotallers.

Many in India and abroad view them with wondrous eyes. But these "Hare Krishna" devotees, including a sprinkling of women, are undaunted. Many people openly say that it is just a 'fad.' "Let them say," is all their comment.

The story of Swami Bhakti Vedanta Prabhu Pada, who is drawing to him all these Western youths like a magnet attracting iron filings, is very interesting:

Nearly six years ago, a 70-year-old man was given a free passage from Bombay to America in the owner's cabin of Scindia Steam Navigation Company's cargo vessel, "Jal Doot."

That was on August 13, 1965.

The man had gone to Smt. Sumati Morarjee, Director-in-Charge of Scindias, and convinced her that he was interested in going to the West under the irresistible promptings of his Guru.

He had also with him several religious books, some of which were printed by the munificence of Smt. Sumati Morarjee. Of his scholarship, she was convinced. And his sincerity was transparent.

So she personally instructed Captain Pandya of the ship to look after the comforts of the aged man, a strict vegetarian, who was making his first voyage.

The journey was difficult for one unaccustomed to sea travel. He had sea-sickness and what not. But he endured them all cheerfully.

After the ship's return to India, Captain Pandya faithfully reported to Smt. Sumati Morarjee that he had seen to it that the special guest entrusted to his care had safely landed in the land of Lincoln. But he had his own doubts as to what he would do there. Even about his survival. But what he did there is now known to the whole world.

Of his days of trials and triumph in America, the Swami himself has this to say:

"For one year I could not do anything much. Sitting under the shade of a tree in Tomkinson Square, I began chanting the Lord's name. Immense faith in my Guru was my shield and strength."

That was the beginning of the "Hare Krishna Movement." "Well, you can see how it has grown over the years. There are more than a 1000 initiated disciples. Followers are there in thousands," the soft-spoken Swami, surrounded by his disciples, said.

Beatle George Harrison donated 19,000 dollars (nearly Rs. 2 lakhs) to the Movement for printing devotional literature. "Hare Krishna" discs are having a big sale in the west and the Movement gets a share of royalty from these, the Swami says.

In Virginia, the Movement has a 400-acre plot. In Los Angeles and several other Western cities, the Swami has started several religious centres known as "Brindabans."

The Swami attributes all his success to the blessing of his Guru, Bhakthi Siddhantha Saraswati.

His object is to revive the Hare Krishna cult in India, the land of its birth. The movement was started in India in the 15th century by Sri Chaitanya Mahaprabhu.

"Let our Indian people learn the magic of the Lord's name from the American disciples," says the Swami.

Wherever the Western disciples chant "Hare Krishna," clapping their hands and dancing ecstatically to the rhythmic beating of the cymbals and "mridangas" which they play with deft fingers, new votaries are won for the movement.

□ □ □

I will tell you what to hate...Hate hypocricy, hate cant, hate insolence, opression, injustice; hate pharisaism; hate them as Christ hated them with a deep, living, good, God-like hatred.

—Robertson.

INDIAN MEDICINE THROUGH THE AGES

PROF. K. R. SRIKANTA MURTHY
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ONE of the richest heritages Modern India has preserved from ancient times is the heritage of Medicine. With its inherent worth, it has withstood nearly 5000 years of turmoil and continues to cater to the needs of large number of Indians.

Its beginning can be traced from 3000 B.C., the date assigned to the earliest known civilisation of India—the Sindhu valley civilisation—discovered at Mohenjodaro, Harappa and other places. This highly advanced urban civilisation was destined to impart much of her achievements to distant lands like Egypt, Sumeria, Greece and Persia; it influenced the culture of these nations considerably.

Vedic Age

The Vedas are not only the earliest known literature of India but also of the whole world, and they are the sources of all knowledge, including that of Medicine. The *Rig Veda* (2000 B.C.) has many methods of treatment of the sick, rules of health, and hygiene. The gods like Indra, Varuna, Agni, Aswinis, Bhaskara, Savita, acted as bestowers of health and also of disease. Aswinis, the twins, performed many miraculous feats like restoring sight to the blind, youth to the senile, transplanting new organs, providing artificial limbs, and so on.

Juice of Soma plant was looked upon as an "elixir of life" conferring happiness and longevity—a foremost recipe for many maladies. Practice of medicine was an independent profession, lucrative and honourable.

The *Atharva Veda* (1000 B.C.) is a great repository of many positive sciences, of which Medicine forms the major subject. It describes a large number of diseases like Takma (fevers), Yakshma (consumption of various kinds), Asrava (haemorrhages and other discharges from the body), Harima (Jaundice), Kushta (leprosy and other skin diseases), Urinary disorders, disorders of pregnancy and childbirth and many more. Equally good in number are the names of plants and drugs used in both curative and preventive therapeutics. Urogenital, obstetrical and other forms of surgery needed in emergencies was practised. Incantation of hymns, exorcism, wearing of amulets, hydrotherapy and heliotherapy were all in practice as cures of diseases. Toxicology, specially ophiology , found great emphasis. Bacteriology and psychiatry are also found in this Veda. With all these, the *Atharva Veda* is the first scientific treatise of ancient India, and Ayurveda rightly claims to be its *upaveda* or subsidiary. Achievements of medicine in that distant past were remarkable and progressive.

Age of the Upanishads

The later part of the Vedic period, ranging from 800 B.C. to 300 B.C., called the Age of the Upanishads, is considered as the golden age of Indian intellectual development. Many of the beliefs and dogmas of the Vedic period were subjected to careful observation and scrutiny; sound logical doctrines were formulated, practical approach to many abstract notions discovered. Ethics and philosophy in the religious sphere, and Cosmology, Astronomy, Medicine, Mathematics etc., in the scientific field progressed further. Many original treatises known as *Samhitas* came to be written in almost all branches of knowledge. All this progress was entirely due to the great interest, keen observation, painstaking and persistent enquiry of the great sages—Rishis—such as Yajnavalkya, Jabali, Uddalaka, Vishwamitra, Atreya, Vasishta, Bharadhwaja and a host of others. These sages are called "seekers of truth", or scientists in the modern sense.

In the firmament of Ayurveda, bright luminaries like Bharadhwaja, Punarvasu Atreya, Divodasa, Kashyapa, Agastya are but a few propounders of different branches of medicine. *Kaya chikitsa* (inner medicine) propounded by Punarvasu Atreya, *Bala chikitsa* (Pediatrics) of Kashyapa, *Graha chikitsa* (Psychiatry) of Atharvanagirasas, *Urdhwanga chikitsa* (treatment of diseases of organs in the head) of Nimi, *Shalya chikitsa* (Surgery) of Divodasa, *Damshtra chikitsa* (Toxicology) of Agasthya, *Jarachikitsa* or *Rasayana* (Geriatrics) of Aswinis and *Vrisha chikitsa* or *Vajikarana* (Virilification) —these eight branches now form Ayurveda. Each of these had its own treatises in good number and the medical literature of that day was plentiful. Disciples of Punarvasu Atreya, such as Agnivesha, Bhela, Jatukarna, Parashara, Harita and Ksharapani wrote independent treatises, of which that of Agnivesha has come down to this day in the name of *Charaka Samhita*; Sushruta, the disciple of Divodasa, wrote a treatise on surgery, which is also available now though in a redacted form. Similarly, *Kashyapa Samhita,* dealing with Pediatrics, is another ancient text available. A study of these texts clearly establishes the high standard of achievement in the field of medicine. Sound scientific doctrines formed the foundation for practical approach. Knowledge of Anatomy and Physiology, the cause, nature, diagnosis and treatment of diseases were all put on a rational basis. Surgery, both general and special, were in practice. Great stress was laid on physical and mental discipline. Good social behaviour was envisaged. Medical ethics governed the practice and scarce were its transgressions.

Buddha-Jaina Period

The next period of Indian History from 300 B.C. to 600 A.D. is dominated by the influence of two great thinkers and social reformers, Mahavira, the Jina, and Gautama, the Buddha. By 300 B.C., society based on sacrificial religion had disintegrated. The common man was groaning in the wilderness of Vedic rites and political turmoils. Vedic religion and social regulations could not consolidate the masses and infuse faith and courage in their daily life. Vedic philosophy and study had become the property of the few elite. Tyranny, social and religious, existed to some extent. Added to this was another new danger—the foreign invasions of Yavanas (Ionians, Greeks and Persians). People badly needed a practical religion, simple to follow, offering comfort and courage to face daily life. This was achieved by the new protestant religions, Jainism and Buddhism. Non-violence, right thinking, right conduct, were the cardinal doctrines of both these new faiths. People found it convenient to adopt these; kings became converted. New religions became state religions; of the two, Buddhism outgrew Jainism.

In this great change, Vedic sciences also got a strong jolt. Some almost perished, while others remarkably changed and some new sciences also became popular. Ayurveda was no exception. Relieving the sick one of his suffering by providing him with food and medicines, and more than these solace and compassion—these were taken up by the monks of both religions as part of their religious duty. Emphasis was laid on the study of Ayurveda and its practice. Every ascetic was a potential physician and every monastery a hospital. Enlightened monarchs like Asoka established hospitals for both men and animals all over their kingdom. Asoka sent missionaries to propagate Buddhism to many countries in Europe and the east. Indian medicine travelled with them to distant lands. All this gave new impetus to Ayurveda for further progress.

New treatises were written, new ideas incorporated and new methods of treatment adopted. The only branch of Ayurveda which suffered badly was *Shastra chikitsa* (Surgery), the use of knife being considered as an act of violence. Even though neither Buddha nor Jina personally objected to the use of knife in the treatment of diseases which inevitably needed it, the later apostles discarded the knife totally, giving a death blow to surgery in India.

Gupta Period

The influence these new religions exercised over the society was short-lived. Repeated foreign invasions by Persians, Huns and Mongols necessitated political consolidation to oust these invaders. The establishment of the Gupta empire (4th Century A.D.-6th Century A.D.) was the answer. The imperial Guptas succeeded in keeping the invaders at bay. Peace slowly returned to the society. The ancient Vedic religion again got supremacy with great internal change, of course. The Hindu dharma, as it came to be called popularly, slowly absorbed all the good elements of both Buddhism and Jainism, so much so that Buddha and Mahavira came to be considered as Avataras or incarnations of Vishnu.

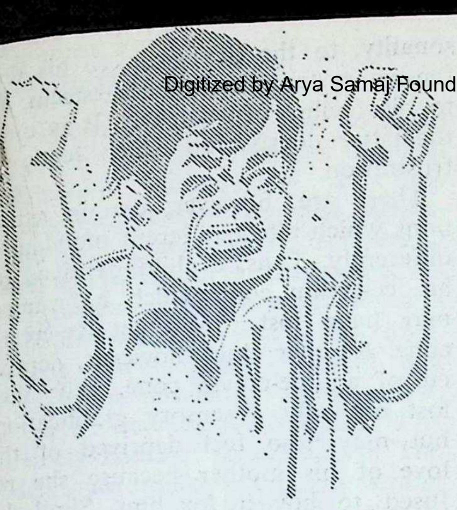
Social changes quickly followed with the propagation of a new cult of Bhakti or devotion to the Lord. The individual was given the freedom of worship of the godhead which he liked best but demanded adherence to Dharma. New books prescribing the rules of right conduct in all spheres of activity were composed, which came to be called *Dharmashastras*. They present not merely religious rites but also many rules of physical and mental health, good behaviour and professional ethics. Another class of literature known as *Puranas*, literally meaning 'ancient texts' were also written. These consist of ancient ideas of philosophy and religion of the Vedic period suitably modified to the changed society. Value of pilgrimages, sanctity of holy places, seasonal and daily austerities etc. are described. Many ancient sciences like Astronomy, Medicine, Geology, Mathematics, and so on, are also found in them. Ayurveda forms a considerable portion of this literature.

Original treatises of Ayurveda written by ancient Rishis were by this time either lost completely or available in a mutilated condition. Whatever that was available had to be revised and made uptodate. This work of redaction, as it is called, was also achieved during the period of the Gupta empire; and two centuries later, Charaka (2nd Century B.C.) redacted the treatise of Agnivesha, the disciple of Punarvasu Atreya; Vriddhajeevaka and Vatsya did the treatise of Kashyapa and the treatise of Sushruta was redacted by Nagarjuna. Vagbhata (4th century A.D.) wrote his two treatises compiling all important information of all the eight branches. These texts, now extant, are redacted versions of original treatises of an earlier age. Ayurveda again made headway with these texts made anew.

(*To be continued*)

To enjoy happiness is a great good, but to be able to confer it also on others is a greater still.

—Bacon.



In the first of these articles, Dr. O.P. Jaggi analyses the causes and genesis of individual aggression. This will be followed by an analysis of Group aggression.—Ed.

The Anatomy of Violence-1

Individual Aggression

DR. O. P. JAGGI

MAN possesses characteristics which engender simultaneously both fear and hope: fear that he may destroy himself through his own destructive violence and hope that he may adapt himself to the environments so as not only to survive but even to prosper.

Environments of man—overcrowding on the global scale, increasing contact with other peoples and cultures, widening gulf between the rich and the poor, and ideological differences—are such as are productive of increasing friction, aggression and violence. Adaptation of man to such circumstances means putting increasingly more curbs on his violent tendencies.

To curb down violent tendencies of man, non-violence has been propagated as a religious and a moral ideal. As a religious ideal, it has not been very effective; in fact, occasionally religion *per se* has been the cause of much violence and warfare. As a moral principle for the good of mankind here and now, non-violence has been more successful and accepted more widely. Emperor Asoka in the third century B.C., and Mahatma Gandhi and Martin Luther King in our own times, who led people on this path, are luminous examples of that. Another direction towards the same goal has been that of International Peace Organizations. For the resolution of conflict through peaceful means, they have succeeded many a time in bringing contending states from the battle-fields to the discussion table.

While the religious, moral and organizational approaches to curbing human violence have their significant role to play, yet better understanding of the causes and circumstances that make an individual or a group of individuals aggressive and violent, seem to possess a tremendous scope in this direction.

Causes

The causes and circumstances under which an individual is liable to get aggressive and violent are varied and many, the most important of them being frustration. Let me explain this by giving a few examples.

Suppose that a person employs two subordinates to help him in finishing a task, but the subordinates instead of helping him put hurdles in his way; or a person is promised wages after he completes a stipulated task, but before he finishes the work he is told that he is inefficient, hence is removed from the service and paid no wages either; or a loudspeaker starts blaring at night near a house where a student is reading for his next day's examination; or an experimental situation where each time a dog feels hungry and wants to pick up a morsel of meat, he gets an electric shock. In all these situations, there are barriers, failures, distractors and conflict. These result in interference in the fruitful responses of the individuals, and lead to frustration and consequent aggression.

Frustration is not necessarily caused if a person wants to get or do something but is deprived of or prevented from doing it. A distinction has to be made between a deprivation which is unimportant to a person and a deprivation which is a threat to his personality, to the life goals, to his defensive system, to his self-esteem or to his feeling of security. It is only the latter deprivation which leads to frustration.

There are, however, certain situations which affect different individuals differently. Thus, a child deprived of an ice-cream cone which he wanted may have lost simply an ice-cream cone. Another child, however, deprived of an ice-cream cone, may have lost not only a sensory gratification, but may also feel deprived of the love of his mother because she refused to buy it for him. Similarly, criticism from a friend may be taken in two different ways. Ordinarily the average person will respond by feeling attacked and threatened; he, therefore, bristles and becomes angry in response. But if he is assured that this criticism is not an attack or a rejection of himself, he will then not only listen to the criticism but possibly even be grateful for it.

Physical or verbal attack on a person is more forceful as antecedent to violence than even frustration. Take, for instance, the case of three groups of college boys and girls who were given a test and told that the test correlated highly with I.Q. They were also told that the test could easily be completed in the time allotted. In one group, (frustration) insufficient time was allowed; subjects were stopped after 5 minutes, with no one able to complete the test. Second (attack) group was allowed to complete the test but insulted immediately afterwards; the experimenter derogated their performance, ability and maturity level. The third (control) group was allowed sufficient time to complete the test but was not insulted afterwards. Subsequently, the three groups were tested for their aggressiveness. Attack yielded sufficiently more aggression than frustration.

Aggression owes its habit strength to the consequences that follow it. If rewards follow aggression often and early in the individual's development, the habit becomes reinforced and is extremely resistant to extinction. The tendency to attack becomes so strong that it pervades virtually all areas of adjustment, making it impossible for the individual to distinguish between situations calling for aggression and those calling for more peaceful responses. For instance, in war, men are strongly reinforced for killing other men; in the after-math of war, some men cannot adjust to the peace because killing has become too strong a habit. A less extreme example is the individual who fights his way out of poverty by knocking down anyone who blocks his path to success. Such a person typically continues his aggressive ways after he has attained success, despite changed conditions that no longer call for aggression. The aggressive habit is too strong and too pervasive to fade away.

Violence, if it finds the support of the family, the community or the culture in which one lives, becomes one of the important means of settling disputes. Wide range of differences in aggressiveness is found in different cultures and this can be traced to the child-training practices. Much of the learning that occurs in childhood is of the imitative variety, the child mimicking his parents, teachers and other older members of the group. When aggression predominates in the group, there is ample opportunity for the child to acquire a strong aggressive habit merely by following in the foot steps of older group members. When aggression is relatively absent in the group, the models of behaviour that the child imitates are marked by non-aggressiveness.

Temperament

While frustration and attack, reinforcement and social facilitation are major determinants of violence in the individual, a person's own temperament, which appears early in life and remains relatively unchanged, affects his tendency or otherwise towards aggression. Analysis of this yields interesting observations.

All infants are impulsive and unable to inhibit responses. As they mature they are expected to delay, to think before acting, and the ability to delay a response is one sign of maturity. Individuals differ considerably in their ability of delay responses. Those who cannot wait are more likely to be aggressive than those who can tolerate the tension of having to delay.

Activity level of a person is another important factor in this regard. High activity in an individual means involvement in a greater variety of situations and often leads to social intrusiveness. In his busy activity, the energetic person inevitably involves himself in more interactions with others, especially of the competitive type. By serving as an irritant to others in the everyday interactions, he produces anger in others, which is subsequently fed back to him. Thus, the more active person is likely to be presented with more anger stimuli than the less active person.

Some individuals tend to react with intensity to situations that elicit mild responses from most people. Of particular relevance is the tendency of some people to have an intense rage reaction in response to stimuli that elicit only mild anger from most others. The greater the intensity of rage, the higher the probability and the greater the intensity of aggression.

One other important factor that determines aggressiveness of an individual temperamentally, is his tendency or otherwise to be individualistic and independent. For an individual who is self-sufficient and individualistic, there are more irritants in his everyday interactions because of strong pressures for conformity and submission to the demands of others. The need to assert one's own individuality not only produces more irritants for oneself but for others as well.

Control

If we wish to face less of aggression and violence from the other person, we must present him with less of opportunities that can provoke him to it. 'Do unto others as you wish to be done by' fits here appropriately.

Besides that, it is important to remember that just as it is easy for man to learn speech or to use tools because the basis for these abilities has been built into the brain by selection and evolution, so it is easy for man to learn to be aggressive and to glory in conflict. Hence, if we intend to control aggressiveness and violence, we must actively teach and educate against it. Here, in particular, I would like to lay stress on the need to inculcate in children the habit of tolerance and the role of punishment in that. A tolerant child grows into a tolerant, less aggressive adult.

A tolerant child is more likely to come from a home where he feels welcome, accepted and loved. He accepts his parents for what they are, and does not live in the dread of their superior power. Such a child, as he grows up, seeks pleasure, keeping in view the convenience and demands of others as well. He is not thrown into panic when threatened with deprivations. When things go wrong, it is not necessary for him to blame others: he can blame himself without falling into a state of alarm. Undoubtedly, this ground work is in large part the product of home training, of the modes of reward and punishment used by the parents, of the subtle atmosphere of family living.

Children who lack these environments and consequently become aggressive, pose a problem for the parents and the society. How to break their aggressiveness? Should they be punished or should they be allowed permissiveness?

It has been shown that extreme permissiveness constitutes a kind of reinforcement because the child realizes that aggression is entirely acceptable to the parent.

High permissiveness and high punishment are also associated with high aggression; the mother who allows her child to aggress and then punishes severely has the most aggressive child.

Low permissiveness and low punishment is associated with low aggressiveness in the child; the mother who stops aggression quickly but does not punish it severely has the least aggressive child, and this situation undoubtedly is most desirable.

While there can be more than one opinion about the effectiveness of a particular method of punishment in curbing aggressiveness, this much is accepted by all that punishment delivered in a calm manner is likely to be less severe and to act less as an anger stimulus to the child. Moreover, the parent being a model whose behaviour is closely imitated by the child, when the parent loses control the effect of punishing aggression is counteracted by the presentation to the child of angry, aggressive behaviour to be copied. Hence, so far as possible, punishment should be administered in a detached manner. Particularly with physical punishment, it is important for the parent to provide a ritualistic adult quality to the act (such as in spanking) so that the child can differentiate between such disciplinary aggression and aggression that the child might copy.

Occasionally mothers tolerate very little aggression directed against themselves but they are more permissive of attacks against the child's playmates, or even encourage aggression against children in the neighbourhood, believing that a child must learn to "take care of himself". The child learns that it is dangerous to attack authority figures, and his aggression becomes limited to those weaker than himself.

As at home, the atmosphere that surrounds the child at school is exceedingly important. If discrimination, authoritarianism and hierarchy dominate the system, the child cannot help but learn that power and status are the dominant factors in human relationships. If, on the other hand, school system is democratic, if the teacher and child are each respected units, the lesson of respect for the person will easily register.

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Science, Technology and Evolution of Human Ethics-3

DR. PRIYADA RANJAN RAY

NEARLY two million years ago man appeared on the earth. He is believed to reach the summit of the process of biological evolution so far as his physical body or his physiological organisation with its highly complex structure is concerned. In him the evolutionary process has pretty obviously taken a new turn in its further course. It has become psychological and psycho-social with the gradual unfoldment of his mental and intellectual potentialities, and, furthermore, in rare individual cases even of his spiritual awareness of the identity of his own self with the Universal Self or Reality.

With the emergence of man at this stage of natural evolution, though himself a product of the evolutionary course, he has been manipulating and controlling the process of evolution. Man has thus become an agent of the evolution in an increasing measure. This has led to the development of the modern scientific civilization with its numerous spectacular achievements, as well as of many evils with frightful foreboding of a disastrous consequence, as discussed before.

It has been pointed out that the development of human intellect and knowledge, which is power, has not been guided and controlled by spiritual values and principles leading to wisdom or the unitive knowledge of the Absolute Reality. In other words, man has not yet been able to rise from material self-centredness to spiritual or universal self-transcendence. In the words of Bertrand Russel (*The Impact of Science on Society*, pp. 120-21). '....Unless men increase in wisdom as much as in knowledge, increase of knowledge will be increase of sorrow.'

In his article on *'The Evolution of Life; its Origin, History, and Future'* (*Evolution after Darwin*, Vol. I. p. 21) Julian Huxley also writes:

'In the light of our present knowledge man's most comprehensive aim is seen not as mere survival, not as numerical increase, not as increased complexity of organization or increased control over his environment, but as greater fulfilment—the fuller realization of more possibilities by the human species collectively and more of its component members individually.'

Again, speaking on *'The Evolutionary Vision,'* he says (*Evolution after Darwin,* Vol. III, p. 251):

'Man's evolution is not biological but psychological; it operates by the mechanism of cultural tradition which involves the cumulative self-reproduction and self-variation of mental activities and their products. Accordingly, major steps in the human phase of evolution are achieved by break-throughs to new dominant patterns of mental organization, of knowledge, ideas, and beliefs—ideological instead of physiological or biological organization........'

He is, therefore, of view that man by the use of all his mental resources —his knowledge, reason, imagination, and moral effort—is capable of directing his evolution and quickening its pace in himself and in his environment.

If we now compare the scientific view of the evolution of human life and its aim and purpose with the vedantic view on the same subject, there appears a striking resemblance between the two, the latter presenting a more comprehensive picture than the former.

According to Vedanta, the evolution is a simultaneously combined process of increasing complexity in the structure and form of matter and the increasing manifestation of the spirit. On the physical plane, matter has attained its highest complexity of structure in the human body, at which stage further evolution proceeds only with the increasing manifestation of the Spirit on the mental and the supramental plane. That means the evolutionary process now becomes mainly psychological.

The self-awareness, which in a rudimentary form characterized the emergence of the first living organism, attained a new dimension in man. In all other living creatures below man in the evolutionary ladder the field of their awareness is confined more or less to the external world of not-self. In man alone this comprises both the not-self or the external environment, and the self or the internal world. This enabled him to acquire knowledge of the external world and thereby develop power for the control and manipulation of the latter. At the same time the increasing measure of awareness of his self or inner world permitted him to develop the ethical and spiritual values of life.

According to Vedanta the goal of human evolution is the attainment of the full measure of his self-awareness which will make him realize the identity of his own individual self or spirit with the universal self or the cosmic Spirit representing the ultimate Reality. The purpose of life is to know the *Atman* as one with the Brahman, by knowing which there will be nothing more to be known.

This is the spiritual knowledge or the spiritual awareness as distinguished from scientific and technical knowledge. We have seen that without the guidance and control of the spiritual principles and values, all human activities involving the application of his scientific and technical knowledge, are liable to go astray, confronting him with the most serious problem that his evolution has so far posed.

We have already discussed that the only way to achieve this spiritual awareness is to cultivate the ethical principle of universal love as inculcated in the teachings of the Upanishads and the *Bhagavad-Gita*. All great teachers of the world like Gautama Buddha and Jesus Christ have also taught the same lesson and preached the same gospel of love. This alone can ensure the enrichment and fulfilment of human life, its bliss, and happiness. This was the ideal of life delineated by the ancient Indian sages and seers in their message for the pursuit of *satyam sivam sundaram* (Truth, Goodness, and Beauty).

Before closing, I would like to appeal to the leading scientists and technologists in the country to organize the opinion of the world technologists against the misuse of technology and against their participation in any technological project or work likely to affect adversely the welfare of the society and humanity.

It should be remembered that their business is with life and construction, and not with death and destruction. They should also organise opinion against the cult of violence and hatred, often preached under the cloak of welfare for the weak and downtrodden, but in fact prompted by lust for power and pelf. This is creating a havoc in the form of material, moral, and spiritual ruin of the people at large. For, violence begets violence, and hatred begets hatred. This is a law which knows no exception. History bears testimony to it.

But it is man's folly that he has not yet learnt the lessons of history and, drunk with power and possession, he runs headlong in a suicidal mania to court disaster and death. This is what Shakespeare says in his *Measure for Measure* (II. ii. 119-124):

> But man, proud man,
> Dressed in a little brief
> authority—
> Most ignorant of what he's most
> assured,
> His glassy essence—like an angry
> ape,
> Plays such fantastic tricks before
> high heaven
> As make the angels weep.

What we need today is not only the exploration of the outer world of facts, which is the task of science and technology, but also the exploration of the inner world of meaning and values, which is the spirit of religion. In this context let me close with the words of the astrophysicist R.A. Millikan (*Autobiography*—last chapter):

"It seems to me that the two great pillars upon which all human wellbeing and human progress rest are, first the spirit of religion, and second, the spirit of science or knowledge. Neither can attain the largest effectiveness without support from the other. To promote the latter, we have universities and research institutions. But the supreme opportunity for everyone with no exception lies in the first."

□ □ □

English translation of
Bankim Chandra Chatterjee's
Bengali Novel
by
AMAL KANTI MAJUMDAR

KAPALAKUNDALA

The Fatal Wedlock

30

Homewards

> "No spectre greets me—no vain shadow this."
>
> —*Wordsworth*

KAPALAKUNDALA moved slowly towards home. Her steps were slow and measured as she was deeply absorbed in thoughts. The revelation made by Lutfa brought about a miraculous change in her mind and she prepared herself for self--immolation. Whom was this self-immolation for? Was it for Lutfa? No, not that!

Kapalakundala was, by nature and temperament, a child of the Tantrik. Just as the Kapalik had no scruples in killing human beings for winning the favour of the goddess, so Kapalakundala had no hesitation in sacrificing her own life. But she was not, like the Kapalik, a blind seeker of the favour of the goddess. She had seen and heard so much about the glory and mystery of the goddess Kali that she developed a deep devotion for her. She was fully convinced that the goddess was the ruler of the universe and deliverer of mankind. Being full of the milk of human kindness, she could not bear the sight of a blood-stained altar but she showed great respect for any other forms of worship and religious practices. Now that the same ruler of the universe, the giver of joys and sorrows and the liberator of human beings had counselled her in a dream to sacrifice her life, why should she not obey her?

Whatever we may say in the heat of anger, we do not really want to give up this life. To us life is full of happiness. It is in search of happiness and not of misery that we roam about in this world like a ball. If our hope of happiness is not realised for some wrong action on our part, we call it misery and begin to clamour loudly. So it is proved that misery is not the rule but an exception only. All around us is happiness; it is the hope of happiness that chains us to this earth and we do not want to leave it. But love is the main link in the chain that binds us to this world. Kapalakundala had no such link—she was free from all human bondage. Who can control her?

Irresistible is the force of one who knows no bond or barrier. Who can check the course of a mountain stream when it rushes downwards? Once it is stirred by the wind, who will control its force? Who will bring solace to the restless heart of Kapalakundala? Who can pacify a young elephant when it gets wild?

"Why shouldn't I sacrifice this body at the altar of the goddess? What is the good of bearing this muddy vesture of decay?" Kapalakundala asked her own mind. But she found no correct answers to these questionings. We may not have any attraction for this world but the cry of the flesh cannot be got rid of.

Kapalakundala continued her walk with her face bent down. When the human mind is darkened by terrible thoughts monopolising all our attention, we become dead to the visible world and even things invisible appear to be real to us. Such was the condition of Kapalakundala's mind.

A voice from heaven then seemed to whisper into her ears. "My child! I will show you the path." Kapalakundala looked up as one startled. She beheld in the firmament a goddess-like form hidden in fresh clouds with a garland of human skulls round her neck from which streaks of blood were dripping. With innumerable palms of dead men tied round her waist, she held in her left hand the skull of a dead person and drops of blood were streaming down her whole body. On her forehead shone forth the new moon set against a pair of terribly glittering eyes. She felt as though the goddess were summoning her with her right hand uplifted.

Kapalakundala still went on walking with her face turned upwards and saw the goddess-like form floating in the sky ahead of her—sometimes appearing and sometimes disappearing under a cloud.

Neither Nabakumar nor the Kapalik noticed all this. With his heart burning with the poisonous wine, Nabakumar grew impatient at the slow gait of Kapalakundala and said, "Kapalik."

Kapalik: What's it you want?

Nabakumar: Give me some drink.

The Kapalik made him drink the same wine.

Nabakumar: Why do you delay?

Kapalik: Why do you delay?

"Kapalakundala!" thundered Nabakumar.

Kapalakundala was startled at the mention of her name. Of late nobody had called her by that name. So she turned back and saw Nabakumar and the Kapalik standing in front of her. At first she could not recognize them. "Who are you? Messengers of death?" she shouted.

At the next moment she was able to recognize them. "Forgive me father," she said, "have you come to sacrifice me at the altar of the goddess?"

Nabakumar caught hold of Kapalakundala's hands firmly. The Kapalik said in a sweet mild tone of voice "Come with us, my child," and proceeded towards the cremation ground, followed by Nabakumar and Kapalakundala.

Kapalakundala looked up and gazed at the sky where she had beheld the dreadful goddess. She saw her bursting into a loud laugh like a war-maniac and beckoning her to the road to the cremation ground with a trident in hand. She followed the Kapalik without a word, like one submitting to one's fate. Nabakumar held her fast as before.

31

On The Cremation Ground

> "Bereft of all senses, she felt dead on the ground and her husband too fell, stricken down by sorrow, just as the wick of a lamp lies in the dust when the flow of oil ebbs away,"
>
> —*Raghuvamsha*

The moon set; darkness fell upon the earth and the Kapalik led Kapalakundala to the place of worship selected by him. This place formed a big part of the bank of the Ganges. In front of it lay another part of the bank, much bigger than this, where the cremation ground was located. In between the two banks, water accumulates during flood tide but the spot remains dry during ebb-tide. Now there was no water. The portion of the cremation ground that faced the Ganges stood on a very high level. One may easily slip into deep water if one wishes to go down to the Ganges. Besides, the bottom of the bank had already eroded due to the constant breaking of the wind-swept waves; even at times, parts of the bank used to give way and fall into deep water. There was no light in the place of worship; only firewood was burning. Faintly seen in the gleam of this fire, the cremation ground wore a grim and ghastly look. All the ingredients of worship such as sacred fire and sacrificial post were kept ready near at hand. The broad river lay stretched in the darkness; the winds of May were running riot on its breast and the murmuring sound of water seemed to rend the sky. All sorts of animals that feed on corpses were yelling at times on the cremation ground.

The Kapalik made Nabakumar and Kapalakundala sit on a mat of 'Kusha' grass and began his ceremonies in accordance with the Tantrik rites. At the appointed hour, he asked Nabakumar to take Kapalakundala to the Ganges for a bath. Nabakumar took hold of Kapalakundala's hand and proceeded towards the Ganges through the cremation ground. On the way, bones of dead bodies began to prick their feet. Nabakumar kicked over a pitcher full of water which broke down. Near it lay a dead body. Poor soul! he had no burial at all. Their feet touched it. Kapalakundala went round it but Nabakumar trampled it under foot. On all sides, animals that feed on corpses were roaming about. At the approach of the two human beings, they yelled in a chorus; some of them came forward to attack while others simply passed on leaving the sound of their feet behind. Kapalakundala saw that Nabakumar's hands were trembling but she was calm and fearless. "Do you feel afraid?" asked Kapalakundala.

The intoxicating effect of the wine on Nabakumar having worn off a little, he answered in a grave voice, "Afraid, Mrinmoyee? No, I am not." "Then why do you tremble?" asked Kapalakundala.

A woman alone can speak with so much tenderness and love. It is only when the heart of a woman melts in sorrow for others that she can speak in such an exquisite tone of voice. Who could have thought that at such an hour and in such a place as the cremation ground, she would pour forth so much tenderness and love.

Nabakumar: Not in fear; I wish I could cry but I fail; so I tremble in a rage.

Kapalakundala: Why should you cry?

The self-same tone of voice—sweet and enchanting.

Nabakumar said: "Why should I cry? How can you—how can you, Mrinmoyee, imagine and understand? You never have come under the spell of sense-intoxicating beauty?" The agony of his mind choked his voice. "You never have killed your soul and cast it into hell-fire." And with these words he threw himself at the feet of Kapalakundala and began to weep bitterly.

"Mrinmoyee! Kapalakundala! save me—I beseech you. Tell me—tell me that you are not faithless. Tell me once and I will take you to my heart and go home."

Raising him up from the ground with both hands, Kapalakundala said in a soft and gentle voice, "You never asked me!"

By the time these words were exchanged between them, they had already come to the edge of the water. Kapalakundala stood with her back to the river. One step back and you fall into the water. The flood-tide was in. Kapalakundala took her stand on a mound. "You never asked me!" she replied.

Like one gone mad, Nabakumar exclaimed, "How could I ask you? I lost my senses.—I was mad—quite mad. Tell me Mrinmoyee, tell me.—save me—let us go home."

Kapalakundala said, "I will anwer your question. The woman you have seen today is Padmabati. I am not a faithless woman—every word of it is true. But I won't go home any more. I have come to offer my body at the feet of the goddess and that I will do. Go home; I will die; don't weep for me." "No, no, Mrinmoyee! No, no." Having uttered some such cry, Nabakumar held out his arms to clasp her to his bosom. But missed her for ever. A high wave swept by the winds of May dashed against the bottom of the part of the bank on which Kapalakundala was standing and the bank along with Kapalakundala broke down with a crash and was lost in the current. Nabakumar heard the sound and saw Kapalakundala disappearing in the depth of water. At once he jumped into the water after her. Though not a good swimmer, he struggled for sometime in search of Kapalakundala but failed to find her. He, too, never came up to the bank.

Where were Kapalakundala and Nabakumar gone drifting on the waves of the vast Ganges, swept by the breezes of spring?

(*Concluded*)

□ □ □

SIDE LIGHTS ON INDIAN PRINCES -12

JAISUKHLAL HATHI

A Job for the Nephew

A YOUNG man who had just finished his M.B.B.S. was fortunate enough in having an uncle that knew the Ruler of a state where the services of a medical graduate for a Hospital were needed. With the advertisement cut out from the daily in his hand, the young man went to his uncle and asked for his good offices in procuring for him a job in the State. The uncle was most solicitous and offered to take the nephew with him and introduce to the Ruler.

The young man was a sensitive lad ; and considerate of others feelings too. He therefore told the uncle that he would not like to put him into any embarrassment and would therefore be content even with a recommendation. However the uncle insisted on the former course and took the nephew with him to the Ruler and got an appointment immediately. The interview would be at 4 p.m. on the day the uncle went with the medical graduate.

The young man had the first shock of his life when he found that the Ruler was not at the chambers where he was supposed to receive the uncle. He was further shocked to find the Ruler blissfully sipping tea with the much coveted Papitas behind a curtain in the ante-room. Though he knew of the presence of these two, he did not offer them tea but after finishing his fare came leisurely to meet them.

In the meanwhile the uncle had a difficult time persuading the young sensitive lad to stay on. The young would-be doctor was not willing to eat the dust in such a situation and he was willing to risk the losing of a job. But the uncle who belonged to the older order thought that it would be too rude and discourteous to depart having once come there and he promised the young man that he would rise to the occasion and meet it in his own way and make the ruler realise that his behaviour was not very commendable. The young doctor agreed rather reluctantly.

When the Ruler came the uncle introduced the young man as the new M.B.B.S. graduate who was seeking a job. More than this he would not say about the person but remarked that he would let the Ruler know more of him later.

Without allowing the Ruler to put

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him questions, he proceeded to narrate some things connected with his own family. He was an old man and a good friend of the Ruler and as such felt that in so doing he would be within his rights. Further such talk on this occasion seemed quite right too. "Your Highness, God has blessed me with a fairly big house that has enough land for growing trees, flowering plants and fruits. I have a good number of cows and buffaloes and there is a well also in the compounded area," said the uncle.

"I am very happy to learn it and sure you could keep your children and grandchildren happy letting them pick luscious fruits, from the trees," said the Ruler.

"That is just the thought that came to my mind, Your Highness, as I saw you eating those Papitas for your tea."

The Ruler winced a bit but seemed not to be much affected.

"It occurred to me that I should request you to allow me to pick those seeds so that I may rear trees in my backyard and let the children enjoy the fruits at tea. So, if you would not mind it, ..."

The Ruler now wished to make amends for his lack of hospitality. He told the uncle that he would give him basketfuls of the fruit so that his children and grandchildren might eat them.

"But, said the uncle, I would like them to eat the fresh ones from the tree and there is no dearth either of land or labour, of manure or water in the place."

The Ruler cleverly turned the conversation to the object of the interview.

"Now, now let us have none of this old man. What brought you here, you tell me. This young man seems to be getting impatient."

The object was explained and the Ruler asked the young man what salary he would wish to have.

The young man said that he would be happy with an initial Rs. 300 which was readily conceded.

When the uncle rose to take leave of the Ruler a servant came down with him carrying two basketfuls of Papitas.

They had seeds enough that would sprout and so the uncle gave up his insistence.

□ □ □

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SRI AUROBINDO'S WORLD-VIEW

DR. SISIR KUMAR GHOSE

ASKED to contribute an article to a philosophical anthology, Sri Aurobindo had modestly excused himself. "I was never, never a philosopher," he had written in self-defence. The modesty was grounded in fact. Those who are familiar with his major works, such as *The Life Divine, The Synthesis of Yoga, Essays on the Gita, The Human Cycle* and *The Ideal of Human Unity,* know that these expositions take for granted certain modes of being and insight, other than intellectual speculation and the passion for system building. His exegesis *On the Vedas* makes clear the esoteric slant or faith in extra-sensory perceptions. Such perceptions are not a matter of the past tense. They are essentially renewable, verifiable. This is where yoga, the science of the subjective self, comes in. A chip of the old block, Sri Aurobindo is a yogi, a rishi, rather than a philosopher. He has written in a speculative, intellectual framework, but the sources are within and above. In his own words: This Light comes neither by struggle nor by thought.

How Come?

But how, then, did he come to write metaphysical works at all? The explanation he himself gives is revealing. He had once told a friend that a yogi, if he wanted, could turn his hand to anything. Some time after, the friend, a Frenchman, proposed starting a bi-lingual, English and French, philosophical review and sought his help. There was no way out but to prove the point. The serial writings in *Arya* were part of that extraordinary Q.E.D. The supporting knowledge had come during years of "silent yoga", as he put it. In the Preface to *Arya* he explained the task he had set for himself, a task adequate to the needs of our complex age.

"Our idea was the thinking out of a synthetic philsophy, which might be a contribution to the thought of the new age that is coming upon us. We start from the idea that humanity is moving to a great change of its life which will even lead to a new life of the race—in all countries where men think, there is now in various forms that idea and that hope—and our aim has been to search for the spiritual, religious and other truth which can enlighten and guide the race in this movement and endeavour. The spiritual experience and the general truths on which such an attempt can be based, were already present to us, otherwise we should have had no right to make the endeavour at all; but the complete intellectual statement of them and their results and issues had to be found."

Legitimate Aim

In a sense, Sri Aurobindo's world-view is simplicity itself, almost self-evident. He sees creation, or evolution, as an adventure in consciousness. In this view, man, as he, is not the last word in human development and becoming, but a creature to be surpassed. There are miles to go. Man has to grow in consciousness till he reaches a state of complete and self-fulfilled Knowledge. This is where his discovery or recovery of the Supermind has perhaps to be mentioned. With this is closely related the spirit of total surrender and transformation, the method and aim of his Integral Yoga. The growth or reversal of consciousness is the supreme secret, the key to the riddle of the world. As Sri Aurobindo expresses it:

> "We speak of the evolution of Life in Matter, the evolution of Mind in Life, but evolution is a word which merely states the phenomenon without explaining it. For, there seems to be no reason why Life should evolve out of material elements or Mind out of living form, unless we accept the Vedantic solution that Life is already involved in matter and Mind in Life because, in essence, Matter is a form of veiled Life, Life a form of veiled Consciousness. And then there seems to be little objection to a further step in the series and the admission that mental consciousness may itself be a form and a veil of higher states which are beyond Mind....The animal is a living laboratory in which Nature has, it is said, worked out man. Man himself may well be a thinking and living laboratory in whom and with whose conscious co-operation she wills to work out the superman, the god.... (Since) if it be true that Spirit is involved in Matter and apparent Nature is secret God, then the manifestation of the divine in himself and the realisation of God within and without are the highest and most legitimate aim possible to man upon earth."

Reconciler

Admitting levels of reality and consciousness, involution along with evolution, Sri Aurobindo represents a unified theory of knowledge and being, a realistic Adwaita as he calls it. He is not the old type Mayavadin, according to wnom the world is really unreal, or the old-time despairer, according to whom life is but suffering and the only way out is to get out of the vicious circle. His vision of the life divine fuses and reconciles all opposites—such as the materialist's denial and the refusals of the ascetic —in a firmly held unity. In this view, Spirit and Matter are seen as different but equal stances or status of the same Ineffable. In fact, he sees a *denouement* or marriage of opposites in which Matter will become the Spirit's willing bride. Sri Aurobindo does not look upon individual salvation, *mukti* or *nirvana,* as the final goal. He has a valid social philosophy and believes in the possibility of a gnostic or spiritual society in which science and spirituality will come together and help to create a future civilization that will surpass the splendours of all our yesterdays. In his hopeful words, we belong to the noons of the future. The future he looks forward to and which is his chief legacy, the East and West will meet and the old antagonism appear quite unnecessary. In 1949, in a message to America, he had written:

> "It has been customary to dwell on the division and difference between these two sections of the human family (the East and the West) and even oppose them to each other; but, for myself, I would rather be disposed to dwell on oneness and unity than on division and difference. There is a common hope, a common destiny, both spiritual and material, for which both are needed as co-workers. East and West could be reconciled in the pursuit of the highest and largest ideal, Spirit embraces Matter and Matter find its true reality and the hidden Reality in all things in the Spirit."

Thus, though he has stated his insight or point of view in an intellectual framework, it has its source in that heightening of awareness whose other name is yoga. But, *pace* Schweitzer, it is not a world-negating ascetic yoga, but, as he has repeatedly said, an Integral Yoga, the yoga of transformation. This, he believes to be the need of the hour. His philosophy is a philosophy of crisis. But crisis is also a challenge and, in the inner view, difficulties may be opportunities. In the "fierce forward labour of mankind" he leads the way, forward to the next higher development of man and society in which we are free to co-operate. It is of this change or descent, a new race and a new order, that Sri Aurobindo is the poet, prophet and, if you like, the philosopher. □ □ □

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.... Without Comment

THE Central Hall of Paliament is the loudest whispering gallery in India. You whisper there and on the next day or perhaps on the same evening you hear it from all over the country.

—*Y. B. Chavan,* Union Finance Minister.

WE have reason to fear that along with the drug evil, the permissive culture that has attracted foolish young people in the United States will spread into India also unless we take care. An unclean mind is a greater evil than an unclean body or unclean clothes.

—*C. Rajagopalachari.*

SUCCESS suddenly acquired is as great a shock as the deepest sorrow or the ghastliest failure.

—*Kulapati K. M. Munshi,* in 1954.

NO people can escape from their history.

—*Willy Brandt,* West Germany's Chancellor.

IT is strange that Muslims should slaughter Muslims in order to keep Muslims together.

—*Frank Moraes,* Editor-in-Chief, The Indian Express.

THE blood of the Bangla Desh martyrs will not go in vain.

—*Sheik Majibur Rehman,* Awami League Leader.

EVERYTHING will be all right.

—*Z. A. Bhutto,* President, Pakistan People's Party.

I AM always wary of the man who disdains power and spends half his life trying to get hold of it. —*Sir Leslie Cannon.*

THE Commonwealth has undoubtedly been a curious family.

—*Thought.*

WISE men are instructed by reason; men of less understanding by experience; the most ignorant by necessity; and beasts by nature.

—*Cicero.*

The Virus of Population Explosion

K. THIAGARAJAN

THE galloping growth of our population during the last few decades has made deleterious inroads into the economic and social development of the country. The problem adversely affects every aspect of man's social life, health and happiness of individual families, material prosperity, social progress, national security and peace.

In the world to-day, India ranks second in population numbers and seventh in land area. India's population is 2½ times the population of the U.S.A.; 24 times larger than that of the population of Canada; more than 40 times the population of Australia; nearly 5 times the population of Japan or Pakistan. Today, our population has crossed the fantastic figure of 550 million mark. A baby is born every one and a half seconds; that is more than 55,000 a day and 21 million every year. The birth rate is 41 per thousand per year. With a death rate of 16 per thousand per year, some 8 million die each year. India thus increases by an annual addition of 13 million people, or more than the population of Australia. At the current rate of increase of 2.5% per annum we may reach the incredible figure of one billion by the end of the century. The redoubling of population which presents a really gloomy future speaks itself that control of population by decreasing its rate of increase of paramount importance.

The implications of increasing population are vividly demonstrated by the fact that the additional annual population of 13 million alone needs 12 million quintals of food grains, 188 million metres of cloth, 2 million houses, 126 thousand schools, 372 thousand school teachers and 4 million new jobs etc. It is a tremendous task in a developing country to provide such additional resources every year. For example, the economy has grown at a cumulative rate of 3.8% per year, as compared to a rate of less than 1% before independence. The industrial production has increased by 150% and food by about 62%. The per capita food consumption has gone down from 12.8 oz. to 12.4 oz. despite the fact that food output was raised by 21 million tons. The educational facilities have doubled and trebled and trebled and now 63 million children are still out of schools and 10 million youth out of jobs. It is common knowledge that the prices of essential commodities of consumption, and the rentals are soaring, prices of cloth and cost of education, etc. are going up. There is ashortage of 74,000,000 houses in urban and rural areas already. The problem of poverty and unemployment among the educated youth which has been intensified by the rapid growth of population merely nullifies hard won gains in economic and social development. The achievements of the nation in the field of industrialisation and mechanisation of agriculture are more than offset by the increase in population at the rate of 13 million per year. Therefore, the control and stabilisation of population is a matter of life and death for India.

To arrest the malignant growth of population five solutions are usually advocated. They are (1) scientific agricultural development; (2) large-scale, heavy industrialization; (3) internal migration to ease regional pressures; (4) emigration to foreign countries; and last and perhaps the most important (5) family planning. Migration has a sociological value in that it leads to the exposure of rural folk to urban mores. In India family planning is of pivotal importance because it reduces the country's birth rate and stands today as a philosophy in action.

India was the first in the world to embark on a national family planning programme. 'Family Planning' means having babies by choice and not by chance. Family planning in its widest connotation includes family limitation and spacing of children, treatment of sterility, marriage counselling and guidance, family life education and others which contribute to the overall welfare of the family. The programme will help to stabilise the growth of population and improve the socio-economic and health status of the parents, children and the community. India is having at present 90 million couples in the reproductive age group who must accept the small family norm. Hence, slogans such as "Smaller the family, better the health and prosperity", "Population explosion is more dangerous than atomic explosion", "Plan your family or perish", "No room to stand", "Let babies wait till the country had enough resources" etc. should be displayed and propagated throughout India. There must be a sustained propaganda through cinemas, radios, buses, posters, matchboxes, pocket calendars, ration-cards, newspaper, magazine advertisements, banners, shopping bags and paintings on the walls of buildings. The message has to be carried systematically, scientifically and realistically to the remotest village by trained personnel and prejudices and passions have to be removed by persuasive education. We must awaken the masses to a sense of their responsibility towards the future generation. If age limits for marriage are increased and fixed at 25 years, the reduction in the birth rate would range from 12 to 30 per cent and will check population explosion to a certain extent. The present contraceptive revolution will enable the family to control and plan its size and structure and is therefore expected to contribute towards the realisation of a healthy and happy family life.

Population explosion is with us already and we have to move fast and quickly to avoid the full impact of this very dangerous and destructive wave. It is to be hoped that in this vital adventure all the people who are concerned in this imperative task should aim for the health and happiness of individual families, material prosperity, social progress, national security and peace.

□ □ □

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(To be continued)

CULTURAL TRENDS AND EVENTS

Floating University: Planning a campus for a University is generally costly and transport to and from it a big problem. To solve the accommodation and construction problems of a campus Hong Kong has hit on a brilliant idea. It is having a floating University. The old, ready to be scrapped luxury liner *Queen Elizabeth* is purchased for use as a University Campus! It will thus be a portable University!

* * *

Science teaching—the new way : A new experiment is being tried with the co-operation of the Municipal Corporation of Greater Bombay. Lessons are taught by asking students to do them, by doing the actions, which tell them the basic facts of science. Measurements of lengths, breadths, of straight or curved lines, comparative hardness or softness, light or heavy measurement of weight.... all such things are taught by doing some thing by the students. No definitions are being crammed into their heads. They do the experiment; they note down what they have done and then the finding is retained by the student better. Tata Institute of Fundamental Research is co-operating in this experiment.

* * *

Discarding of war-toys by German toy-makers was preceeded by a great research into the requirements of the tiny tots by their age group into what they prefer to play with and why. Exhibition of German toys held in Bombay at the Max Mueller Bhavan showed what great variety of toys can be provided according to the physical and psychological needs of the growing child. Balls are absolutely necessary from the 2nd year to the 14th. Dolls and dresses for dolls keep the little girls interested from the 3rd to the 14th year of age. Coloured paper and scissors, colours and brushes, coloured pencils.... engage children after the 4th year. It is an absorbing study made by the German educationists and it should be utilised by all nations. The superior craftmanship of the German toys made of simple wood was some thing that must be insisted on.

* * *

Three Steel Units in the public sector, Rourkela, Bhilai and Durgapur, were exposed to the critical gaze of 13 leading Indian painters and their reactions, the topic they chose to paint, were put on show in Bombay. The variation of every artist in choosing the subject for his painting was interestingly varied. In fact it was the artists' reaction to a highly automatised, extremely capital intensive industry, to which we were drawn only after 1950.

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Notes & News

MUNSHI MEMORIAL PROPOSED AT COCHIN:

THE Kerala Kendra of the Bharatiya Vidya Bhavan proposes to raise a memorial to Kulapati Dr. K. M. Munshi at Cochin.

Sri R. Vasudevan Pillai, Secretary of the Kendra, announced this at a condolence meeting held at the Kendra on March 10, 1971. The memorial project is estimated to cost Rs. 10 lakhs.

His Eminence Cardinal Joseph Parekkattil, who presided over meeting, sai in Sri Munshiji's passing away "we have lost not only a lover of Indian culture but also a deep philosopher, a litterateur, a social reformer, an able statesman and a legal luminary."

The great lesson taught by Munshiji was: "Hard work is the royal road to success."

The Bharatiya Vidya Bhavan, he said, was a living monument of Munshiji's intense desire and earnest endeavours for the cultural revival of India."

Sri Justice T. S. Krishnamoorthy Iyer, Chairman of the Kendra, while welcoming the audience recalled the highlights of Munshiji's many-splendoured career. In spite of his modernity of approach to several problems, Munshiji was a deeply religious person, he observed.

Mahakavi G. Sankara Kurup spoke on Munshiji's contribution in giving a definite "Indianness" to the country's education.

Smt. Ambadi Karthyayani Amma and Sri C.R. Kesavan Vaidyar were among the others who paid their tributes.

RAMAYANA FESTIVAL IN INDONESIA:

INDONESIA will be the venue of the first International Ramayana Festival to be held is the last week of August and the first week of September 1971 by the Indonesian Government with the full assistance of the UNESCO.

The festival will mainly be in Pandaan, East Java, which has open theatre capable of accommodating nearly 20,000 people.

It is also planned to have the festival in other places such as Denpasar (Bali), Prambanan (Jogjakarata) and Jakarta.

Countries with a "Ramayana tradition", such as India, Ceylon, Nepal, Burma, Thailand, Cambodia, Laos and Malaysia have been invited to participate in the festival.

Besides, a seminar will be held to discuss the dissemination of the traditional culture of South-East Asia through mass media and traditional dance and music forms.

EARLY INDIAN TEMPLE PAINTINGS DISCOVERED:

THE Chemical Branch of the Archaeological Survey of India has laid bare 12 large panels of paistings is the Kailasanatha Temple at Kanchipuram in Tamil Nadu.

They are in some of the niches forming the outer walls of the Temple. Paintings have been found on walls and also os sculptures.

The new discoveries are splendid paintings. "They will probably be to the painting art in ancient South India what the Ajanta frescoes are to the art in the Deccan.

AMERICANS & THE VEDAS

THE westerners in general and the Americans in particular are taking more and more interest in the Vedas, Upanishads and the like.

The interest of the Americans is so great The Sims Teachers Training Association of Colorado in the USA have, through Maharshi Mahesh Yogi of the Spiritual Regeneration Movement Foundation of India, Rishikesh, invited Sri Daivarat Gajanana Sharma, popularly known as Brahmarshi Daivarat, to visit the western countries.

The Brahmarshi having responded favourably to the call made by the above American organisation, the sponsors have arranged for a series of lectures on Vedas. The itinerary began from Spain, where Brahmarshi is now camping in the company of Maharshi Mahesh Yogi.

Equally enthusiastic are the Spaniards as could be judged by the attendance in thousands the lectures so far held in Spain. It is not only the attendance but the zeal with which the audiences are listening to the discourses are baffling many in the west.

They are so allured by the citation of the Vedic mantras, they sit for hours in rapt attention. After listening to the mantras and the interpretation so put forward to by Sri Daivarat, clarifications are sought.

Some of the American organizations are so zealous they are recording the whole proceedings.

At present the Brahmarshi is discoursing on the importance of the Vedas, Numerology, Horology, and Astronomy in relation to the Vedas, and on the Vedic rituals.

At one such meeting, Daivaratji lectured in greater length about the Vedic mantra *"Purusha Yevedam Sarvam"*.

The listeners were equally curious to know how the Vedic mantras are preserved and are going to be preserved. Sri Daivarat explained that from time immemorial the Vedas have retained their originality and not one syllable had so far been changed and it was hoped that they would retain in future also their present form.

The Brahmarshi will be touring many more parts of Spain with the mission of spreading the knowledge of the Vedas etc. The sponsors have arranged for lectures on the Vedas in many parts of the western world.

Meanwhile, the sponsors have extended invitations to four more Pandits, who are disciples of Brahmarshi Daivarat to join Sri Daivarat in Spain for going round the world in the mission Daivaratji has gladly undertaken.

The sponsors have also plans to record the whole of the Rig Veda with a view to propage it to every nook and scrner of this universe.

GERMANY, SECOND HOME OF SANSKRIT:

TRANSLATIONS of the *Bhagavad Gita* are very popular in Germany, according to Mr. Walter Leifer, Press Attache to the West German Consulate-General in Bombay.

He was giving a lecture on "The Growth and Recent Development of Indology in the Federal Republic of Germany," in Bombay under the auspices of the K. R. Cama Oriental Institute recently.

"Germany," he said, "is today the second home of Sanskrit. German indologists have been visiting Bombay since 1898."

The German translation of Kalidasa's *Sakuntala* had provided the first impetus for German scholars to pursue indological studies, he said.

Boon and Goettingen are among the prominent German universities having chairs in indological studies.

IRANIAN SCHOLAR

THE honour conferred by Banaras Hindu University on an Iranian scholar, who has translated the Rig Veda and one of the Upanishads into Persian, recalls the fact that Vedanta had made its impact on the philosophers of Europe in the 18th century through Persian.

Schopenhauer first read the Vedas and the Upanishads in a German translation from the Persian. "Vedanta is the solace of my life," he said.

And it was given to Goethe to utter the following words in praise of Kalidasa's *Shakuntalam*:

> Would thou the young year's blossoms
> and the fruits of its decline,
> And all by which the soul is charmed,
> enraptured, feasted, fed,
> Wouldst thou the earth and heaven
> itself in one sole name combine?
> I name thee O Shakuntala! and all at
> once is said.

Indian influence on German thinkers continues to be strong. Herman Hesse wrote a novel on the Buddha. Rather less known are the scholars and art critics who have interpreted India's soul to Germany, people like Heinrich Zimmer and Herman Goetz.

SRI K.V.V. IYER PASSES AWAY

SRI K. Venkatarama Iyer, noted scholar, educationist and author, died at Madras on March 17, 1971. He was 88.

Sri Iyer who retired in 1938 as the Accountant General, Railways, had a brilliant career throughout.

He leaves behind his wife Smt. Bhavani Ammal, only son Sri V. Pattabhiraman, Advocate, Madras, and two daughters, Sma. Susila Rajagopala and Smt. Nirmala Jayaram.

Sri Iyer's regular corresondence with the leading joint stock companies in India resulted in many effective changes in the administration of companies and their duties towards the public.

His book, *Indian Railways* in the *India Today* series published on the recommendation of the Railway Board, Delhi, is an authoritative work. *Uttara Kanda, Valmiki Ramayana Surukkam, The Bhagavat Gita—A brief analysis,* and *Vikta Vinadigal* are among his other publications.

Sri Iyer was member of the Madras University Senate for 5 years up to 1943 and he endowed several prizes, medals, scholarships and studentships in several schools. He also made endowments for the Dr. W. Miller Memorial Library and Hall in Madras. In 1953, he founded the Bhavani Charitable Trust for the promotion of Sanskrit studies.

SRI D. V. GANGOLLI:

WE regret to record the death in Bombay on March 12, 1971, of Sri D. V. Gangolli an employee of the Bhavan.

Sri Gangolli, who joined the Bhavan in 1947, had rendered service for over 23 years, and was the recipient of a silver memento presented on the occasion of the Bhavan's Tri-Decennium to all members of the staff for their loyal and devoted services to the Bhavan for over twenty years. The silver memento was awarded to Sri Gangolli and 96 other members of the staff, by Dr. V. K. R. V. Rao, then Union Minister of Education & Youth Services, during the Bhavan's twenty-sceond Convocation held on February 21, 1970.

We offer our condolences to Smt. Gangolli in her bereavement. . . .

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PLANNING Commission was the last assignment of Shrimanji before he was accredited to Kathmandu as Indian Ambassador. He was stayed for three years during which period he toured the country trying to understand the people and their view point.

On the basis of this his experience, our Ambassador is firmly of the view that the relations between India and Nepal are not only of old neighbours; but they are of the brotherly type. Yet he does not want the friendship to be taken for granted; it requires to be cultivated and developed with care and good will. The book is dedicated to the People of Nepal and has 8 chapters, beginning with our Ambassador's audience with the King.

A peep into the past makes room for glimpses of Modern Nepal and Indian help in Nepal's economic and industrial progress is then outlined. Nepal's partyless panchayat system is hailed as democracy under a benevolent King. Nepal's relations with India and with China are discussed in two succeeding chapters. The last chapter is An Exercise in Open Diplomacy and the book ends here (p. 110). Appendices A to L (p. 115-163) are quite important and they supply a lot of useful, cultural information and political details.

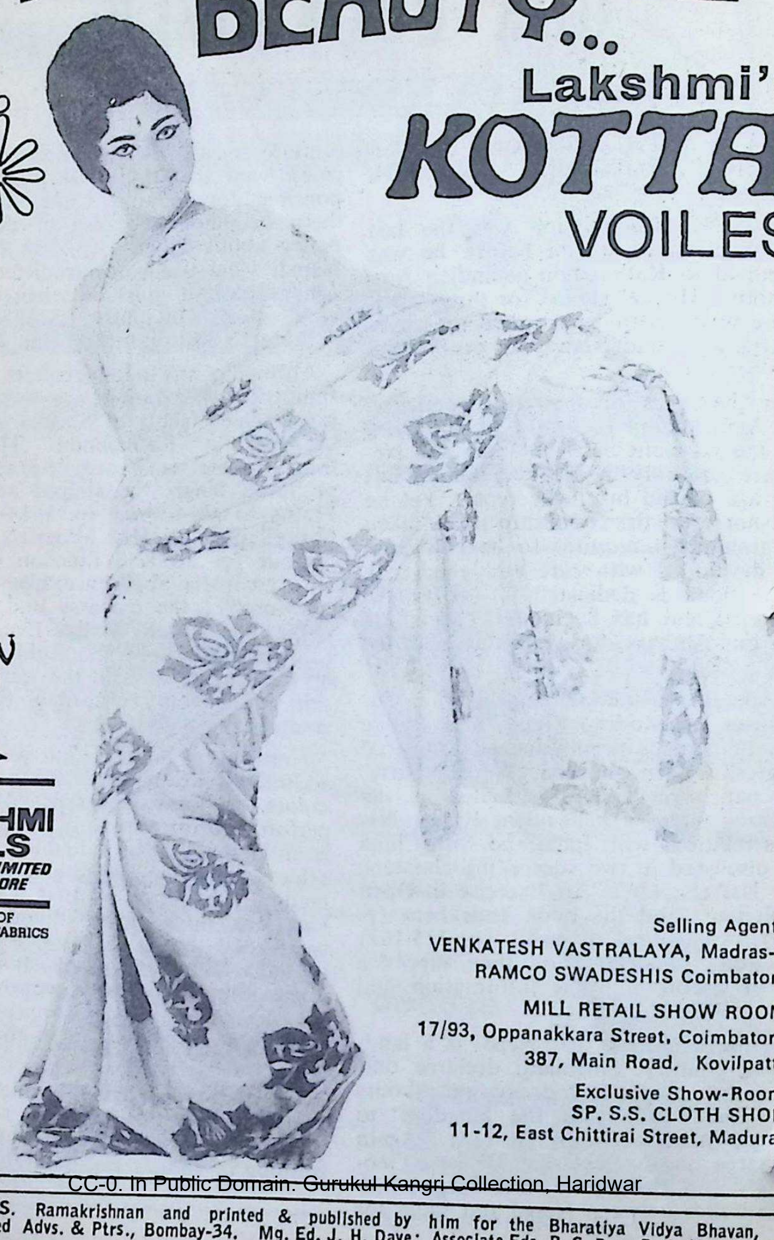
While admitting that Nepal is a landlocked country, Shrimanji declares that it is the duty of friendly neighbours like India to enable the kingdom to strengthen her economy (p. 113). Again he harps on the fact that History, Geography and Economics have forged intimate bonds between Nepal and India for centuries past. He has narrated the Nepalese view that India was primarily responsible for making China their northern neighbour because of the Indian policy about Tibet. (p. 83) Since the Nepali view is not contradicted by our Ambassador, it must be taken to be his view also. Obviously, Shrimanji did nothing to justify Indian line of action.

Arranging an Indo-Nepalese Cottage Industries Exhibition was one of the great achievements of Shrimanji as Ambassador at Kathmandu. The other things to his credit are: (i) extradition of Sucha Singh, the alleged assassin of Pratap Singh Kairon (p. 101-02). (ii) Cancellation of His Majesty's visit to Nagpur for an RSS function (p. 103). (iii) complete abstinence from wine at functions of the embassy and (iv) advising the leader of the Everest team Lt. Commander M. S. Kohli to climb up the Himalayas with the spirit of worship and humility instead of the talk of conquest. (p. 79).

Considering the fact that we have had no training arrangement for our Ambassadors, we must be satisfied with the performance of Shrimanji, although there is little by way of tangible displomatic achievement that can be shown to his credit. And since all that was done by him was done under divine guidance, we take it that it must be for the good of India and Nepal also. It is certainly a nice thing that the Governor of Gujarat has maintained as appropriately as possible a Nepal Room in the Raj Bhavan at Ahmedabad.

Let us hope that Government of India will take steps to establish a school for ambassadors and arrange for proper training of India's representatives abroad.

—*Mussafir*



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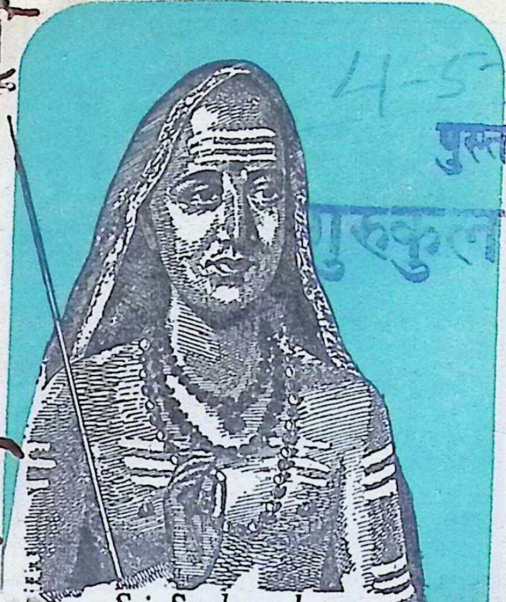
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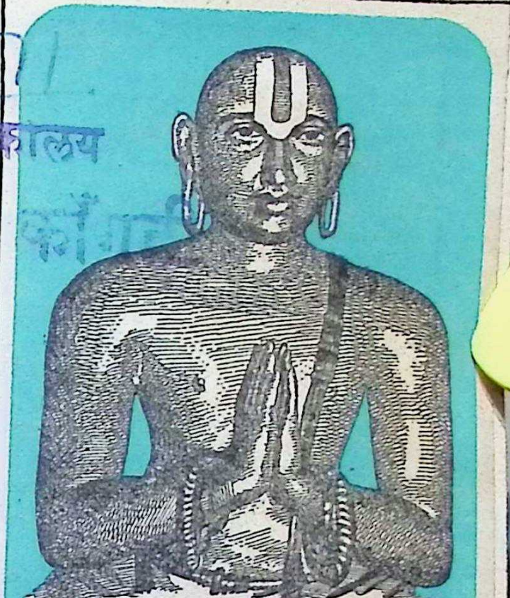
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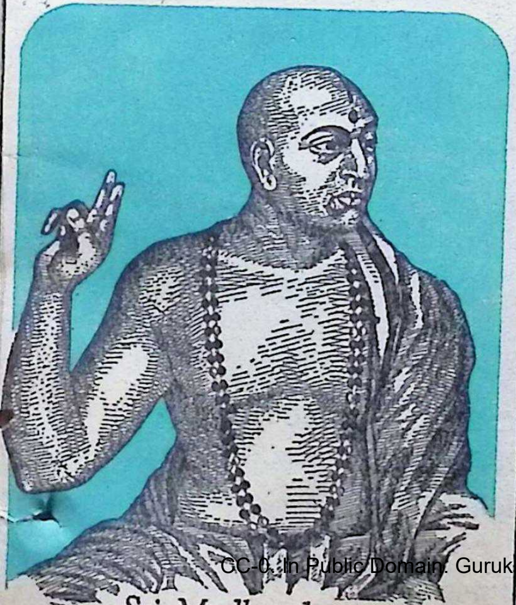
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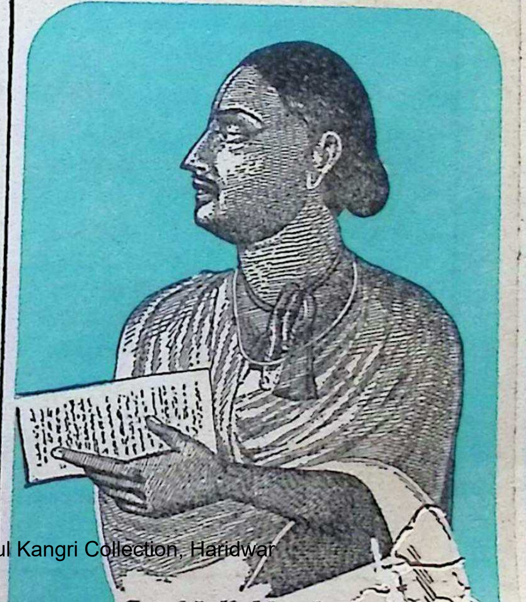
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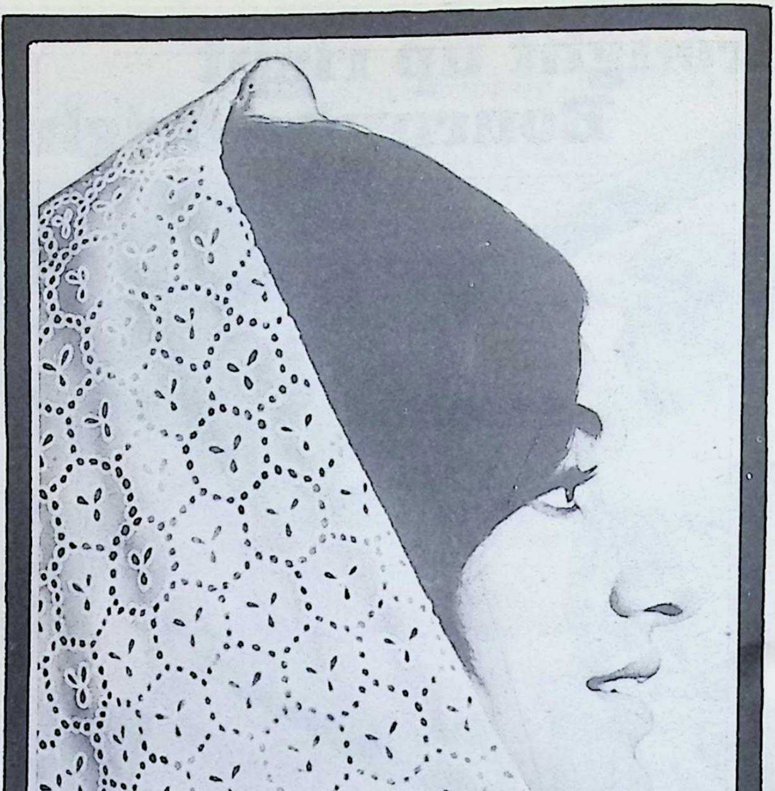

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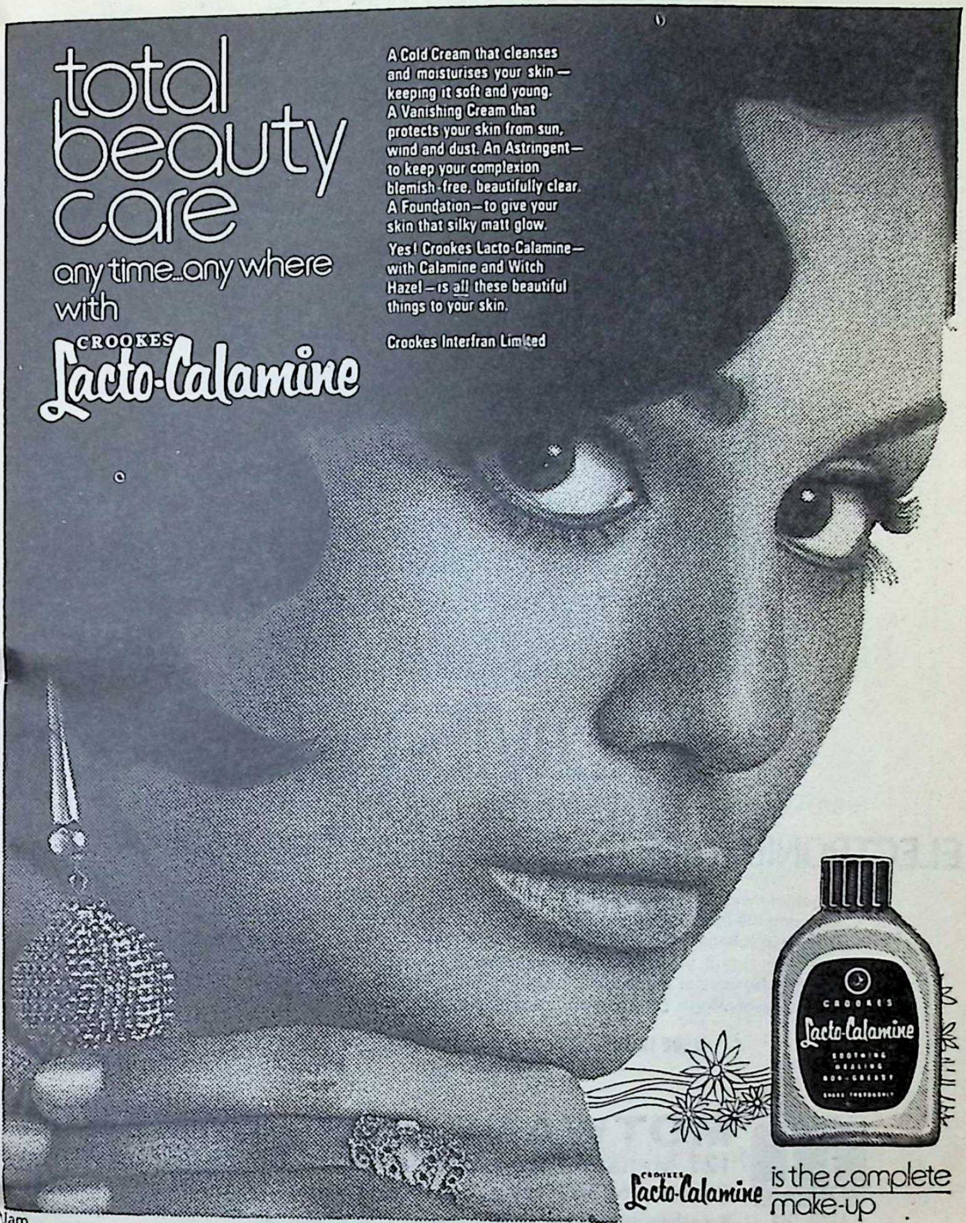

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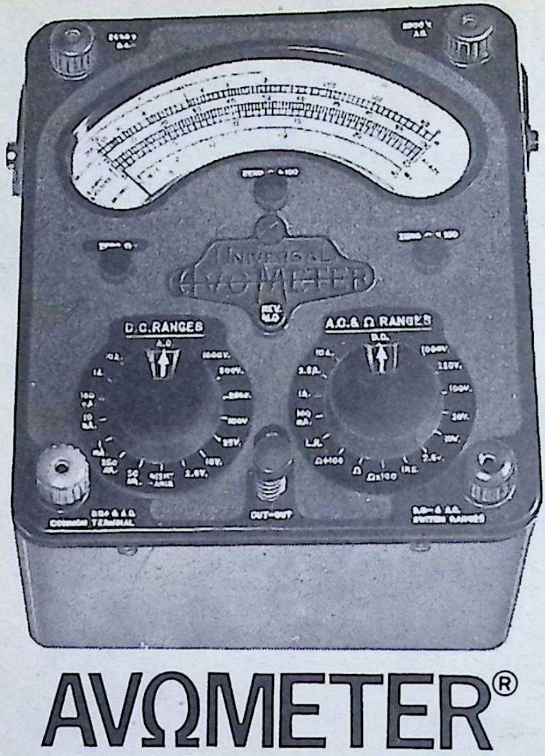

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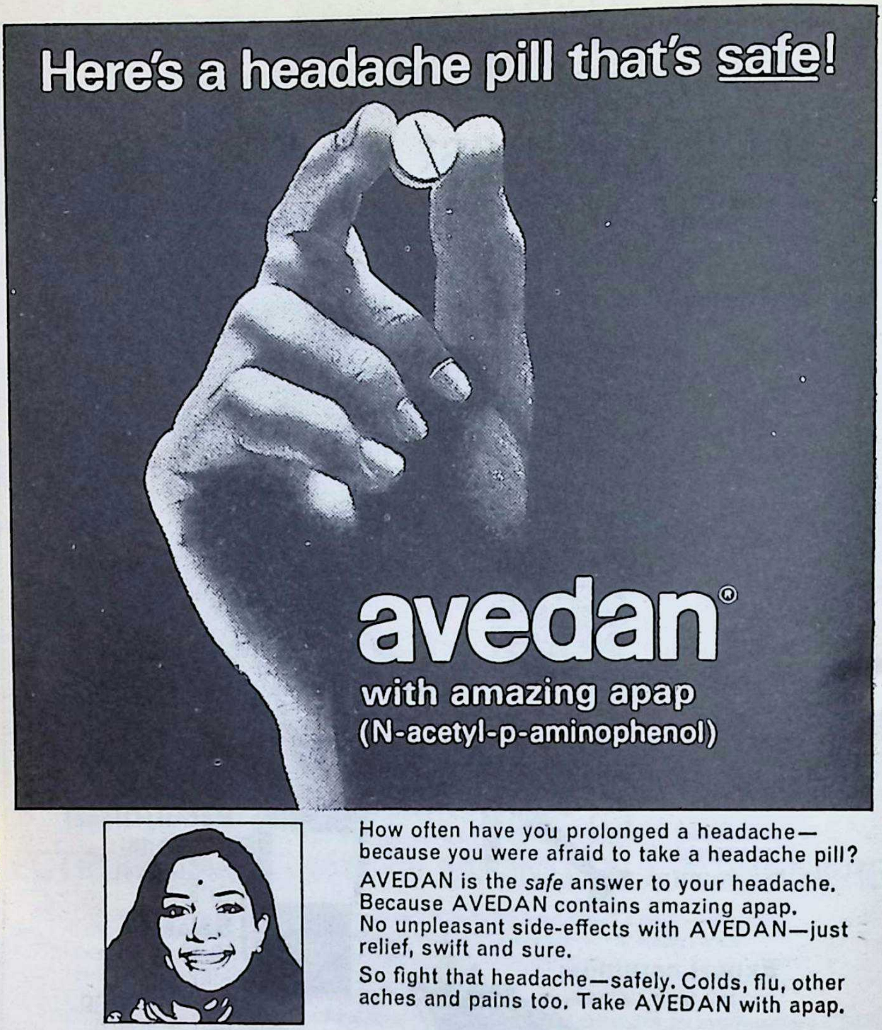
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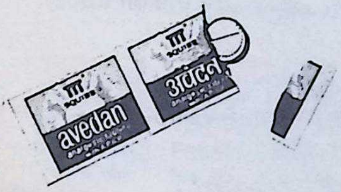
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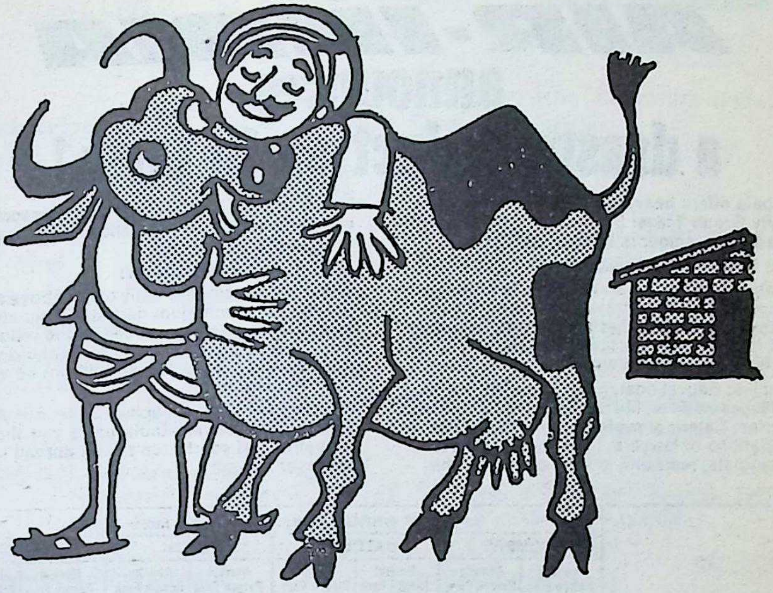

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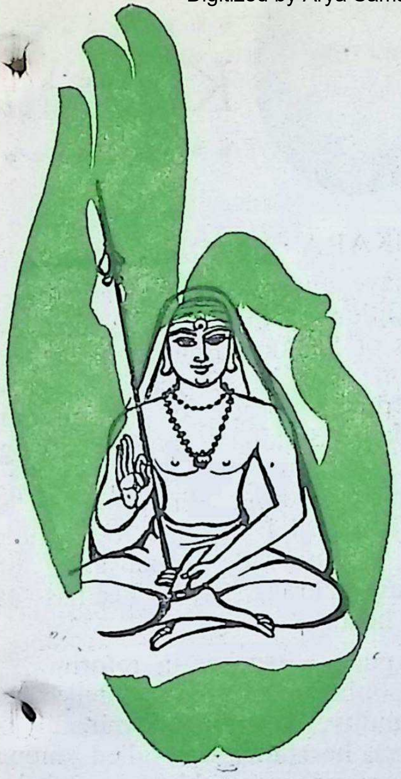

PRAYER TO ACHARYAS

चतुर्दिक्षु च यैर्वर्षं
त्रिषु कालेषु भारतम् ।
प्लावितं धर्मधाराभिः
आचार्यान्तान्सदा स्तुमः ।।

Let us praise those Acharyas who have ever flooded Bharata Varsha with the enriching streams of Dharma at all times (in the past, the present and the future) and in all places, (the four quarters, the East, the North, the West and the South.)

—R. A. Kashyap

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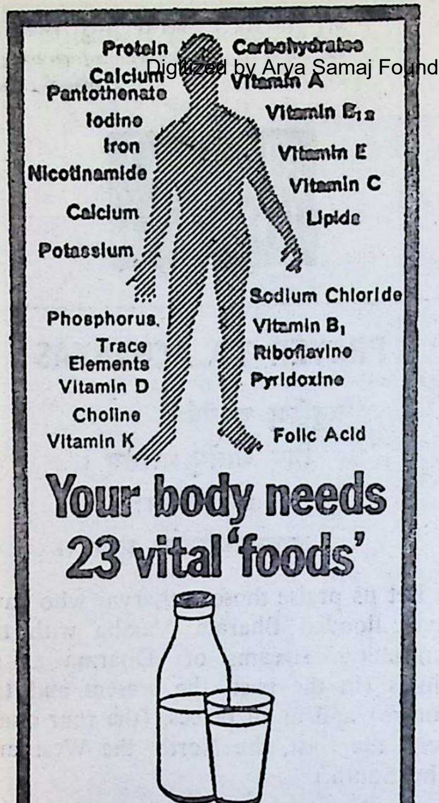
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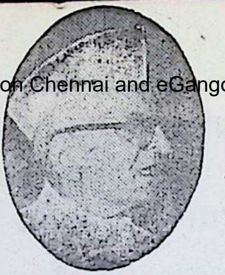

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To him we owe the vitality which unified different religious schools and established the supremacy of *Vairagya* and *Bhakti*.

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सरस्वती स्वार्थं समन्वितासीत् ।
निरस्तदुस्तर्ककलङ्कपङ्का
नमामि तं शंकरमर्चितांघ्रिम् ।।

Vani

JAINISM

Jainism, like Buddhism, was an offshoot of Aryan thought and religious impulse. Neither Mahavira, nor his disciples, ever claimed to teach any but an Aryan doctrine. Rebirth, the supremacy of the five great vows, the efficacy of detachment, *vairagya,* and the goal of final emancipation, *Kaivalya,* which they taught, were common to other Indian religious movements. Though Jainism did not attract a large Brahmanical following, its sadhus were often drawn from that class. About the first century of the Christian era, some of its missionaries were learned Brahmans, whose ambition was to see that their tenets acquired a place of honour among the learned in the land.

Vimala's *Paumachariyam*, written in Jain Maharashtri Prakrit, was one of a large number of attempts to alter *Ramayana* to suit the needs of the Jains. Works like *Nandisutra*, composed about the time of the Vallabhi redaction, show that the religious and literary activities of Jain sadhus were influenced by the *Vedas, Mahabharata, Ramayana,* the *Puranas*, the well-known systems of philosophy, the *Arthashastra* of Kautilya and the *Kamasutra*.

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TEXT

अवृष्टिसंरम्भमिवाम्बुवाहमपामिवाधारमनुत्तरङ्गम् ।
अन्तश्चराणां मरुतां निरोधान्निवातनिष्कम्पमिव प्रदीपम् ।।

TRANSLITERATION

avrishtisamrambhamivaambuvaaha
mapaamivaadhaaramanuttarangam
antashcharaanaam marutaam nirodhaa
nnivaatanishkampamiva pradeepam.

WORD FOR WORD TRANSLATION

avrishti= (not) downpour; *samrambham*= (that) has begun; *iva*= like; *ambuvaaham*= a cloud (the carrier of water); *apaam*= of water; *aadhaaram*= a place of storage; *iva*= like; *anuttarangam*= that has no tossing waves; *antah* = inside; *charaanaam* = moving or coursing; *marutaam* = of the various breaths or *praanas*; *nirodhaat*= owing to the controlling of ; *nivaata*= because of the absence of wind; *nishkampam*= unmoving; *iva*= like; *pradeepam*= a candle or light.

TRANSLATION

Manmatha beheld that Three-eyed Lord who appeared on account of the controlling he had effected on the various vital airs of his body like a rain-laden cloud that had not yet burst forth into a downpour, like a lake, the storage ground of water which was unagitated or not tossed up by waves, like a candle or light that was steady or unmoving in a place that is free from blasts.

ANALYSIS AND COMMENTARY.

A person in meditation is, in addition to the maintenance of a steady *asana* and the pointed gaze at the tip of the nose, to be engaged in the control of the

Pranas or vital airs that course through the various parts of the body. *marutaam* is in the plural because the *pranas* or the vital airs of the body are five in number. Prana is not wind or air but is to be understood as a vital energy that manifests itself in the various parts of the body; it is subtler than the gross body and its outward manifestation is in the breath that goes in and out of the lungs. Hence *Pranayama* concerns itself with the control of the breath in its three aspects *puraka*, *rechaka* and *kumbhaka* intake, outflow and retention. Shiva is described as appearing like a rain-bearing cloud that is about to discharge its waters, like a deep lake that is calm and placid and like a candle that is sending up its flame in an unshaken form. The comparisons are significant and they place before us the picture of Shiva in meditation; the picture of a mighty omnipotent Lord whose great energy appears to be in its potential form though it is quite evident that with just the will given it can make its manifestation in all its power and glory.

According to the Yoga school of thought the *Pranas* are five in number they being, *prana*, *apaana*, *udaana*, *vyaana* and *samaana*. The places where these vital airs are supposed to reside are the heart for the prana, the anal region for apana, the navel region for udana, vyana, the neck region, and samana is supposed to pervade the entire body.

The Yoga sutra deals with the subject of *pranayama* and its contributory character to the attainment of *samadhi* in detail and the Gita also refers to these ancillary disciplines and points out that it is one of the many disciplines that take mankind towards the realisation of Godhead.

VOCABULARY

vrishti — rain, i-ending fem.; *samrambha* — beginning, a-ending mas. adj.; *ambu* — u-ending neuter; *vaaha* — carrier, a-ending mas. *ap* — waters, p-ending mas. always used in the plural; *adhaara* — a reservoir or place of storage; a-ending mas. *taranga* — wave, a-ending mas.; *antah* — inside, *avyaya* *chara* — moving, a-ending verbal noun formed from the root *char*; *marut* — wind; t-ending mas.; *nirodha* — a-ending mas.; *nivaata* — absence of wind, a-ending mas.; *nishkampa* — unmoving, a-ending mas.; *pradeepa* — candle, a-ending mas.

LANGUAGE WORK

In this verse we have a large number of derivative words, derived from roots. There are many kinds of such derivative words but we shall here refer to one kind of these only. These derivative words may be from nouns or from verbs. Those words derived from verbs are called kridantas.

In earlier Bhagas we have made it clear that there are many linguistic devices by which the Sanskrit language forms a large number of new derived words. Such derivative words either may be obtained from basic *subantas* or from the *dhatus* or verbal roots. The derivative words obtained from *dhatus* or verbal roots are termed *kridantas* and they are many in number. In the previous *Adhyayana Bhagas* we have already referred to the Past Passive Participles derived from verbal roots and shown how they function as equivalents to past tense forms and how they act as adjectives.

In this stanza we have a number of *kridantas* or verbal derivatives which are technically known as *Bhavavachakas.* They indicate the nominal sense of the verbs and such *Bhavavachakas* are formed by the addition of five different kinds of terminations. Paninian grammar assigns to these forms the following five pratyayas: *ghan*, *ktin*, *lyut*, and *kta*. In reality these pratyayas transform themselves into *a*, *ana*, *ti*, *a*.

Take the following words found in the text above : *avrishti* or *vrishti* without the negative prefix;*samrambha*, *adhaara*, *chara*, *nirodha*, *nishkampa*, *pradesha*, *vaaha*. These are respectively formed from the roots: *vrish*; *sam rabh*; *a dhri*; *char*; *ni rudh*; *nish kamp*; *pra+dish*. *Vah = Vaha.* Of these the first one is an example of the noun formed by the addition of *ti* or *ktin pratyaya*. Such nouns are always feminine. The rest are formed by adding the *a* or *ghan* and these are always masculine.

Other examples of the first kind are found in many of the adhyayana Bhaga slokas and passages. The words formed by addition of *ktin* are also numerous. For instance we have

man kti=mati (intellect); *gam kti=gati* (movement); *nee kti=neeti* (conduct); *nam kti= nati* (bowing down or salutation or prostration; *tush kti= tushti* (satisfaction, contentment); From these verbs we can form the others also as follows; *man lyut=man ana=manana*; *gam lyut=gam ana=gamana*; Similarly *namana*, *nayana*, *toshana* etc. are formed. From this it must be clear that there are hundreds of possibilities in forming words from basic roots.

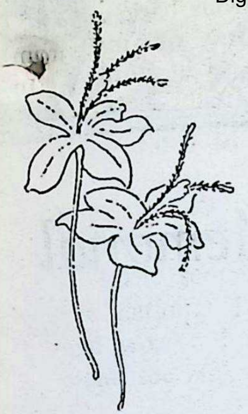
ASSIGNMENTS

1. Pick out from the previous Adhyayana Bhagas as many of such derivative nouns as the ones referred to in this Adhyayana Bhaga and write down their respective roots and terminations.

Note : If you look up a good dictionary, say Apte's Dictionary of Sanskrit and English, then you will find that under these words the derivation is also given. You may refer to the Dictionary and write down in case of doubt.

2. Write down all the verbs so far met with in your study of these Bhagas and try to form such derivative nouns from them. You may use the Dictionary again for the purpose.

□□□



Bhavan's President

Joy and sorrow like night and day alternate; but the *Gita* wants us to keep the even tenor of life.

April 8, 1971 saw such a day of poignant sorrow and relieving and reassuring joy.

The first meeting of the Trustees and the Executive Committee as well as that of the Bhavan's Council met in an atmosphere of irreparable sorrow caused by the demise of Kulapati Dr. K.M. Munshi. Paying high tribute to the memory of Kulapatiji it placed on record a resolution of condolence. Then it braced itself up for the task ahead, the election of one to carry the torch forward.

Srimati Lilavati Munshi was named and was unanimously elected President of the Bhavan.

How apropriate this choice is can be fathomed from the spontaneous poem that Kulapati Dr. K.M. Munshi wrote on the occasion of the birthday of his beloved partner in life in 1968:

Go strong, my comrade; that you may stand
Unshaken when I fall; that I may know
The shattered fragments of my song will come
At last to finer melody in you;
That I may tell my heart that you begin
Where passing I leave off, and fathom more.

It was two years ago the 10th of May 1968 the birthday of Srimati Lilavati Munshi who prefers to observe her birthday according to the Hindu Chandramana Calendar on Vaishakh Shuddha Trayodashi. This year it falls on the 8th of May 1971.

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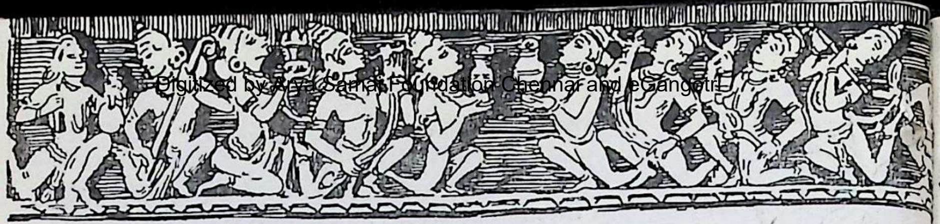

Dr. K. M. Munshi Memorial Fund

Appeal

The past, the present and the future were the triple strands of the lif thought and work of the dedicated champion of Indian Culture—the lat Dr. K. M. Munshi.

A people who are neither petrified by outmoded and worn-ou customs nor capering at the call of every passing fancy, but are rooted i the past and draw sustenance from the ennobling elements in the presen can alone build up a radiant future.

Revitalising ancient values and reintegrating them to suit the chang ing needs of modern times will only give to a people the capacity to assimilate whatever is good in the new, without being swept off their feet by the tornadoes rushing in from several sides.

It was to provide a modern bridge to span the past, the present and the future, erected on the strong foundations of our ageless culture, that a decade before India became free, Dr. K.M. Munshi founded, wit commendable foresight, the Bharatiya Vidya Bhavan and nurtured i with boundless affection and tireless efforts.

Dr. Munshi passionately believed in national integration on the basis of ethical and spiritual values. He ardently felt that between the past, the present and the future, there is an invisible but unbreakable thread of continuity and it should not only be preserved but assiduously strengthened. The multifarious activities of the Bharatiya Vidya Bhavan and its numerous Kendras in different parts of the country and abroad are consecrated to this noble goal.

Culture is the humus on which character and courage, sanity and stability grow.

The scope for spreading the message of Indian Culture both within the national frontiers and abroad is vast. There are millions of men and women hungering after food for the soul and the spiritual development, the lack of which is the root cause of many of the ills of our times.

The need is immediate. The task is colossal. The effort has to be continuous and deserves the wholehearted support of all lovers of freedom and culture.

The best tribute that the nation can pay to Dr. Munshi is to consolidate and expand the activities of the Bharatiya Vidya Bhavan.

Towards this end, a "Munshi Memorial Fund" has been instituted with a target of Rs. 1 crore.

It is prayerfully proposed to complete this effort by 30th December, 1971, Dr. Munshi's 85th birth anniversary.

The Bhavan is a Charitable Trust and is an approved Institution under Section 80-G of the Indian Income-Tax Act. As such, all donations, in cash or kind, made to the Bhavan earn a rebate to the donors in their income-tax assessment.

We appeal for all-round support in abundant measure to continue the mission of the Bharatiya Vidya Bhavan, which was closest to the heart of Dr. Munshi, its inspired Founder.

Bhavan's Trustees,
Members of the Executive Committee,
Governing Council,
Life Members and Associate Members.

* * *

दैनान्दिनी स्तव-मालिका

A Garland of Daily Prayers

J. H. DAVE

Hon. Director, Bharatiya Vidya Bhavan

हरिः ॐ

(1) मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः । माध्वीर्नः सन्त्वोषधीः ॥
मधु नक्तमुतोषसो मधुमत् पार्थिवं रजः । मधुद्यौरस्तु नः पिता ॥
मधुमान् नो वनस्पतिः मधुमान् अस्तु सूर्यः । माध्वीर्गावो भवन्तु नः ॥

Hari Om!

1. *All Round Sweetness*
May the winds, ocean, the herbs, the nights and days, the mother Earth, the father Heaven, all vegitations, the Sun be all sweet to us.

—Rig Veda 1-90-6 to 8

(2) स्वस्ति पन्थां अनुचरेम सूर्याचन्द्रमसाविव ।
पुनर्ददता अघ्नता जानता संगमेमहि ॥

2. *Goodness—Charity—Nonviolence—Unity*
Let us follow the path of goodness for all times like the sun and the moon moving enternally in the sky. Let us be charitable to one another. Let us not kill or be violent to one another. Let us know and appreciate the points of view of others; and let us unite.

—Rig Veda 5-51-15

(3) शं नो मित्रः शं वरुणः शं नो भवत्वर्यमा। शं न इन्द्रो बृहस्पतिः शं नो विष्णुरुरुक्रमः। नमो ब्रह्मणे नमस्ते वायो त्वमेव प्रत्यक्षं ब्रह्मासि त्वमेव प्रत्यक्षं ब्रह्म वदिष्यामि ऋतं वदिष्यामि सत्यं वदिष्यामि। तन्मामवतु। तद् वक्तारमवतु। अवतु मां अवतु वक्तारम् ।

World Conference on Religion and Peace was held at Kyoto, Japan, for six days from 16th to 21st October, 1970, where more than 300 delegates from all over the world representing all religions attended and participated in order to discuss guiding principles for world peace and the role of religious bodies to accomplish the task.

Prayer services of different religions were held. The Hindu Prayer Service was specially prepared by Prof. Jayantkrishna Harikrishna Dave, Hon. Director of the Bharatiya Vidya Bhavan, who attended the Conference as Bhavan's Delegate. He recited the prayers in the traditional manner with proper accents and the same was relayed simultaneously in English and Japanese translations. This careful selection from Hindu Scriptures was widely appreciated. As it serves as an excellent brief prayer book, the same is reproduced here in the original with English translation.

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3. *Passages from 3 to 12 are prayers for Peace in the Upanishads*
Be Propitious
May Mitra be propitious to us! May Varuna be propitious to us! May Aryaman be propitious to us! May Indra and Brihaspathi be propitious to us! May Vishnu of wide steps be propitious to us! Obeisance to Brahma! Obeisance to thee, O Vayu! Thou are indeed the perceptible Brahman! Of Thee, the perceptible Brahman, I will speak. I will speak of the right. I will speak the truth. May that protect me! May that protect the speaker! May it protect me! May it protect the speaker!

—(Taittiriya Upanishad)

(4) पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।

4. *Supreme Reality is full and Perfect*
Full is that and full is this. Out of the full comes the full. When from the full, the full is taken, the full itself remains.

—(Isa Upanishad)

(5) यश्छन्दसां ऋषभो विश्वरूपः। छन्दोभ्योऽध्यमृतात् संबभूव। समेन्दो मेधया स्पृणोतु। अमृतस्य वै देवधारणो भूयासं। शरीरं मे विचर्षणम्। जिह्वा मे मधुमत्तमा। कर्णाभ्यां भूरि विश्रुवम्। ब्रह्मणः कोशोसि मेधया पिहितः श्रुतं मे गोपाय।

5. *Strengthen me with wisdom*
May He who is pre-eminent among the vedic hymns, who assumes all forms and who has sprung into being from the immortal Vedas— may that Lord (aum) strengthen me with wisdom! May I, O God,

become the possessor of immortality! May my body be vigorous, my tongue exceedingly sweet! May my ears hear much! Thou art the shrine of Brahma covered with wisdom. Guard for me what I have learnt!

—(Taittiriya Upanishad)

(6) अहं वृक्षस्य रेरिव । कीर्तिः पृष्ठं गिरेरिव । ऊर्ध्वंपवित्रो वाजिनीव
स्वमृतमसि । द्रविणं सवर्चसम् । सुमेधा अमृतोक्षितः ।

6. *Recitation after Realisation*

I am the mover of the world-tree. My fame is like a mountain peak. The exalted one has made me pure as the sun. I am the immortal one. I am a shining treasure. I am wise. I am sprinkled with nectar—such was Irisanku's recitation after realisation.

—(Mundaka Upanishad)

(7) भद्रं नो अपि वातय मनः ।

7. *Guidance for the good*

May You guide our minds towards the good and the auspicious.

—(Mundaka Upanishad)

(8) भद्रं कर्णेभिः श्रुणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरंगैः स्तुष्टुवा ँ सस्तनुभिः व्यशेम देवाहितं यदायुः ।
स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्वदेवाः ।
स्वस्ति नस्ताक्ष्यों अरिष्टनेमिः स्वस्ति नौ बृहस्पतिर्दधातु ।

8. *Prayer for good and prosperous life*

May we, O Gods, hear with our ears what is good! May we, O revered ones, see with our eyes what is good! May we, with our bodies strong of limbs, enjoy the life that is allotted to us by the Gods, offering praise unto them! May Indra of the inceasing glory bestow on us prosperity! May Pushan, who knows all, bestow on us prosperity! May Tarkshya, whose path is free, bestow on us prosperity! May Brihaspati bestow on us prosperity!

—(Prasna Upanishad)

(9) सह नाववतु सह नौ भुनक्तु सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा
विद्विषावहै ।

9. *Protect us both*

May He protect both of us! May He be pleased with both of us! May we work together vigorously! May our studies make us illumined! May there be no dislike between us!

—(Katha Upanishad)

(10) वाङ्मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितम् । आविरावीर्मं एधि । वेदस्य म आणी स्थः । श्रुतं मे मा प्रहासीः । अनेनाधीतेनाहोरात्रान् संदधामि । अमृतं वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद् वक्तारं अवतु । अवतु मां अवतु वक्तारम् ।

10. *Established in Truth*

My speech is well established in my mind. And my mind is well established in my speech. O manifested one! be thou manifest to me, and fix the Veda in me. Let not what I learnt go away from me. I maintain days and nights by what I have learnt. I will speak the right, I will speak the truth. May that protect me! May that protect the speaker! May it protect me! May it protect the speaker!

—(Aitareya Upanishad)

(11) आप्यायन्तु ममाङ्गानि । वाक् प्राणश्चक्षुः श्रोत्रं अथो बलं इन्द्रियाणि च सर्वाणि । सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मामां ब्रह्म निरोकरोतु । अनिराकरणं मे अस्त्वनिराकरणं मे अस्तु । तदात्मनि निरत य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ।

11. *Prayer for no discarding of us by Brahman*

Vigorous may my limbs grow, and so also my speech, my breath, my sight and hearing, and my strength and all my senses. All is Brahman taught in the Upanishads. May I never discard Brahman. May Brahman never discard me. May there be no discarding by me, May there be no discarding of me. Those truths that are taught in the Upanishads—may they live in me who am devoted to the Atman!

—(Kena Upanishad)

(12) यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति सर्वान् । तं ह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ ॐ शान्तिः शान्तिः शान्तिः ।।

12. *Complete Surrender*

The God who first created the Creator and delivered to him the Vedas—that God which illumines the mind and intellect—to that Reality I dedicate and surrender myself in order to attain liberation.

—(Swetaswatara Upanishad)

13 स खर्वंल्विदं ब्रह्म । तज्जलानिति शान्त उपासीत । अथ खलु ऋतुमयः पुरुषोः यथाऋतुरस्मिन् लोके पुरुषो भवति तथेतः प्रेत्य भवति स ऋतुं कुर्वीत । मनोमयः प्राणशरीरो भारूपः सत्यसंकल्पः आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तो अवाकी अनादरः । एष म. आत्मा अन्तर्हृदये अणीयान् व्रीहेर्वा यवाद्पवा सर्षपाद् वा श्यामाकाद् वा श्यामाकतन्दुलाद् वा । एष म आत्मा अन्तर्हृदये ज्यायान् पृथिव्या ज्यायान् अन्तरिक्षात् ज्यायान् दिशो ज्यायान् एभ्यो लोकेभ्यः । सर्वकर्मा

सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तो अवाकी अनादरः । एष म आत्मा अन्तर्हृदये । एतमितः प्रेत्याभिसंभविता अस्मीति यस्य स्याद् अद्धा न विचिकित्सा अस्तीह स्माह शाण्डिल्यः शाण्डिल्यः ।।

13. *Source—Sustenance—Resort—The all pervading Reality*

Verily, all this is Brahman. Let a man meditate on it in tranquility as that from which he came forth, to which he shall return and in which he breathes. Now verily, a man is what he meditates. Accordingly as he meditates in this world, he becomes on departing from here. So let him meditate thus—"He who consists of mind, whose body is life, whose form is light, whose will is truth, whose soul is space, who contains all works, all desires, all odours, all tastes; and who pervades the whole world—silent and unmoved—this He is myself within the heart, smaller than the grain of rice or of barley or a mustard seed, or a grain of millet or even the kernal of a grain of a millet—He is myself within the heart, greater than the earth, greater than the sky, greater than heaven, greater than all these worlds. He contains all works, all desires, all odours, all tastes—He pervades the whole world, silent and unmoved. He is myself within my heart. And this is Brahman. And with Him shall I be united on departing from here, He who has this faith will have no more doubts." Thus says Sandilya, yea, Sandilya.

—(Chandogya Upanishad)

14 ईशावास्यमिदं सर्वं यत्किच जगत्यां जगत् ।
तेन त्यक्तेन भुंजीथाः मा गृधः कस्यस्विद् धनम् ।

14. *All pervading God*

All this, whatever, moves in this moving world is pervaded by God. Through such renunciation you may enjoy. Do not covet; for whose, indeed, is wealth?

—(Isa Upanishad)

15 दुर्गे स्मृता हरसि भीतिमशेषजन्तोः स्वस्थैः स्मृतामतिमतीव शुभां ददासि । दारिद्र्य-दुःखभयहारिणि कात्वदन्या सर्वोपकारकरणाय सदार्द्रचित्ता ।।

15. *Remover of misery, poverty and obstacles.*

O Durga! you when remembered remove the fears of all creatures. You give intellect for doing good to those who contemplate on you with a steady mind. O Goddess! You remove misery, poverty and obstacles. Who else other than you is always so compassionate and ready to good to all!

—(Durga Saptasati, Sakradi Stuti)

16 त्रयी सांख्यं योगः पशुपतिमतं वैष्णवमिति प्रभिन्ने प्रस्थाने परमिदं अदः पथ्यमितिच । रुचीनां वैचित्र्याद् ऋजुकुटिलनानापथजुषां नृणां एको गम्यस्त्वमसि पयसां अर्णव इव ।।

16. *All Paths and Dogmas reach God alone*
The three Vedas, the systems of Sankhya and Yoga, the Pasupata system, Vaishnavism—these are various paths and dogmas. Some of them are easy and some complicated and they think of the Lord according to their varying tastes, but all of them reach Him alone in the same way as all rivers reach the ocean. Obeisance O Lord! ultimately reaches you alone!

—(Mahimnah Stotra)

17 आकाशात् पतितं तोयं यथा गच्छति सागरं । सर्वदेवनमस्कारः केशवं प्रति गच्छति ।

17. *Obeisance to Supreme Reality alone*
Just as water falling from clouds in the sky goes to the ocean similarly any salutation to any divinity ultimately goes to Kesava, that is, to the Supreme Reality.

18 येऽप्यन्यदेवताभक्ता भजन्ते श्रद्धयाऽन्विताः ।
तेऽपि मामेव कौन्तेय भजन्त्यविधिपूर्वकम् ।।

18. *Worship with faith reaches Him*
The Lord sayeth: Even those who worship other gods and are endowed with faith worship, though without formality, Me alone.

—(Gita)

19 यदन्येषां हितं न स्याद् आत्मनः कर्म पौरुषम् ।
अपत्रपेत वा येन न तत् कुर्यात् कथंचन ।।

19. *Good of others*
That action which is not conducive to the good of others or which puts us to shame should not be performed by any man.

—(Mahabharata)

20 यद् भूतहितमत्यन्तं तत्सत्यं इति धारणा ।

20. *Truth is for utmost good*
That is truth which is for the utmost good of all creatures.

—(Mahabharata)

21 प्राणाघातान्निवृत्तिः परधनहरणे संयमः सत्यवाक्यं
काले शक्त्याया प्रदानं युवतिजनकथामूकभावः परेषाम् ।
तृष्णास्त्रोतोविभङ्गो गुरुषु च विनयः सर्वभूतानुकम्पा
सामान्यः सर्वशास्त्रेष्वनुपहतविधिः श्रेयसां एष पन्थाः ।।

21. *Substance of all scriptures*
The following is the path prescribed by all the scriptures and which is intended for securing perfect happiness—non-violence, non-stealing, truth, Charity, self-control, absence of greed, courtesy to elders; and compassion to all creatures.

—(Bhartrihari Nitisataka)

22 सर्वभूतेषु यः पश्येत् भगवद्भावमात्मनः ।
भूतानि भगवत्यात्मन्येष भागवतोत्तमः ।।

22. *Best devotee*
He alone is the best devotee who sees the existence of God in all creatures and who realises that all creatures abide in Him.

—**(Bhagawata)**

23 यावद् भ्रियेत जठरं तावत्स्वत्वं हि देहिनाम् ।
अधिकं योऽभिमन्येत स स्तेनो दण्डमर्हति ।।

23. *Extra riches are for charity*
Even if a person has extra riches, he owns only that much which is absolutely necessary for him. The rest he must use for charity. If he uses the extra balance of riches for himself, he should be considered a thief and he deserves punishment.

—**(Bhagawata)**

24 न त्वहं कामये राज्यं न स्वर्गं नापुनर्भवम् ।
कामये दुःखतप्तानां प्राणिनां आर्तिनाशनम् ।।

24. *Removing sorrow of all creatures*
I desire not a kingdom, or the supreme state with all its eight perfections nor release from rebirth. May I take upon myself the sorrows of all the creatures, so that they may be freed from grief.

25 अविनयमपनय विष्णो दमय मनः शमय विषयमृगतृष्णाम् ।
भूतदयां विस्तारय तारय संसारसागरतः ।।

25. *Broaden sphere of compassion*
O Lord! Remove my indiscretion and arrogance; control my mind; put an end to the snare of endless desires; broaden the sphere of compassion and help me to cross the ocean of existence.

—**(Shatpadi of Sankaracharya)**

26 त्वयि मयि चान्यत्रैको विष्णुः व्यर्थं कुप्यसि सर्वसहिष्णः ।
सर्वस्मिन्नपि पश्यात्मानं सर्वत्रोत्सृज भेदाज्ञानम् ।।

26. *Same Lord in all*
The same Lord abideth in you, me and every one else; it is futile to get angry with anyone. Bear with all; visualise the same Lord in everybody and do away with all differentiation.

—**(Charpata Panjarika of Shankaracharya)**

27 नमस्ते सते ते जगत्कारणाय
नमस्ते चिते सर्वलोकाश्रयाय ।
नमोऽद्वैततत्त्वाय मुक्तिप्रदाय
नमो ब्रह्मणे व्यापिने शाश्वताय ।।

27. *Ultimate Support*
O supreme God! You are the existence and cause of the universe. Obeisance be unto you! You are the consciousness which is the ultimate support and from whom alone the saving experiences come. You are the essence of non-duality. You are eternal and omnipresent. Obeisance be unto You!

28 त्वमेकं शरण्यं त्वमेकं वरेण्यं
त्वमेकं जगत्पालकं स्वप्रकाशम् ।
त्वमेकं जगत्कर्तृ पातृ प्रहर्तृ
त्वमेकं परं निश्चलं निर्विकल्पम् ॥

28. *Saviour*
You are the only resort, the most sublime, the saviour and the self-luminous Being. The entire universe originates from you, is sustained by you and repairs back unto you. You are the immutable and peaceful reality.

29 भयानां भयं भीषणं भीषणानां गतिः प्राणिनां पावनं पावनानां ।
महोच्चैः पदानां नियन्तृ त्वमेकं परेषां परं रक्षणं रक्षणानाम् ॥

29. *Higher than the Highest*
You are the death of deaths, the fear of fears, the ultimate resort of all beings, the holiest and the most sanctifying. You control all the best abodes. You are higher than the highest and the best saviour.

30 वयं त्वां स्मरामो वयं त्वां भजामो वयं त्वां जगत्साक्षिरूपं नमामः ।
सदेकं निधानं निरालंबमीशं भवाम्भोधिपोतं शरण्यं व्रजामः ॥

30. *Surrender*
We remember you, worship and surrender to you—You who are the witness of the entire universe. We resort to you who are pure existence, the real haven of all, self-subsistent, all-powerful, and the ultimate redeemer being a boat to cross the ocean of life.

—(**27 to 30 from Mahanirvana Tantra**)

31 ॐ असतो मा सद् गमय । तमसो मा ज्योतिर् गमय । मृत्यो र्मा अमृतं गमय ॥

31. *From Darkness to Light*
Lead me from unreality to reality, from darkness to light, and from death to immortality.

32 ॐ शान्तिः शान्तिः शान्तिः ॐ

32. *Peace*
Let there be Peace, and Peace, and Peace.

33 ॐ तत् सत् ॥

33. *Om*
Om Tat Sat.

—:O:—

Speaking of Adi Sankara's Advaita, Sri Sankaracharya of Dwarka says that by virtue of its rationalistic approach and experimental character in confirmation of truth and its spiritual humanism, it has the best chance of being accepted by our generation who are children of science and reason.—Ed.

Bharat and Adi Sankaracharya

SRI SANKARACHARYA OF DWARKA

BHARAT'S culture which passed through many vicissitudes has stood the test of time, because it has not merely been a continuous organic process, but is laid on the soundest foundations of truth, love, piety and sacrifice.

The cultural, moral and philosophical traditions, which India built in the past, emanated from the spiritual heritage and became the bed-rock of the whole social and political structure. The subtle but strong thread of unity seen through the infinite multiplicity of her life was preserved at the aesthetic, cultural, religious and spiritual level which transcended material or mundane considerations. India preserved this unity even though it never enjoyed, in the past, the same measure of political and administrative unification. In India, to-day, there is a cry for emotional integration; this is sufficient to indicate that mere political, administrative or constitutional unity is not enough; there is something else, some higher bonds which keep the people together, and these are the cultural and spiritual bonds which are embedded in India's great heritage.

There was a design in the past, which properly balanced the elements

of unity and diversity. Any undue emphasis on any of these elements would naturally disturb this delicate balance. The best course would be to restore the balance which we had attained after the experience of centuries. Let us rediscover the soul of India.

The modern age which we may call a machine age, has no doubt revolutionized the life of man on this planet. It has made spectacular achievements in the field of science and annihilated the geographical distance and brought humanity face to face with each other. Unfortunately, the nearness has only accentuated the differences rather than mitigating them. The machine has no doubt increased the production of materials meant for the physical happiness of mankind. But has it really contributed to human happiness? What is the use if man gets life and loses his soul, or gains knowledge and loses wisdom? The human being, somehow has never felt more miserable than what he is to-day.

It was Shri Adi Shankaracharya who propagated the philosophy of Advaita throughout the length and breadth of India and consolidated its foundations which are still intact. With such a heritage, there is no need to have any despair and no ground for doubts.

We have fortunately a gift of such heritage which few nations in the world could possess. The lamp of India's knowledge and culture lighted by the Divine sense of ancient sages, seers, saints and selfless thinkers and rekindled by the great Shankaracharya continues to shine like a search-light. It has never been extinguished. It has continued to shed the light in the past and it does so even to-day. Let us turn this search-light within. Let us hope that it will help us in this darkness of Maya and show the real path of truth, progress and harmony of life.

BHARAT has produced a galaxy of philosophical thinkers and intellectual stalwarts in times of crisis and confusion and have led the people to the right path. Adi Shankaracharya was one of such philosphers who, during the short span of His life not only achieved stupendous results but cleared the cobwebs from the minds of even the philosophers by His irrefutable arguments and incisive logic.

The age which saw the advent of Shankaracharya was an age of unrest and strife of spiritual bankruptcy and

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social discord. The land was without a lord and religion without a leader. There were nihilists and iconoclasts and there were conservative ritualists and liberalists.

Besides chaos in the schools of philosophy, there were others who were out to tear and destroy all that was sacred and old.

It was Shankarachaya who showed people the path of Spiritual sanity and health. He diagnosed the diseases and prescribed the remedy that would effect the cure, i. e. the Advaita Philosophy.

To Shankaracharya goes the credit of consolidating Advaita and making it clear that according to this Philosophy, there was no need for final despair or no ground for ultimate doubts.

The sole reality which Advaita teaches can never be denied, for it is the Self of even him who denies. The man who knows this never fears.

Fear results from the erroneous cognition of plurality. Fearlessness is obtained when the non-dual Absolute is realised. By calling humanity to realization of the truth, and by showing the way to that realization, Shankaracharya became the great benefactor of the world that his name signifies.

The philosophy of Shankaracharya can best be described as the best type of spiritual humanism. It is rationalistic in its approach to the problem of philosophy and experimental in its confirmation of the truth.

It is the only religion that has the chance of being accepted by our generation who are children of science and reason.

As religion, it is the least dogmatic, most universal and least sectarian.

It is at once a philosophy of value and grand metaphysics.

Shankaracharya's imposing and inspiring system of metaphysics is the greatest contribution of India to world thought and religion.

Through his devotional poems and grand philosophic prose and supreme organizational powers, he stands a the greatest of India's philosophers for all times.

Shri Adi Shankaracharya had achieved spiritual and philosophical integration of Bharatiya culture. He toured the whole Bharat on foot, and established four *Amnaya Peethas* in the four corners of the country, for permanent protection and propagation of true religion and Advaita Philosophy. His philosophy of Advaita Vedanta and his theology of Sanatana Dharma have worked wonders in India in those days of doubts and counterdoubts prevailing in Indian society. He fulfilled his mission of re-orientation of the philosophy of the Vedas, dissolved the materialistic foundations of Buddhism from India and rejuvenated the *Vedic Sanatana Dharma* with his tour of enlightenment in India which is known as *Digvijaya* (conquest in all directions) of Shankara.

May the great Acharya bless one and all and lead all from darkness to light.

April 26, 1971 is the birthday of Sri-La-Sri Pandrimalai Swamigal. We tender our respectful felicitations to this Siddha Purush whose articles we have been privileged to publish in the Bhavan's Journal.

As a token of our reverence, we publish this article of Sri S. Narasimhan, one of his old and great devotees.—Ed.

Sri-La-Sri Pandrimalai Swamigal

THE COMMON MAN'S SAINT

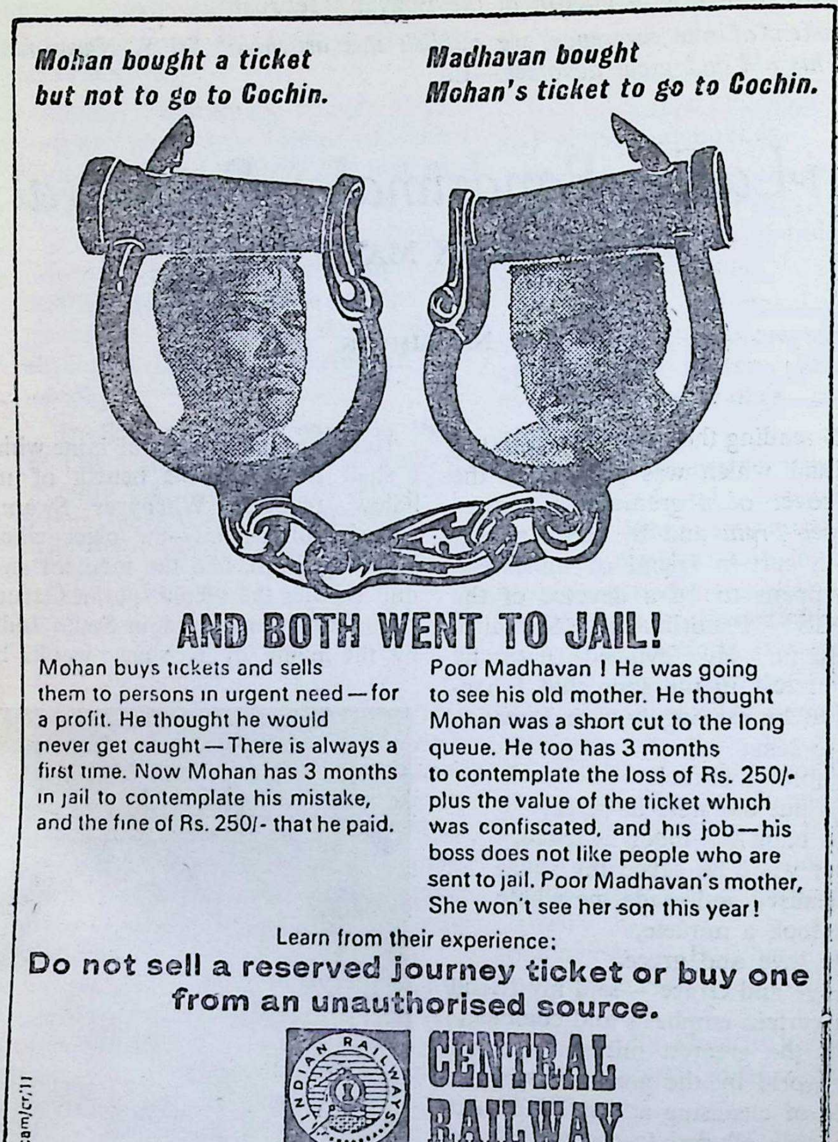
S. NARASIMHAN

I WAS reading the other day a Negro spiritual which was printed on the outer cover of a gramaphone record —*Gospel Train* and by sheer coincidence a certain friend of mine who also happens to be a devotee of the Sri-La-Sri Pandrimalai Swamigal walked in. He evinced naturally some interest in the song that I happened to be reading and so I read it aloud to him:

It took a miracle
To put the stars in place,
To hang the moon is space,
But when he saved my soul,
Cleansed and made me whole,
It took a miracle,
Of love and grace.

"Of Love and Grace"—said my friend with a certain emphasis and commented that the greatest miracle wrought in the world by the great souls is the miracle of cleansing and making man whole. He alluded to the miracle of cleansing that Sri-La-Sri Pandrimalai Swamigal has been performing on the common men.

Here is an experience of mine which I shall relate for the benefit of my fellow readers. Whenever Swamiji visited Kurukshetra—the place where *Gita* was born, and the moment swamiji reaches the sacred spot, a Garuda commonly worshipped in South India by the name of Krishna, would be



Mohan bought a ticket but not to go to Cochin.

Madhavan bought Mohan's ticket to go to Cochin.

AND BOTH WENT TO JAIL!

Mohan buys tickets and sells them to persons in urgent need—for a profit. He thought he would never get caught—There is always a first time. Now Mohan has 3 months in jail to contemplate his mistake, and the fine of Rs. 250/- that he paid.

Poor Madhavan ! He was going to see his old mother. He thought Mohan was a short cut to the long queue. He too has 3 months to contemplate the loss of Rs. 250/- plus the value of the ticket which was confiscated, and his job—his boss does not like people who are sent to jail. Poor Madhavan's mother, She won't see her son this year!

Learn from their experience:

Do not sell a reserved journey ticket or buy one from an unauthorised source.

CENTRAL RAILWAY

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coming from beyond the skies and be hovering round his head during the periods of his deep meditation. This bird is not commonly seen in North India. There are thousands in the South who would not go to take their meals without seeing this bird, at least once in a week.

Sri-La-Sri Pandrimalai Swamigal is such a soul and his message to the common man is direct and simple, needing no elaborate ritual except a purity of heart and sincerity of approach.

What does the Swamiji teach?

His great mantras are: *Satyam Vada, Dharmam Chara, Matru Devo Bhava, Pitru Devo Bhava* and *Acharya Devo Bhava*.

Then he tells us: Find out where God is and What he is. He advises his devotees to ponder on the mantra "Namah Sivaya" he has elaborated the meaning and significance of this mantra in his articles on Panchakshara in *Bhavan's Journal*.

But for the benefit of the common man he says that the word "Namasivaya", if divided into two words becomes "Nam Sivam"—which means in Tamil "I am Siva." The Tathvam (Thou art that) has thus been communicated in just a trifle of a moment. Proceeding from this Swamiji asks the audience to repeat the word with him and he proves that the word 'Siva' had its root in 'Jeeva'. Jeevanena Sivanena Verillai" (Thirumandiram).

(iii) The word 'Kadavul' in Tamil means 'God'. Here also Swamiji breaks this word into two syllables 'Kada' plus Vul' which means that a man after deep meditations sends his thoughts inwards (Ulle) and sees the God who is standing there at a distance (*Kadandu Nirkum*). When swamiji uses the English word 'plus' between Kada and Vul which are Tamil words, it is sweetness indeed!

Who is 'Karmayogi'?—as extolled by the Bhagwad - Gita—Swamiji says:—

He is the one who has conquered the panchendriyas (5 sense organs).

He is ruling over his own mind.
His thoughts are pure.
He has only one thought—that of the Supreme God.
He forgets himself in this thought.
But he does his ordained duty with a dispassion.
Whatever he does he offers the results to Eswara.
He has no bondage to any thing or any one.
He lives in this world just like water on a lotus leaf.

Finally—

Karmanyeva Adhikarasthe Maphaleshu Kadachana. This is the central thought, which has sustained Hinduism throughout these millions of years.

The word 'Karma' itself is broken into two, as the words Namasivaya and Kadavul.

"Kar" and "Ma". Now please go to the message:—

Karmanyeva Adhikarasthe.
(You have to do your duty only)
Ma Paleshu Kadachana.

(You do not have to worry about the results at any time).

Such is the simple message of Sri-La-Sri Pandrimalai Swamingal for the common man'. □ □ □

Entering as they do the second decade of their statehood, Maharashtra and Gujarat may look back on the past with satisfaction and on the future with hopeful assurance.

Evelyn Wood's complaint:

Will another thousand years pass in vain? *in his poem,* The Mahratta Ghats *has been belied and we are sure that neither Maharashtra nor Gujarat will let even the decade go in vain. In commemoration of their eleventh year of statehood, on May 1, 1971, we publish Our New President Smt. Lilavati Munshi's speech and follow it with Sri S. R. Tikekar's article, Maharashtra and Gujarat.*—Ed.

33 Years ago...

SMT. LILAVATI MUNSHI

While looking at my old papers, I came across a lone manuscript of an address that I delivered on the occasion of the inauguration of the Art Exhibition arranged by the Gujarati Sahitya Parishad during its thirteenth session held at Karachi in December 1937. Reading through it after the lapse of so many years, I, found that there was substantially no difference in my views and attitude to Art and Literature. I am giving the translation of the speech here without change in the hope that the writers of the new generation may find something interesting in the style and thoughts of the older generation.

—K.M.

I CONSIDER it my first duty to thank you all.

I am happy to find that Art exhibitions have become an integral part of Literary Conferences and it is only proper that they should be so, for literature shines all the more with its association and synthesis with the Arts, Though Literature by itself is an Art, just like the principal head in a rosary, it aims to produce literature on Arts when such Exhibitions are held. Though there are many kinds of Arts spread all over the world, for the description of these, ultimately one has to resort to the literary Art of expression.

Fully conscious as I am of my own limitations in this regard, my heart overflows with gratitude. Last year this position was adorned by Acharya Anand Shanker Dhruva, a foremost literary man. Before that this honour had gone to the great connoiseures of art like Shri Purushottam Vishram Mavji, Sir Manubhai Nandshanker Mehta and Sir Prabhashanker Pattani. Compared to them I wonder what qualifications I have to occupy such an honoured place. It is your goodwill alone that has invited me to occupy the seat of great honour and I feel very grateful for it.

Various points of view concerning the Arts have been projected before learned audiences like this from various platforms at Art Exhibitions and Literary Conferences. Some have measured the antiquity of the Arts while others have surveyed its expanse. Persons like Kakasaheb have been more concerned with the subtle form of Art to the exclusion of its grosser manifestations. I have neither that erudition and depth of scholarship of Shri Purushottam Vishram Mavji to delineate the Ancient History of Art with precision, nor can I speak about the subtle form with the insight of Kakasaheb. I can only place before you a point of view of common persons like you and me regarding the nature and influence of Art.

Let me clear up one point before I lay before you my views on Art. So far I have not formed in my mind any prejudices or predilections for any school of Art. There is no monopoly of Art by any sect and for people like us it is not very useful to belong to any one or the other schools of Art. All that appeals to the heart, gives pleasure to the eye, and where there is harmony of form and colour and conforms to the standards of good taste is for me and you Art. Why should we worry whether such Art is for Art's sake or whether it should be utilitarian or devotional or that it should cater to the needs of propaganda.

It is the critic rather than the Artist that has been responsible for leading us to such futile controversies. A poet wrote a poem or a painter drew a picture or a sculptor chiseled an exquisite piece of statue. They did not do it to put the world in debt to them nor in answer to a request from the world. They did it only because they had an urge to do so and wished that the world should be a sharer in their joy of creation which they experienced while producing that work of Art. What then can we obtain from these pieces of art if we don't look at them as they are and as they have been produced but try to see them breaking them into pieces? I know many critics may not subscribe to this view. I doubt whether they are more interested in the work of art as it is than in the theories of art and the philosophy of criticism. Some children when they are given toys are prone to break them to pieces, and pry into the internal arrangements and see their mechanism rather than play with them. In a like manner critics also seem to be more concerned with the skin and bones of art rather than the piece of art itself. What do we see if we anatomise the God-created human form but mere skin and bones? If we peer into the green room of a theatre, we only see ugly painted faces. In the studios of painters we see only the conglomeration of coloured dots and spots and dripping brushes. As the beauty of handsome body is lost when it is dissected and as we should not go into the green-room to see the beauty of the drama, nor it is necessary to remember the conglomeration of colours when we see a picture. In the same way for us—common men and women-it is sufficient that we have the simple view of various arts and can see the beauty of these creations and be sharers of the joy rather than labour with all the theories of art or criticism. A synthetic view needs just a few questions. Do we like this piece of art? Does it influence our hearts and thrill them? Does it ennoble our feelings? If the answer is in the affirmative, then it is better to depend on our own judgements.

However, one thing here must be remembered. A person has to qualify himself in order to understand good art. A thing that has not been understood cannot influence the heart. To a person who does not know the ABC of the best music, he may merely feel it as a *shouting or noise.* To appreciate the best of literary creations one needs a trained aesthetic sense. An untrained person cannot even look at the best of pictures with any attention.

There are sects and schools even in arts. In literature, music, painting, sculpture, architecture and even in small domestic art we have different schools. In the arts like dressing, home-management, embroidery, cooking one need not follow the other. Among all of these arts there are provincial, national and geographical differences and there are various sectarian tracks followed in all these.

Keeping aside these enumerated differences for a while we may notice two main divisions in all arts and these divisions apply to arts of all ages and climes. There appears to be fundamental difference whether the arts should be realistic or idealistic. One of the chief disputes is, Is it that art should depict the world as it is or it should present the world as it should be? which of these two is more art like.

In my humble opinion, art—beautiful Art—does not present the realistic and the idealistic points of view as if they were two different compartments. When art infuses colours of idealism into realism then it becomes beautiful. All that is real in the world is not worthy of depiction nor is an idealism unrelated to and removed from the realities of life understood by people. For it touches not the heart. True art shines more by the blend of idealism and realism and it is such art that has an abiding and lasting influence. A literary artist or a painter discards certain unnecessary details and adds some idealistic colours when he paints a house of a villager. And while portraying a rich man's palace or a facet of human nature, the successful artist cannot do it better without blending of the real and the ideal. There can be no art that has no basis in the real; but the mere reality cannot lead a man to something nobler and higher. River and sky no doubt are beautiful in themselves, but they become more so when painted in a picture. The handsome physiognomy of a person acquires greater attraction when it is described through the words of a writer or depicted through the brush of a painter. A highway in itself may not be very attractive; there are dirty spots and ugly people that may disfigure its beauty. But in a picture carefully drawn or taken of the same place, there is some novelty and beauty. A beggar woman or a factory worker elicits greater sympathy from us if they are represented through the medium of art rather than when we see them personally.

But what is this art for? Is art for life or life for art? Some times we hear that some artists dedicate their whole life to art and become martyrs after it, but that is not true of the masses. Art must be for life. It is a misconception to regard art as different from life. True art is centred in life and must be for life. Those ideals which are not translated into life but only read from some book cannot save any one's soul. If music which does not inspire sentiments, but gives just transient pleasure, is nothing more than sounds emanating from a singer's throat. A picture that neither thrills the heart nor beautifies the home, but only remains hung in a shop, has little value for us.

Similar is the case with the domestic arts. Ornaments which fail to beautify a person is no ornament. If artistic things are to be stored away in a room and not made part of one's life by being used, what change does it make whether it exists or not? What is the value of different patterns of embroidery merely seen at an exhibition and extolled in words?

If the utilitarian point of view could be brought or considered, it is only for the user of art. The creator of art should be considered separately. In a moment of inspiration a good poem was composed by a poet. It is at the behest of no one that he wrote it. His soul enjoyed the creation and if a reader too experiences similar joy, no one has any right to ask the question whether the art is useful or preaching morality. The Mahabharata inspired many a soul and many a heart responded to the thrills of the Gita Govind. When these books came to be written, they were not written with a view that all that is in those books were capable of influencing people. While the former reflects the idealised reality of a contemporary society, the latter has a rare blend of words and tunes that generates an overflow of sentiments. While restraint is desirable in art, it should be remembered that restraint by itself is no art.

However, this problem, whether art is for art's sake or whether it should subserve utilitarian ends cannot be resolved so easily for it has created two schools of thought, and when anything becomes the subject matter for a dispute and debate people violently differ. Does this question warrant such a dispute.

I feel that there is no need to make such water-tight divisions between the art that is for art's sake or the art that is utilitarian. The division is not really so deep as we might think. I believe that we should beautify even the daily things used in life. There are many experiments done in these matters. From the soap box to the royal palaces this endeavour to beautify seems to be in evidence. Useful things are being beautified e.g. things that are needed for our daily use are being beautified; but the converse of this that all that is beautiful should be also useful is not necessarily desirable nor true. We like a beautiful story or a picture, not because it admonishes us into right conduct but because it has in it the capacity to provide pure joy. Nature appears beautiful. Do we ever think that the trees, mountains and stars are beautiful only on account of their utility? Flowers, whether you use them or not are still beautiful. Those pieces of art wherein there is not artificiality, no ado, but wherein there is the depiction of a fine feeling or a human situation in all its naturalness, whether they are useful or not, will always remain the works of art.

It seems that the opposition to the view that 'Art is for art's sake has arisen out of a misunderstanding. Just as not all parts of the human bodily functions are to be shown publicly, so also all tendencies of the mind are not to be exhibited in public. Conjugal love is a beautiful thing and none can deny the right of an artist to deal with it, but just as there is a limitation that all affairs pertaining to it cannot be openly depicted, so too there is a limitation to the art. As in life, certain rules regarding subject matter of art should be observed. But the question where the line of limitation should be drawn is a matter of good taste. What is ghastly is not beautiful and not to be exhibited. Art and beauty are organic integral parts of each other. If ugly things seem to be beautiful it is the sense of curiosity which attracts people and not its beauty, hence the dispute seems futile.

It may not be proper on the occasion of opening an Art Exhibition to describe all these divisions. Mostly in such exhibitions art consists in exhibiting what we can use every day. Various sorts of embroidery are useful as they satisfy our hunger for beauty, Artistic furniture, matallic vessels with artistic designs, beautiful dresses, murals, pictures, good sculpture, beautify our homes. All these things bring joy to our heart because we believe they will bring beauty in our daily lives. It is generally believed that there was not much progress in days of old, but as it is evidenced in the exhibition there was certainly more sense of art in the lives of those people of older generation. Hence we are proud of our forefathers, for they had the time to encourage art which some of us may or may not have. Their homes and accessories used by them were artistic though there were no such exhibitions to show them. Today we have to see exhibitions in order that we may become artistic. Here these things are forced on our notice and there is a feeling of regret and while such a mood is on, consciously or unconsciously we imbibe something of art in our life.

But our thirst for art is sometimes so childish that many a time we heap in our homes artificialities in the name of art. Art is not in merely mixing of colours but in harmony of colours. In using things artistic or otherwise the difference is only of mental attitude. We can live in an inartistic house but it canot satisfy our aesthetic sense. Art is perceived by senses, because it reaches the soul through them and it satisfies the 'satwik' feelings by its capacity of giving joy.

And as there is beauty and grandeur in art, so also there is beauty in simplicity. If we tend to make a show of art, then the main purpose is nullified. More accessories than are needed make the living room a godown, more ostentatious ornaments make the wearer look ugly, more loud tunes make the music unenjoyable and more pace makes dance a mere hopping.

As more spices mar the cooking, so also is the case with art.

As mentioned earlier art may be colourful but it also requires form and appropriate curve of lines and sense of proportion. Spiritual art may be showing good form and colourful art may be more attractive but true art can only be seen in the combination of both.

On this auspicious occasion, I have tried to give expression to my thoughts in brief. They are not the result of studies in art but are culled from living. I accept that from this speech you may not get exact idea of the artistic treasures of Gujarat. Herein there is no description of those temples of Rudramal or art of Modhera and Prabhas, nor is there the description of the windows of the mosques and palaces of Mugal Emperors of Ahmedabad. I have left out the desction of the sarees of (Patola) and Saurashtra embroidery. I have not described even designs of metal utensils, and costly jewellery or cloth. The weapons of courts and precious thrones are not described here. You will get a better idea of them by seeing the exhibition.

But one thing I must mention that we get many proofs that in Gujarat the hunger for art has increased. Gujarati literature has progressed during last few years very rapidly—literature which can be ranked with those of other provinces and countries. The group of Ravishanker has progressed in the field of painting and Gujarati artists from the J.J. School of Arts, Bombay, have obtained great reputation. Gujarati Architects also are not lagging behind other pro-

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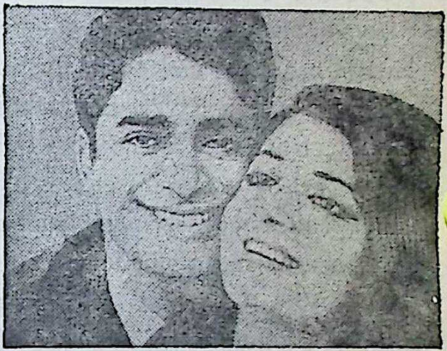

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vinces, though they might not have won great fame. The liking for dance has been cultivated by cultured and educated families. In music Pandit Omkarnath, Master Vasant and others have spread their art. The art of eloquence, though not very satisfactory has increased a great deal.

It is also proper to enumerate those arts in which we lag behind. I feel Gujaratis lag behind all other provinces in the art of drama. In the art of cooking also we have not progressed very much. Gujarati films are most backward in that art as compared with other provinces, and we have not paid attention at all to speaking the beautiful, accented, reverberating, sweetly spoken language in which one could express ones thougths exactly. This deficiency pains most those who are habituated to listening to other languages.

Certain things are naturally beautiful, Some become so by effort. Man gets beautiful body from birth, but he makes it muscular by exercises. Long hair may be beautiful like a black she serpent, but if not combed, they look like an unkempt bush. Cultured and Civilised language, man gets only by effort. If nature has endowed one with artistic capacity, it can be perfected only by labour. Ninety nine per cent artisans and artists require hard labour and devotion to develop their art, and if Gujaratis have lagged behind in some arts it is not because they lack natural capacity but because of necessary concentration. We hope that Gujaratis also will progress so as to be ranked with other provinces of India in future. I am sure it will not remain a mere hope. □ □

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Maharashtra & Gujarat

S. R. TIKEKAR

On May 1, 1971, Maharashtra and Gujarat will enter the second decade of their existence. Despite their separate statehood, they are linked together by bonds of unity and in such bonds alone lie the future for these as well as for every other state in India.—Ed.

CULTURAL ties between Maharashtra and Gujarat are like those between two brothers who had lived under the same roof for many years. It was as it were one family and as days went by, the grown up brothers preferred to stay separately, whatever the excuse for doing so.

Nasik is the place which people must visit for the postmortem rites for elders on the maternal side, wherever they reside. Similarly all must visit Siddhapur in Gujarat on the Saraswati. If there is the birthplace of Mahatma Gandhi in Porbundar as a Modern centre of pilgrimage for the younger Indian, there also the Tilak's birthplace at Ratnagiri. Why, birth places of Tilak, Agarkar, Phuley and others are being visited by the new generation. In addition, there is the birthplace of Shivaji near Poona and many of the hill forts are living monuments of history. Pavagad in Gujarat is one of those forts associated for many long years with history, of not a distant past Lothal with its wonderful excavations takes maritime traditions of Gujarat back to the 4th or 5th millenium. Inscriptions at Girnar speak of the connection with Emperor Ashoka, with the Scithians, and with those foreigners who had become devotees of Vishnu and Shiva. Sopara on the Western Coast near Bombay is indicative of Ashokan regime and its connection with Maharashtra. Ajanta and Ellora, Karle and Bedse and many other rockcaves have attracted world attention, from artists, sculptors and tourists in general, who come to study the ancient achievements.

Arrival of the Parsis on the Western coast, nearly 1300 years ago, proved to be a great event. Their fire temples and early colonies are in Gujarat; but their concentration of population is in Bombay. And how have they become one with the people! The Parsis however, are not the only people who have sought shelter in India, under fear of religious persecution. Full freedom of belief and worship is available in India only as nowhere else. That is why India alone is known as the *Dharma-kshetra,* a country where every religion finds safe abode; where no one is persecuted because of his (different) way of praying and worshipping God. The Bene-Israel landed on the Western coast as also the Syrian Christians in Kerala. All these people came to India, not by accident. They had heard it said everywhere that of all the countries, India was a *Dharma Kshetra,* where everyone had full liberty to follow his own faith.

That is why in Gujarat and in Maharashtra many religions prevail, the population is multi-religious. The Parsis, the Bohras, the Jains and others in Gujarat, have the same common mother-tongue even as the Bene Israels, the Konkani Mussalmans and the Jains have it in Maharashtra. The assimilation of the Marwari Jains in Maharashtra is more complete than elsewhere. Whether they have migrated from the South (from the Kannad speaking region) or from the North (from Rajasthan), they have accepted Marathi as their mother tougue and preferred as businessmen, the cursive *modi* script for their accounts. For a Marwari to be so one with the local people is a great achievement; whether it is the adaptability of the people or the merit of the circumstances, one does not know. Assimilation of the outsiders now settled in Gujarat and Maharashtra is complete.

The farmer in Gujarat is more devoted to the land, and to the cow also. In the present context the cow stands for the milk yielding domestic animals. The fact that Bombay still depends to a considerable extent on the milk from Anand in Gujarat, is a

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grand proof of the close ties between the two brothers. Gujarat has been producing milk in greater qualities and its surplus is purchased by Bombay. Maharashtra in its turn has been making great effort in providing to the agriculturist population a spare time occupation of keeping a milch animal and buying milk so produced regularly. Yet so far, no one has been able to attain the record set in this respect by Gujarat, in the production of individual yield per animal or the fat-content of its milk.

For another article of daily use, Maharashtra along with other states is dependent on Gujarat: It is the edible oil. Cotton and tobacco are other crops that are grown in Gujarat for its own use as also for others. In return, Maharashtra provides *Gur* from Kolhapur in particular, which is in great demand in Gujarat. Amarasimha gave us the brilliant dictionary, *Amarakosha,* and Hemachandra his *Deshinamamala,* but Nirnaya Sagar in Bombay printed them for a vast readership. In many homes in Maharashtra, *Amarkosha* is a standard book for reciation for the young.

It was Nirnaya Sagar again that has printed the Sanskrit translation of the Parsi scriptures, as provided by the High Priests from Sanjan and other places. Special type-faces required for printing Jaina scriptures were cast only by Nirnaya Sagar. That Press alone has stood as a solid monument of equal respect for all pathways to God. Hebrew types for the printing of holy books of Bene-Israels were cast only by Nirnaya Sagar. Gujarati Type Foundary operating from Bombay has similarly kept up the tradition of providing good, legible type faces and excellent material for the printers everywhere.

In Saurashtra are many places associated with Lord Krishna, Dwarka, Prabhas Tirtha and others. But Rukmini hailed from Vidharbha in Maharashtra. The Song Celestial (Bhagavadgita) is popular in Maharashtra and there are many commentaries on it, published and not published. The largest commentary on the Gita, the *Purushartha-bodhini* was by Pandit Vedamurti Satwalekar from Pardi (Dt. Bulsar) even as the smallest was by Mahatma Gandhi., called the *Anasakti Yoga.* Tilak's *Gita-Rahasya* has been translate into Gujarati and like the original, it has received wide acceptance. Pandit Satwalekar personified the cultural unity of Maharashtra and Gujarat, in fact of all India. He had worked in Punjab, settled down at Aundh (Dist. Satara) during the British regime and preferred Pardi (Dist. Bulsar) for his last *Ashram.* Mavlankar, Sardesai, Ganapule, Jambhekar.... are some of the leading Maharashtrian families that have made Gujarat their home, thus keeping the contact always fresh and growing.

There is the Gujarat Vidyapitha in Ahmedabad even as there is the Tilak Vidyapitha in Poona, both the institutions engaged in imparting national education, since the times of British conflict. In the matter of architecture, there are many specialities which Gujarat alone could produce as a model for the whole of India.

The representation of the Kalpalata (wish-fulfilling creeper) at the Sidi Saat's mosque in Ahmedabad and in some of the temple roofs in Gujarat, the roof carving in the Dilwara and other temples at Mt Abu are unique in many ways. The fusion of the cultures that has taken place in Gujarati architecture is a rare attainment.

The Gaekwars of Baroda played an important role in the fusion of Maharashtra and Gujarat. They ruled over a large part of Gujarat and the democratic form of Government introduced by Sayaji Rao, was far ahead of the times. The printing of the official papers in Gujarati (in Devanagari Script) and in English, was done in Baroda state decades before it was adopted in Free India. Encouragement to scholars and authors, free education for girls also and the perfect library system to reach every village, were striking features of the Gaekwar's rule. Gaekwar patronised Ravi Varma and his paintings are still preserved in the palace at Baroda.

A complete list of the organisations working hand in hand with Maharashtra and Gujarat, in many walks of life, in commerce and industry, in education and culture, in politics and social service, would indeed be an eye opener to those who think in terms of separatism. Then and then only will they realise the fundamental unity between the many states of Mother India.

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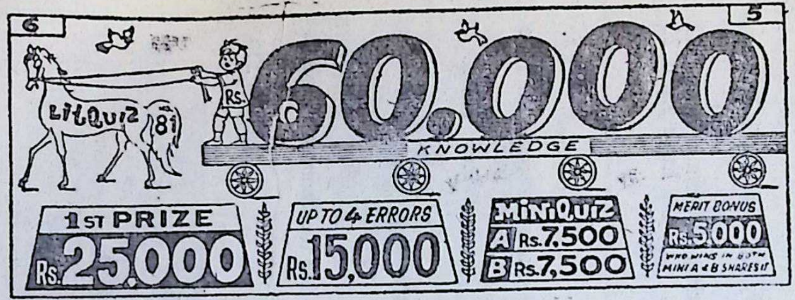

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16 CLUES

(1) Invariably, any feeling of unjust **ACQUISITION/FRUSTRATION** gives rise to a feeling of aggressiveness and there follows a clash of personalities.

(2) We are living in a most explosive **AGE/STAGE** of history.

(3) An appreciation of any work of art is an estimation of its qualities and defects but it is also a measure of the qualities and defects of the **CIVILIZATION/CRITIC.**

(4) **CODES/CREEDS** are necessary but unsatisfactory. They are always an inadequate attempt to express in cold words what is essentially inexpressible.

(5) When a man feels a vocation to the religious life, he recognises that the **COMPULSION/SATISFACTION** is personal to himself.

(6) An editor without **CONVICTIONS/COURAGE** gets little respect.

(7) Everything in nature has its end and **EXPLANATION/FUNCTION.**

(8) **FAITH/FANCY** must not disregard fact nor become a substitute for action.

(9) Everything conspires to stop man from **GROWING/THINKING.**

(10) It is man's own **INDOLENCE/INTOLERANCE** that will inhabit but one corner of the open universe, a corner of himself.

(11) Taken in the simplest form, all activity is **INSTINCTIVE/REPETITIVE.**

(12) New knowledge always takes some time to filter down into the **LIVING/THINKING** of the ordinary man, and it takes a while for him to get used to it.

(13) You cannot **MOVE/SAVE** humanity unless you believe that it can be moved.

(14) **PERSONALITIES/SOCIETIES** cannot absorb each other; their essence is diversity.

(15) Man's need for **RECREATION/RELIGION** is a constant challenge.

(16) We **WELCOME/WORSHIP** what we think is worth the most.

NOTES: These are quotations. Author's words are correct solutions. Official Solution in the city editions (last page) of Sunday Standard & Bharat Jyoti dated 16-5-71. Prize list in Litquiz Weekly Advance 23-5-71. Complete 30-5-71. Abridged in Sunday Standard & Bharat Jyoti of 30-5-71. Send 30 Paise stamps and receive translations of these clues in 9 languages including Tamil, Telugu, Kannada. Send self-addressed 10 Paise post card with your entries to receive Official solution immediately. Ask for a FREE Specimen copy of Litquiz Weekly.

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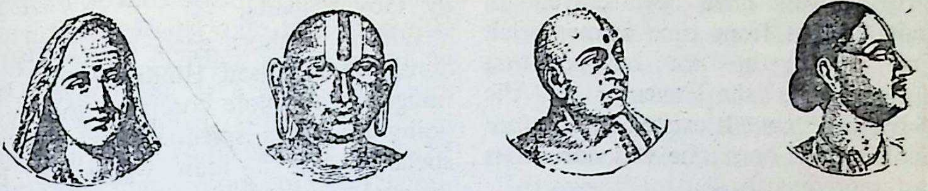

Common Base of ACHARYAS

CHARGED with spiritual power, the voice of the ancient Acharyas comes down to us even today, unhindered by the centuries that have intervened, to stir us out of our complacency, to goad us into becoming good men and to proclaim to us that God is to be realised here and now.

Adi Sankaracharya spoke his words of wisdom in the 8th century, Sri Ramanujacharya in the 11th century, Sri Madhvacharya in the 13th century and Sri Vallabhacharya in the 15th century.

Backed by their spiritual power, the movements they set in motion are current even today. These Acharyas are like beacon lights atop high hills, constantly beckoning to weary wanderers of life to give them solace. Some men see the light and fly to the heights like birds. They are the Sanyasins. Some others who see the light, crawl up the hill slowly like ants. They are the householders. But none need worry, say these Acharyas.

These Acharyas have their own "brands" of medicine for those afflicted with "Bhava Roga," the disease of worldliness. You may choose any one of them, according to your liking. Though the "brand" names of their medicines differ, the original source of the medicine is the same.

Says Swami Vivekananda: "The *Upanishads*, the *Vyasa-Sutras*, and the *Gita* have been taken up by every sect in India that wants to claim authority for orthodoxy, whether dualist, or Vishishtadvaitist or Advaitist. The authorities of each of these are the three Prasthanas.

"We find that a Sankaracharya or a Ramanuja or a Madhvacharya or a Vallabhacharya or a Chaitanya—any one who wanted to propound a new sect—had to take up these three systems and write only a commentary on them.

"I want you to note that these three systems have been current in India almost from time immemorial. For, you must not believe that Sankara was the inventor of the Advaita system. It existed ages before Sankara was born; he was one of its last representatives.

"So with Vishishtadvaita system. It had existed ages before Ramanujacharya appeared, as we already know from the commentaries he has written. So with the dualistic systems that have existed side by side with the others.

"And with my little knowledge, I have come to the conclusion that they do not contradict each other."

Despite this undeniable fact that the fountain-head of wisdom from which these great Acharyas have drunk deep is the same, there exist unfortunately misunderstandings among the followers of different sects.

"But the time requires that a better interpretation should be given to the underlying harmony of the Upanishadic texts, whether they are dualistic, or non-dualistic, quasi-dualistic or so forth. That has to be shown before the world at large; and this work is required as much in India as outside India," says Vivekananda whose entire life was one long striving towards this ideal of harmony.

The life-stories of all these Acharyas are full of fascinating incidents. They were great men of head and heart.

Sri Sankaracharya:

Adi Sankaracharya was born in Kalady in Kerala. A prodigy, and described as an incarnation of Siva, he mastered all the religious literature of his times and was initiated into the Sanyasa order of Advaitic persuasion by Govindapada.

Within a short span of 32 years, Sankara revitalised Hinduism and reintegrated a whole continent that was going to pieces spiritually as well as socially. "If a man wants to be rational and religious at the same time, Advaita is the only system in the world for him," Swami Vivekananda has said. And let us immediately remind ourselves that Sri Sankara has laid no claim to originality in expounding Advaita. He has simply based his work on the Upanishadic texts.

There is an erroneous notion among many that he was a dry philosopher. But the numerous devotional hymns he has composed are proof enough of his great devotional bent of mind.

In the course of Sankara's all-India tour during which he worsted many a learned scholar, Sri Sankara came to a place where Kapalikas were having their sway.

A Kapalika Chief, Ugrabhairava, who could not defeat Sankara in arguments decided to do away with him by cunning.

One day, when the Acharya was alone, he approached him seeking discipleship. The Acharya gave him refuge. Ugrabhairava soon won the confidence of all in Sankara's camp by his tactful conduct.

He fell prostrate at the feet of the Acharya one day and began weeping bitterly. The merciful Acharya assured him that he would give him all help in removing his sorrow.

Ugrabhairava said: "I have been worshipping Siva for several years with the deep desire that I should live in Kailas with my physical body. I have been blessed with the boon that if I offer as sacrifice the head of an all-knowing one or a King, my desire would be fulfilled. I have no doubt that you are a Sarvajna, all—knower. Not only that. You are also merciful. If you show mercy, my desire will be fulfilled."

Hearing the old man's plea, the Acharya said without the least hesitation: "Let it be so. But if my disciples come to know of your plan, it would go awry. Have you any means of carrying out your plan without letting it be known to my disciples?"

Ugrabhairava replied: "There is a place of worship for Bhairava in the nearby forest. Because it is terrible and impassable for ordinary men, hardly anyone comes there. There I shall make arrangements for the worship and the sacrificial offering of the head. If you come there on the mid-night of the next new-moon day, there won't be any obstacle. I shall meet you mid-way and escort you there". The Acharya agreed.

The appointed day came. The disciples were asleep. Around mid-night, the Acharya got up quietly and walked towards the forest. Ugrabhairava was beside himself with joy. After prostrating at the feet of the Acharya, he led him to the heart of the forest. A dim light only served to accentuate the terrific scene. In front of a fear-evoking Bhairava idol, surrounded by trident-bearing Kapalikas, the altar was ready.

Pointing to a stone, Ugrabhairava said: "May you please place your head on this altar and lie down. I shall perform the sacrifice."

The Acharya said: "Please, wait a while. Let me go into Samadhi. Then you may do what you like."

After the worship, the sharp, glistening sword of Ugrabhairava rose above the head of the Acharya.

At once there was the roar of a lion. Another sword flashed and it was Ugrabhairava's head that rolled on the ground! The hand that wielded the sword was that of Padmapada, a devoted disciple of Sankara, who had been awakened from his slumber by a vision of Narasimha Moorthy, the Lord who incarnated as Man-Lion.

That was Sri Sankara, who did not hesitate even to offer his own head for a Kapalika! That was Sri Sankara, who was established in the equality of vision!

Sri Ramanujacharya:

Born at Sri Perumbudur in Tamil Nadu, Ramanuja is famed as the greatest exponent of Vishishtadvaita Vedanta. He succeeded in giving a consolidated form to the thoughts of Vaishnavism by commenting upon the *Prasthana Thrayi* himself. His work *Yoga Rahasya* describes yoga as an act of communion with God.

He brought Hindu religion to the masses, emphasising Bhakti and "Prapatti" as the easier means of attaining God. The devout consider him as an incarnation of Adi Sesha.

Under the great and inviolable vow of secrecy, Ramanuja's Guru, Gosthipurna, had initiated him into "Tirumantra."

Ramanuja considered himself now

as saved. But with his heart full of mercy for the people, he could not keep all to himself the sacred truths imparted to him under the pledge of secrecy.

He thought: "Why are such truths so jealously guarded from all mortals? If God is not for the sincere, for whom is He? And therefore, is not the holy word a message for all? Why should mortals be denied its saving power? I shall not make a secret of it. I shall divulge it to all regardless of all consequences."

Compassion for the suffering humanity so much filled his heart that it had to spill out.

The very next day, Ramanujacharya climbed up the Gopuram of the temple and called aloud to all to assemble there. From the height of the temple tower, he could see all and speak to all.

And standing there, the great Ramanuja proclaimed to the thousands below the sacred, secret Mantra he had learnt from his Guru under oath of secrecy!

The news reached the Guru, who commanded Ramanuja to appear before him.

In angry tone he asked Ramanuja: "You, culprit! Did I not strictly instruct you not to reveal the truths of our religion to the undeserving vulgar? How dare you misbehave and go back on your promise?"

"Revered Master," submitted Ramanuja, "I confess, I am guilty of disobedience. But I taught the truths to others only to glorify Thee and Thy fore."

"That is not the point" retorted the Guru. "Disobedience on your part is the question. And that is glaring enough. Do you know the punishment for that?"

"My punishment is certainly hell," submitted Ramanuja.

"You know that well. And yet what made you violate my law?" thundered the Guru.

"Sire," replied Ramanuja. "Pray, listen to me calmly. Disobedience surely deserves hell. I must be sent there no doubt. But, Great Master, may I submit that it is but a little sacrifice for *one* sinner to make inasmuch as it brings salvation to *many?* And all the merits of this wholesale salvation goes to Thee, because I have learnt the holy secret only from Thee. It was compassion for mankind that made me blind to my vow. I ask for Thy forgiveness. Do with me as it pleases Thee."

The Guru was dumbfounded. And his own heart was moved.

"O, that this idea never entered my crippled heart!" he said excitedly. "Strange I never felt the all-embracing love of Ramanuja."

Passionately expressing the new and strange emotions the Guru rushed forward and embraced Ramanuja.

In emotion-choked words he said: "Holy son, you are mine, my own indeed are you. Your name shall henceforth be *Emberumanar*. The creed that I gave you was hitherto known as the creed of the high Vedanta. But henceforth it shall be known to the world as the creed of *Emberumanar*."

Sri Madhvacharya:

Born in South Canara, Sri Madhvacharya's original name was Vasudeva. He received his initiation from Achutaprekshacharya. The school of philosophy advocated by Madhva is Dwaita or Dualism.

He is believed to be an incarnation of Vayu. As a child he grew up as the joy of the parents. Vasudeva gave indications from childhood onwards of a glorious future.

Miracles necessarily formed part of them. The parents had taken the child to be presented to the Lord Udipi and, as they were returning through a dense and dangerous forest, an evil spirit dwelling thereabout opposed their way.

But it is said that the evil spirit, rebuked by the divine child, scampered away, bearing testimony to the godly presence of Vayu.

On another occasion, in his fifth year, the child was one day found missing. After an anxious search made everywhere for three whole days, his parents saw him again at the temple of Ananteshwar at Udipi, teaching gods and men how to worship Vishnu according to the Shastras.

Madhva travelled in different parts of the country to establish his own doctrine of philosophy. Many miracles are also associated with his long tours. Wild beasts infested the roads and also gangs of dacoits, wilder than beasts. Rivers were unfordable. On one such occasion, Madhva is said to have performed the miracle of walking across a sheet of water without wetting his cloth.

According to Madhva, God is made of a substance entirely different from the individual souls and the inanimate world. The innumerable individual souls are different from one another. They are characterised, further, by defects like ignorance and successive rebirths.

The relation between God and man is as between Master and servant. By serving God, the individual souls become like God in most respects. Of course, Madhva enjoins worship of Vishnu alone as God. Madhva was also known by the name of Ananda Tirtha.

Madhva has written a number of treatises. Of them, the important ones are his commentaries on the *Brahma Sutras* of Badarayana and the *Upanishads*.

Sri Vallabhacharya:

Born of a Telugu Brahmin, Lakshmana Bhatta, the school of Vedanta taught by Vallabha is known as Pushti Marga or the Path of Divine Grace. A contemporary of Sri Chaitanya Mahaprabhu, Vallabhacharya was a great devotee of Sri Krishna. Total surrender to Sri Krishna is the essence of Pushti Marga.

Vallabha wrote several small books which have been usually put together, the collection being known as *Saudash Grantho* or Sixteen Books. They breath forth a spirit of great simplicity and humility together with a rich personal experience of spiritual reality.

Vallabha also toured the entire country several times, expounding his philosophy and visiting places of pilgrimage. At one of these places, Siddhapura, a group of Brahmins came to him and asked him whether the worship of Brahmins was not preferable to that of images, especially as the Vedas themselves had attributed to Brahmins a kind of divinity by calling them Gurus, teachers of all people.

Vallabha replied to this that what they said was true in Satya-Yuga when the Brahmins were such not merely in name but in reality. They then knew the scriptures properly and led a spiritual life.

He added that even then it was not their bodies but spirits which were worshipped by the people, and that since then they had lost all claim to the reverance of people because they had fallen from their high state.

He then said that the images were at least symbols, and as such there was no possibility of confounding the good with the evil in their case.

He then preached to them his Gospel of Bhakti, which made the Brahmins and the lowest of the low alike in the eyes of God. Hearing this, some of them became his disciples. There is a monument raised in this place in commemoration of his visit.

Here is another story relating to Sri Vallabhacharya: Once upon a time he started on a pilgrimage to Jagannatha Puri. On his reaching Ganga Sagar, he met Sri Chaitanya. They had much loving friendship and talked on many religious matters. In the course of one of their conversations, Sri Vallabha is said to have told Sri Chaitanya: "I ask the Vaishnavas to take the name of God continuously, day and night, for I believe that if for one moment we cease to do so, we are apt to be possessed by evil thoughts."

Explaining how such a thing was possible, the Acharya is said to have cited this example: "When a potter makes vessels on his wheel, he does not move the wheel every moment with his stick, and yet is goes on moving. He sets it in motion and it goes on for some time, and he again gives it a push. In the same way, we should set our mind in motion during the time of our worship and leisure in such a way that the same motion might continue during the time of our work and sleep.

"This is apparently difficult to understand, but it is true and not at all impossible. We should repeat the *Mantra* continuously and thus devote ourselves to God entirely."

□□□

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Here is a report of the meetings of the Trustees and Executive Committee and the Governing council of the Bharatyia Vidya Bhavan, which solemnly resolved to carry the unfinished task of Kulapati Dr. K.M. Munshi.

—Ed.

ONWARD

WITH THE UNFINISHED TASK

ON April 8, 1971, a joint meeting of the Trustees and the Executive Committee of the Bharatiya Vidya Bhavan was held on the fourth floor of the Bhavan.

This was the first meeting after the demise of Kulapati Dr. K. M. Munshi the Founder of the Bharatiya Vidya Bhavan. The inspiring presence of the Kulapati, which always lent a dignity and charm to such meetings ever since the Bhavan was founded 33 years ago, was to be no more.

Shri Dharamsey M. Khatau, a Trustee of the Bhavan, proposed Shri Girdharilal Mehta, Vice-President of the Bhavan, to take the chair. This was seconded by Shri Jasvantlal Matubhai, Trustee and Hon. Secretary of the Bhavan.

Shri Girdharilal Mehta thereafter took the chair.

With a voice choked with emotion, Shri Girdharilal Mehta addressed the Trustees and the members of the Executive Committee. He made a touching reference to the passing away of Kulapati Shri Munshiji.

Thereafter the meeting proceeded to elect the President of the Bhavan in the vacancy caused by the demise of Shri Munshiji.

Shri Girdharilal Mehta said:

“We have now to elect the President of the Bhavan. Normally the term of office of the President and the Executive Committee is five years. We had elections for these offices in January 1970. Therefore we have now to elect the President to hold office till 1975.

Many of those present here are associated with the Bhavan for a long time, and most of you know that Smt. Lilavati Munshi, our Senior Vice-President, has completely identified herself with the Bhavan and had been ably assisting Shri Munshiji in building up the Bhavan. I therefore have great pleasure in proposing that she be elected the President in place of Shri Munshiji.'

The proposal was seconded by Shri Dharamsey M. Khatau and was adopted unanimously.

Thereafter Shri Girdharilal Mehta stated that, with the election of Smt. Lilavati Munshi as the President, there was a vacancy of a Vice-President. He proposed that in the said vacancy, Shri Jaisukhlal Hathi, M.P., Chairman of Bhavan's Delhi Kendra, be elected. This was seconded by Shri Jasvantlal Matubhai and was unanimously adopted.

Soon followed the meeting of the Governing Council of the Bhavan, which was attended by over fifty members of the Council.

Addressing the members, Shri Girdharilal Mehta, who was visibly mo said:

THIS is the first meeting of the Trustees and the Executive Committee and the Council of the Bhavan after the sad demise of our Founder and Kulapati Shri Munshiji. We all feel orphaned, but it is some consolation that our sorrow is shared by several thousands of people in all walks of life in India and even in countries abroad.

The best tribute we can pay to Shri Munshiji is to consolidate and expand the activities of the Bharatiya Vidya Bhavan which he nurtured with tireless energy and boundless affection.

A great student of history, he had, with great foresight, so planned and fashioned the working of the Bharatiya Vidya Bhavan that it is more or less firmly institutionalised, thus ensuring stability and continuity. It is our duty to keep up the sound traditions built up by him and carry forward the mission of the Bhavan which he had bequeathed to us.

Before we proceed to elect the President in the vacancy caused by Shri Munshiji's demise, it is my melancholy duty to move the following Resolution:

> In Shri Munshiji's demise, the country has lost a distinguished son, the memory of whose services in diverse fields of human endeavour shall for ever remain green.
>
> Possessed of a sparkling versatile genius, Dr. K. M. Munshi illumined any and every task which he undertook with an extraordinary sense of devotion and dedication, and a unique organisational ability.
>
> A great patriot and statesman, he was one of the foremost freedom-fighters, and after freedom, one of the captains of the forces of consolidation and national integration.
>
> A literary genius, he dominated the entire field of literature with a prolific production of over sixty works in Gujarati and over four scores in English and other languages, the aim in all of them being to make possible the realisation and understanding of the greatness of the country and its hoary heritage of culture. A master craftsman of historical fiction, he glittered no less in other forms of literature and art.
>
> As a staunch devotee of human rights and the principle of the rule of law, he fought numerous battles, both in the courts of law and outside, marshalling therein all his vast legal ability, knowledge, experience and an unparalleled acumen, both during the freedom struggle and thereafter. By his significant contribution in the making of our Constitution, he rightly earned a place among its Founding Fathers.
>
> Above all, Munshiji was a man of God, a rare blend of *jnani* and *bhakta,* who did all his work in an attitude of *Ishwara Pranidhana,* who ceaselessly strove to live in the presence of God and to surrender to His Will.
>
> The past, present and future were the triple strands of Munshiji's life, thought and work.
>
> A decade before the advent of independence, Munshiji, with commendable foresight, turned his genius to the task of reconstructing and revitalising the fundamental values of our ageless culture to suit the needs of the time. For this purpose, he founded the Bharatiya Vidya Bhavan, which has today grown into an all-India institution, attracting international recognition.
>
> We have the confidence that the Bharatiya Vidya Bhavan, which Dr. Munshi nurtured with unbounded affection and untiring efforts will continue to flourish, for he had, with great foresight, taken care to gather around him a band of dedicated colleagues and trained workers from all parts of India, imbued with his own spirit.
>
> With Munshiji's passing away, an era has come to a close, an era in which he unceasingly and in multi-directions shone. May God Almighty grant eternal peace to his soul and solace to the numerous, whom he has left behind disconsolate with grief.
>
> The ideals of Bharatiya Shiksha as propounded by our Founder shall for ever be our beacon-light to guide us in our daily work, and we shall carry on, henceforward, as if he is continuing to live, guide and inspire us, as herefore.
>
> We shall ever remember and endeavour, as the members of the Bhavan's Family, to subordinate all narrow, personal, sectional, parochial, linguistic, racial or sectarian con-

siderations to the wider, national, educational, cultural, humane, moral and spiritual ideals in the service of the Bhavan.

I request all members to stand in silence for two minutes in token of the passing of the Resolution."

The Resolution was adopted by all the members standing in silence.

Thereafter Shri Girdharilal Mehta announced to the Council about the unanimous election by the joint meeting of the Trustees and the Executive Committee held earlier in the day, of Smt. Lilavati Munshi as the President and Shri Jaisukhlal Hathi as the second Vice-President of the Bhavan, himself being the other Vice-President, having been elected at the meeting of the Trustees and the Executive Committee held on 20-1-1970.

All the members of the Council present heartily welcomed the elections of Smt. Lilavati Munshi as the President and Shri Jaisukhlal Hathi as the second Vice-President of the Bhavan, and pledged their whole-hearted co-operation as hitherto, in building up the Bhavan.

Thereafter, Smt. Lilavati Munshi, accepting the Presidentship of the Bhavan, said:

I am beholden to you all for the honour you have done me in electing me the President of the Bhavan.

As you all know, Kulapati Munshiji looked upon the Bhavan and all its members as his family. It shall be my earnest endeavour to follow his foot-steps and to live up to that ideal, which he assiduously fostered.

The Bhavan has grown today into an all-India institution, nay, even to an extent, an international institution. This has been due to the team-work at all levels under the inspiring guidance of our Kulapatiji. I am conscious that I can lay no claim to his versatility and many-sided genius, but in accepting the task you have called upon me to shoulder, I am emboldened by the thought that I can count on your whole-hearted support and co-operation.

When Kulapatiji was alive, apart from the Board of Trustees and the Executive Committee and the Council, he had the following Presidential Advisory Committee:

1. Sri Girdharilal Mehta.
2. Sri Dharamsey M. Khatau.
3. Sri Jaisukhlal Hathi.
4. Sri Jasvantlal Matubhai.
5. Sri S. G. Nevatia.
6. Sri Pravinchandra Gandhi.
7. Sri S. Ramakrishnan.

Kulapatiji referred to this Committee the important problems that cropped up from time to time. This Committee, which has done yeoman service, will continue to function. However, conscious as I am of my limitation, I will have to trouble this Committee much more than what Kulapatiji did.

At a meeting of the citizens of Delhi held on February 16, 1971, under the presidentship of Rashtrapati Dr. V. V. Giri, it was decided to start a "K. M. Munshi Memorial Fund" with a target of Rs. 1-crore as a tribute to the memory of the many-sided activities of Dr. Munshi and to help consolidate and expand the activities of the Bharatiya Vidya Bhavan—Dr. Munshi's monumental contribution to the nation.

This appeal was also endorsed at a meeting held in Bombay on February 25, 1971, sponsored by 90 leading organisations of Bombay, under the presidentship of Nawab Ali Yavar Jung, Governor of Maharashtra.

I would request Shri Dharamsey M. Khatau, Chairman of the Munshi Memorial Fund Committee, to give a brief account of the position of the Fund. (See Appeal—page No. 20, 21).

Shri Jaisukhlal Hathi, the newly elected vice-president stated that the best tribute to the sacred memory of Sri Munshiji was to carry on and intensify the work of the Bhavan with dedication.

Chief Justice Shri P. N. Bhagwati of Gujarat High Court and Chairman of Bhavan's Gujarat Kendra, speaking on behalf of the Kendras of the Bhavan, assured the Council of the firm resolve of the Kendras to strengthen the Bhavan and the family spirit which Sri Munshiji had so lovingly fostered.

REPORT ON COLLECTIONS TO THE MEMORIAL FUND

Sri Dharamsey M. Khatau gave a report concerning the "Dr. K. M. Munshi Memorial Fund."

AS Smt. Lilavati Munshi has said in her speech, at the suggestion of Rashtrapati Dr. V. V. Giri and several other friends of the Bhavan, the Munshi Memorial Fund has been instituted. Shri G. S. Pathak, Vice-President of India, has accepted the presidentship of the Committee. Among the Vice-Presidents of the Committee are Shri V. P. Naik, Chief Minister of Maharashtra, Shri Hitendra Desai, Chief Minister of Gujarat and others.

I am glad to report that the following amounts have more or less been firmly promised:

(1) Rs. 2 lakhs grant-in-aid from the Govt. of Gujarat.

(2) Rs. 1 lakh from the Govt. of Madhya Pradesh.

(3) Rs. 1 lakh from the Govt. of Orissa.

(4) Rs. 1 lakh from M/s. Raman & Bros., Bombay.

(5) Rs. 1 lakh from M/s. Kamani Bros., Bombay.

(6) Rs. 1 lakh from Rajmata of Nawanagar.

(7) We have so far enrolled about 200 Life Members for the Fund, the total fee for which is Rs. 2 lakhs.

(8) Smt. M. S. Subbulakshmi, Hon. Member of the Bhavan, has offered to give 12 bhajans in different languages in L.P. Record and donate the royalties thereof to the Bhavan.

(9) Collections from benefit performances by Smt. Vyjayanthimala Bali—

(a) at Ernakulam & Calicut—Rs. 1,10,000/-.

(b) at Ahmedabad Rs. 1,25,000/-.

(c) at Baroda Rs. 1,10,000/-.

Further performances by her have also been scheduled at Surat, Hyderabad, Guntur, Bangalore, Mangalore, Coimbatore and Trivandrum.

(10) In view of Shri Munshiji's services in starting the Indian Horse Breeding Industry and Indianisation of the races, the Royal Western India Turf Club Ltd., Bombay, has organized a special race meeting and has decided to donate the entire proceeds thereof to the Fund. The Maharashtra Govt. has been good enough to exempt it from the Entertainment Tax also. The special race meet was held on 17-4-71).

(11) At the initiative of Shri H. M. Seervai, Advocate-General of Bombay, a Committee has been formed of the lawyers, and I believe, also of Solicitors, to collect funds from the legal community for the Memorial Fund. A sum of Rs. 10,000/- has already been received and further collections are expected.

Apart from the above, the following items of programme have to be pursued with vigour:

(a) 3,000 *Life Members*—total Rs. 30 lakhs.

As reported above, we have reached the target of 200 Life Members so far. I suggest that each member of the Council should undertake to enrol more Life Members, ranging from 10 to 50 according to his capacity. May I request each one of those present here to indicate how many he/she can enrol and request him/her to collect the necessary forms here itself? A brochure is also being prepared and it will be ready in 8-10 days, and the Office will send the required number of copies of the same to the person concerned.

(b) 30,000 *Associate Members*—@ Rs. 20/- —Rs. 6 lakhs.

The Staff and students of our Delhi School have undertaken to enrol 10,000 Associate Members. I believe, our Colleges and Schools in Bombay, Gujarat and other centres will, between themselves, manage to get 20,000 Associate Members. The members present here can also help. They may indicate the number of forms for Membership, they wish to have, so that the office can forward the same to them.

(c) *Trusts*

Some of you may be connected with several Trusts. If you kindly inform Shri S. Ramakrishnan, our Executive Secretary as to whom we can approach profitably, we shall follow them up.

(d) *Souvenir*

It is proposed to bring out a Munshi Memorial Souvenir in December next. In that we propose to collect advertisements from all over India. Our target from this Souvenir is Rs. 10 lakhs. I hope, with your co-operation, it will be possible to achieve this target.

It is our earnest hope that we will be able to complete our labours and reach the target by 31st December 1971—85th birthday of our revered Kulapatiji. I seek the co-operation of all of you to fulfil this objective.

Proposing the vote of thanks, Shri S. G. Nevatia recalled the manifold services rendered to the Bhavan by Smt. Lilavati Munshi, Shri Girdharilal Mehta and Sri J. L. Hathi, and how they have been pillars of strength to Kulapati Munshiji and to the Bhavan all these years.

He also thanked the members of the Board of Trustees, the Executive Committee and the Council for the unstinted co-operation they have all along extended in consolidating and expanding the activities of the Bhavan.

He said that the manner in which the Bhavan has been functioning and the overwhelming response from all over the country to the "Dr. K. M. Munshi Memorial Fund" is proof positive that Kulapati had left behind sufficient strength and vitality to carry forward the mission of the Bhavan. In this connection he made special mention of the dedicated work of the staff, both at the Centre and in the various Kendras and institutions of the Bhavan, towards the progress of the Bhavan.

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A Loyal Brother

JAISUKHLAL HATHI

THE Kathis of Kathiawar have a peculiar custom which brought about in a painless manner a socialistic order in society. This custom of theirs related to marriage and inheritance. Among the Kathis there are the landless ones and the landowners. But this inequality was sought to be corrected by the rule that the daughters of the landless Kathis should always be given in marriage to the sons of the landowners. On the other hand the daughters of the landowners were to be given in marriage always to the sons of those who had no land. Regarding inheritance the rule again was that the property of the father should be shared equally by all the sons and as such no Law of Primogeniture was there in existence even among the Rulers of States.

It so happened that the ruler of a Kathi State was worried about this custom; he had two sons and his state was so small that any further subdivision of it would be of no value at all any one. So he called his two sons to his presence as he got old and as he felt that the burden of the state should be borne by the sons. He also knew of the propensities of the two sons: one was a carefree ease-loving lad who did not very much like to bear the burden of the state and its administration though he wished to have the appellations of the Ruler for the sake of dignity and prestige. He knew too that the younger was a capable lad and dedicated to the service of the people. So he told the brothers what was in his mind, that he was not very happy over the question of the division of the state into two parts and that he would that the state were ruled by either of them.

The sons were willing to act in accordance with the suggestion of the father and they told him that he was free to nominate anyone and the other would willingly assist him in the task of governing the state.

The father was pleased and he informed them that the elder would be named the Ruler after his death but the younger would undertake the administration of the state. This just suited the elder as much as it suited the younger. The elder was a pleasure-loving youth who fain would undertake the burden of the state, and devoted and dedicated as the younger was he was willing to rule the country even though the nominal ruler was his brother.

Days rolled by and on the death of the father the arrangement was put into practice. The arrangement went on very well for quite sometime; the elder enjoying the status of the Ruler while the younger went on looking after the administration. But such an arrangement was not very convenient to the courtiers who were planning to exploit the nature of the elder brother to their own advantage. The younger was loyal to the brother and though the brother evinced no interest in the work at all, he consulted him in every matter and apprised him of everything so that the elder had no cause to feel that he was overlooked.

The courtiers however wished to bring about a bitterness in the relations so that they could exploit the situation for their own advantage. So they began slowly poisoning the mind of the elder but the elder who knew how the younger had been conducting himself would not be affected at all.

But the courtiers were not deterred by these initial setbacks. They devised many a cunning way and finally succeeded in poisoning the mind of the elder. A shrewd and capable administrator as the younger was he could see through the game of the courtiers and having got disgusted with the whole thing he approached the elder brother and plainly told him that the father's arrangement was not likely to work any longer and that either of them should rule the country and that he was willing to entrust the entire thing to him.

The elder brother suggested that they should consult the mother. Now the Kathiawar women folk are known for their wisdom and they are reputed to be wiser than their male counterparts. The mother advised both the brothers and told them that they should pay no heed to the words of courtiers and that they should continue as before.

The younger, however, knew that after all that had happened he would no longer be happy. So one day after great deal of thought he approached his brother with a decision.

"Brother mine," he said. "I have come to you with a solution to the vexed problem."

He then placed before his elder two pills that he had brought: one was poisoned and the other not.

"Brother dear" he again said. "I have made up my mind to end my life by swallowing one of these pills which is poisoned. Only let me have your permission."

The elder brother was pained beyond words when he heard these words uttered so earnestly.

He rose to the occasion. The spirit of self-sacrifice of his younger had also given him a hint.

"Let me suggest a way out of this situation," he said, "Let us place the two pills and let each take his chance in picking the pills. Let the will of God prevail."

The younger agreed, though he had his own answer to the problem. The elder insisted on having the first pick. The game was to begin but the younger was too quick for the elder, he swallowed both and died. The elder was condemned to rule in agony for the rest of his life.

□ □ □

Valerian Cardinal Gracias

WITH his towering height of 6 feet 2 inches, His Eminence Valerian Cardinal Gracias is the world's tallest Cardinal.

At 52, in 1952, he was bestowed with the "red hat," *Biretta,* by the Vatican, and his priestly robe of white cassock changed to the "Sacred Purple" with a 12-feet train. He then became India's first Cardinal, a Prince of the Church.

As for his height, there was a seeming tie between him and the Archbishop of Naples. But the doubt was resolved when some newsmen helped him find from a tailoring shop in Vatican in 1964 that he was taller by an inch or two than the dignitary from Naples.

A good raconteur with an extraordinary capacity to look at the lighter side of things—a trait not so common among religious heads—Cardinal Gracias once said with a gracious smile: "But height is not always an advantage to people of my calling who have to visit small dwellings and see the lives of the poor."

Now the 18th senior-most among the Cardinals, who incidentally elec the Pope from among the College o Cardinals, one of the features of hi work as an Archbishop was his attempt at visiting as far as possible th house of each member of the community of his populous diocese. During the Christmas season he still endeavours to keep up his annual practice of visiting the 80 convents unde his over-all charge.

The Karachi-born Cardinal was ordained at 26 and consecrated Titula Bishop of Tanis in 1946. And he ha been Archbishop of Bombay sinc 1950.

Vibrantly interested in widening th layman's role in the Church, he firs came to general notice when he addressed the World Congress of th Lay Apostelate in Rome in the fa of 1951.

Congratulating Cardinal Gracia this month on the occasion of his Ep scopal Silver Jubilee, Pope Paul VI wrote to him: "You are the first of India's sons to be chosen a Cardinal, and you have shown great attachment to the See of Peter, always manifesting a particular and praiseworthy faithfulness to his successor. We thank God for the increase these 25 years have seen in the knowledge of Christ in India, and in particular, in your Archdiocese."

The story of Gracias' life is a story of grit and zeal of a young man's great determination to succeed in his vocation in spite of heavy odds.

Born on October 23, 1900, his early life was one of great hardship and struggle. To St. Patrick's High School, Karachi, goes the honour of having given to India's first Cardinal his basic education.

His father, a Goan settled in Karachi, died when Valerian was only three years old. His father was an Overseer in the Sind Commissioner's Office. On his mother fell the great responsibility of bringing him up and the Cardinal even today is deeply conscious of the sacrifices she made for his education and welfare. A life-size portrait of his mother occupies the pride and place in the Cardinal's residence at Wodehouse Road in Bombay.

Why then did he choose to become a priest? His own answer to this question is short and simple: "I was influenced in my boyhood by the work and way of life of some Fathers and thought that the Church would be a rewarding vocation."

While the Cardinal's memories about his father are naturally faint, his memories about his mother are vivid. In his book, *Heaven and Home,* he has paid this tribute to his mother, Charlotte: "To the memory of my mother, who, knowing not how to read, yet taught her only son more than reading could teach."

His Eminence, who enjoys the distinction of being the first to bring a Pope to India during the Eucharistic Congress held in Bombay in 1964, has also several other "firsts" to his credit. He was the first Indian to be appointed Bishop Auxiliary of Bombay and the first to be made Archbishop. Within a little over six years, he was invested with a Cardinal's red robes. Rome is no strange city to Gracias, for he studied there at the Gregorian University where he took the *Magister Aggregatus,* the highest degree in Theology. A gifted preacher, he is also known as a very capable administrator and in his pleasant personality he combines tact with firmness.

During the Cardinal's visit to America in 1955, Fordham University conferred on him an honorary degree of Doctor of Human Letters and the School of Education of Boston College awarded him an honorary Doctorate of Laws.

"The Americans do not easily forget their beginnings," says the Cardinal. "Nor do they fight shy of owning their humble beginnings. They believe that it is not work which dignifies man but it is man who dignifies work." And he substantiates his observation with this personal experience:

During his American tour, the Cardinal needed a haircut. He had no time to go to a barber. He, therefore, mentioned this to the secretary to one of the Bishops looking after him.

And to the Cardinal's surprise, a Catholic priest came to him with all the paraphernalia. "He gave me a fine hair cut," the Cardinal says appreciatively.

The priest later disclosed that his father was a barber and that as a boy he used to hang around. That was how the priest, as a boy, came to pick up some of the art himself. He was now proving himself very helpful to Bishops in a hurry.

The award of *Padma Vibhushan* to Cardinal Gracias in 1966 was a fitting recognition of the part he had played in establishing a perfect understanding between the Church and the secular State that is India.

By his constant exhortation to Catholics to consider themselves as "Indians first and Indians last," and by identifying himself completely with India's needs and interests, the Cardinal has endeared himself to the people of all communities. At the time of the Chinese invasion of India, he hurried home from the Vatican Ecumenical Council and exhorted his community to "make tremendous sacrifices for the nation before it was too late." His organisational capacity was displayed during the 38th International Eucharistic Congress in Bombay.

St. Thomas first introduced Christianity to India. For over a century, education has been a major concern of the Church in India. The network of schools and colleges represents the greatest contribution of the Church to the cultural welfare and prosperity of the nation.

Under Catholic management today, there are 80 University Colleges, more than 6,000 schools and nearly 200 technical and industrial schools, besides a number of Teachers' Training Institutions with a total student enrolment of nearly 2 lakhs. Engaged in this vast enterprise are nearly 10,000 priests and nuns in a total staff of more than 40,000. For a small minority community—hardly 1½ per cent of the total population—this is an impressive record.

Catholic in outlook in the real sense of the term and a man of culture, the Cardinal has been a great friend and admirer of the Bharatiya Vidya Bhavan. He has presided over several symposia organised by the Bhavan and attended scores of Bhavan-sponsored functions. For nearly four decades he was an intimate friend of Kulapati Dr. K. M. Munshi.

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Glimpses—1

J. R. D. TATA

Father of Air Age in India

S. RAMAKRISHNAN

Men who can turn myths into realities are rare, very rare. Sri J.R.D. Tata is one such. He made air travel in India a reality. Before he started it all some 40 years ago, with a tiny, two-seater "Moth", all that the country could boast of was the mythical "Pushpak," mentioned in the Ramayana. *The man who today presides over the destinies of Air-India as its Chairman had an occasion on Sunday, April 18, 1971, the day on which the Jumbo jet was received ceremoniously at the Santa Cruz airport, to recall his own historic flight from Karachi to Bombay via Ahmedabad in a fragile aircraft. Today Air India can boast of "Emperor Ashoka," the Jumbo jet with its history-packed name. While dipping our heads in salute to Air-India, I give here an account of a chance meeting with Sri Tata which throws a flood of light on the greatness of the man.*

"TRIFLES make perfection, but perfection itself is no trifle".

Proclaimed Michelangelo, the great rtist of undying fame, some 450 years go.

And I recently met a man who *ives* by this grand precept. As it hapened, I met him not on earth but in he air!

It was a chance meeting aboard a ombay-bound Indian Airlines flight rom Delhi; the sleek Boeing which ook off from the Palam airport at .30 a.m. on Tuesday, April 3, 1971.

I happened to be the last but one assenger to board the plane, barely few minutes before the take-off, hough I was among the first to reort at the airport.

On the front row, I saw a vacant eat. And I settled myself there with sigh of relief, wiping with my handerchief the beads of perspiration from y forehead.

Next to me was seated a gentleman who soon got up to make room for another passenger. Tall and erect, he unobtrusively walked in and unhurriedly took his seat. He was absolutely unruffled, though the seconds for the take-off were ticking away. "Surely, some genuine VIP who also knows how to keep his composure," I thought.

But the new occupant of the seat had no air of superiority about him. And as it is uncivil to study the features of your co-passenger in close detail, I just noticed what caught my eyes at a casual glance which I could not help.

Dressed in a simple light-grey full-sleeve bush-shirt and pants that did not cry for attention because of loud colour or sheen, he seemed to be in his late fifties. The forehead was broad. The sparse, brushed-back hair was greying and receding. He sported a moustache, slightly greying too. The lips were thin, the external sign of a man of quiet efficiency and tremendous will power.

The Boeing majestically took off and gracefully glided through the clouds to cover the distance of 865 miles in an hour and thirty-five minutes. I was an exhausted man after a hectic fortnight in Delhi. So I was inwardly admiring this man, this co-passenger seated next to me, who was a picture of relaxation.

But let me confess that never even for a moment had the thought crossed my mind that this man of unaffected simplicity, dignity and modesty—hallmarks of the born great—was a very distinguished son of our land, one about whom I had heard from my school days in far off Kerala, and had wished to meet face to face for long years!

As it is not good manners to impose oneself on others unless formally introduced, I began to browse over a book which I chose at random, dipping my hand into my bag.

The gentleman by my side too busied himself in reading, a magazine, I think.

"Should one strictly follow the English etiquette of formal introduction for talking to someone towards whom he feels drawn?" I thought to myself.

I remembered that Samuel Smiles, the great English writer, was no votary of the English habit of reserve which he attributed to sheer shyness. Smiles has described thus the ordinary English man, travelling abroad: "Stiff, awkward, ungraceful, undemonstrative and apparently unsympathetic; and though he may assume a brusqueness of manner, the shyness is there, and cannot be wholly concealed. The naturally graceful and intensely social French cannot understand such a character."

"Should I remain like an icicle, or break the ice?" I pondered. Meanwhile, the plane was well ahead on its swift flight.

Presently, it was time for breakfast aboard the airliner. A petite, sari-clad hostess, suave in manners, came with a tray full of eats—omelettes, biscuits and other snacks. As appears to be the wont of all our air hostesses, she came and politely enquired: "Non-veg or veg Sir?"

I have often wondered why "Non-veg" should get precedence over "veg" in our national Airlines, in the age-old homeland of vegetarianism. A hang-over of our inferiority complex during the British Rule?

I noticed that there was a touch of reverence when the hostess served the dainty dishes to the co-passenger to my right. But I was inclined to attribute this to the hostesses' special training introduced by Dr. Karan Singh, India's youthful, dynamic and highly cultured Civil Aviation and Tourism Minister.

After tasting the very first bit of omelette, the gentleman by my side politely beckoned to the Air Hostess.

"Tastes excellent," he said. A well-deserved compliment and an expression of fine manners too, I thought.

But more questions were to follow. Questions that kindled my curiosity even more. These were quite audible to me in spite of myself.

"This tastes better than what is served by Air-India. Up to what degree did you heat the omelette? And for how many minutes?"

She replied: "Sir, in this plane there is no heating device with degree-marking. There are only high and low heating indicators. The omelette was kept for 5 minutes in low heating."

Incidentally, the catering contractors are common for Air-India and Indian Airlines.

"I see!" the gentleman said, a smile playing on his lips.

He then took the permission of the hostess and went inside the kitchen. Coming back soon, after inspecting the heating equipment, he took out his writing pad and scribbled off a note.

Now I began to wonder. This man seems to know everything about the Airlines. He appears to be conversant even with meticulous details about the food being served. Surely, he must have something to do with the airlines. I also recalled that "extra" courtesy bordering on reverance which was extended to him by the Air Hostess.

"Can it be *him*? Surely, he must be the person," I thought.

The plane was winging its way swiftly to Bombay. Hardly 30 minutes were left for landing.

Shaking off my custom-nurtured shyness and hesitation, I ventured to speak to him:

"May I seek a clarification, Sir?"

A kindly pair of eyes were now turned towards me:

"Yes, please," he said.

"Am I sitting by the side of the great Sri J.R.D. Tata?"

Smiling affably, he said: "Yes".

Instantly he put me at ease. He, in turn, enquired who I was.

When I gave him my identity, he recalled that we had once featured him in the *Bhavan's Journal,* in the "Living Great" series.

The thought of Sri Munshiji and the Bharatiya Vidya Bhavan must have passed in his mind.

Thoughtfully, he said: "We have to build institutions around men. We must invest in men."

His thought-stream went on: "Gandhiji had a great knack of choosing men and building them up. That was why Gandhiji's movement was a great success."

"True, indeed," I said. "Out of dust he made us into men," some one has said of Mahatmaji.

Giving an insight into his tremendous urge for gathering information—constructive curiosity, another trait of great man—he asked: "How is it that South India has produced so many scientists like Sir C.V. Raman and Dr. K.S. Krishnan and mathematical prodigies like Ramanujam?"

Frankly, I could not give him a satisfactory answer. "Sir, I have heard it said that the sacred waters of Cauvery have something to do with it. But I feel that the South alone is not particularly blessed with fertile brains. All parts of India have produced geniuses."

The thought of Swami Vivekananda flashed in my mind.

I said: "I feel blessed to talk with a scion of Sir Jamsetjee Nusserwanji Tata."

This Father of Industrial India, while travelling in a steamer had instinctively assessed the greatness of Swami Vivekananda and financed him, before world fame burst upon the "cyclonic monk" after the Chicago World Parliament of Religions.

II

Paris-born J.R.D. Tata, who is guiding the destinies of so many commercial, industrial, educational, scientific and charitable institutions as would make one's head reel, was instrumental in putting India on the air-map of the world. He is the first pilot to qualify in India, 40 years ago. He has the distinction of ushering in the Air Age in India. His place among industrialists as the most enlightened one of undisputable. An ideal employer, his dictum seems to be: "Cheap labour is dear labour and dear labour is not cheap labour."

As these and various other thoughts crowded into my mind, I could not help thinking of the "Grandes Ecoles" (Great Schools) scheme which Sri J.R.D. Tata had very much desired to be woven into the scheme of Nehru Academy of Advanced Studies.

France, since Napoleonic days, had through the establishment of a number of schools or colleges known by the name "Grandes Ecoles," achieved remarkable results. Though the alumni of the French "Grandes Ecoles" represent only about 3 per cent each year of the total number of students who pass out of her many well-known universities, 70 per cent or more of the top jobs in France—whether in the Armed Forces, Government, industry, banking or university faculties—are held today by the products of the "Grandes Ecoles."

"Sir," I told him, "to my mind, you seem to pay special attention, in my humble view very rightly, to that class of two or three per cent of people referred to by Pandit Jawaharlal Nehru, the pioneer of modern India's socialistic pattern of society, as the 'creative minority' and by Prof. Arnold Toynbee, the historian of historians, as the 'dominant minority.' They have averred that this 2 per cent constitute the main elements which build up the greatness of all nations—monarchic, capitalist, socialist or communist."

Sri Tata then smilingly said, "Do you know how much thought and labour I had put into the preparation of the 'Grandes Ecoles' scheme for the Nehru Trust, how I had got experts from France and America to study and prepare the frame-work suited to Indian conditions, and how ultimately the whole thing came to be put into cold storage." There was absolutely no bitterness in his voice but there was a touch of sadness, pathos.

France owes its educational and technical progress and economic advance to the "Grandes Ecoles."

He went on: "I need hardly stress the need for such an all-India institution in our present context.

III

Presently he became thoughtful. Some sight was attracting his eyes down below.

"Ah! We are right over Trombay, the marvellous creation of Homi Bhabha."

And I saw below the rotunda of the Canada-India reactor with its dully-shining casing with an other-worldly charm about it. The dome reminded me of Gol Gumbaz, the Adil Shahi monument in Bijapur, the largest dome in the world, larger even than the more famous Pantheon of Rome.

The pier, like a colossal concrete arm stretching for thousands of feet into the brine, caught my eye. And also the stack or chimney of the reactor, taller than the Kutab Minar with even Chitore's Tower of Victory placed on top of it. Yet we could look down on it from the heights of the jet!

The cumulative sight of all these revived in my mind the memory of the man who had lifted the nation in one grand sweep from the bullock-cart age to the atomic era—Dr. Homi J.H. Bhabha. Pleasant memories of my talks with him on four or five occasions between 1951 and 1964 when he participated in the annual lecture series of the Bhavan, the heart-warming sight of this world-famous scientist coming with his aged, loving mother, affectionately giving her a helping hand to climb the steps.

"Yes, he knew how to pick his men," Sri Tata said.

"Sir, I have heard it said that Dr. Bhabha used to watch incognito Indian science students abroad and attract them to India. He never bothered about their region or religion. Anyone he found intelligent and industrious he picked up for the Tata Institute of Fundamental Research or the Atomic Research Centre. For him there was no hurdle of choosing men through Selection Committees or the Public Service Commission. Panditji had had given him the *carte-blanche*. And for you too."

Even as the plane touched down at Bombay's Santa Cruz airport, there arose another occasion for me to comprehend the greatness of Sri Tata.

To get down from the giant belly of a Boeing, you need a ladder—a ramp, in the airline jargon. Mounted on wheels, these ramps are kept ready at all airports. But when our plane landed, there was some delay in pushing in one and fixing it. At once, Sri Tata was heard telling the staff in the plane: "There is a built-in ramp in all Boeings. Why not unlock and use it?"

Here was a man who knew well what he knew. And we all came down by that built-in ramp.

Postscript: Back at my office desk, I checked up Sri Tata's year of birth. 1904. So he is in his late sixties, not fifties as I had imagined. □ □ □

Birth of a Nation
Bangla Desh

Dr. Asoke Majumdar

* * *

ON December 30, 1906, the All-India Muslim League held its first session at Dacca to proclaim the unity of all the Muslims of this sub-continent. During the midnight between March 25 and 26, 1971, the Pakistani gunners in Dacca literally blasted off the shackle of imposed unity which had kept Bengali Muslims, like other Indian Muslims, in mental confinement of medieval obscurantism.

But even before the birth of the Muslim League, forces were active to give the Indian Muslims an identity separate from the Hindus. The first man to preach this doctrine effectively was Sir Sayyid Ahmad Khan. His primary instrument was the educational institute he founded at Aligarh which in course of time blossomed as the Aligarh Muslim University—Sir Sayyid's permanent contribution not so much to education as to Indian politics.

The claim of Sir Sayyid and his contemporary Muslim leaders was that the Hindus and Muslims were two races and two political entities, which was a wedge driven between the two communities. His successors went on widening the gap till under Mr. Jinnah's resolute leadership, the Indian Muslims embraced the two nation theory and hailed with joy the birth of Pakistan, pure land of the Muslims.

II

Now under the leadership of Shaikh Mujibur Rahman (lit. 'one who obeys the compassionate God')[1] the entire facade propped up on false premises but based on little foundation has toppled over.

Mujib was born in March 17, 1920 in village Tangipara, Fardpur District. His father Shaikh Lutfar Rahman was a court *sheristadar*. Mujib was the eldest of a family of two brothers and four sisters. His younger brother Abu Nasser later started a business at Khulna, where he is now reported to be leading the movement. Mujib's nephew Mani (son of his second sister) was a prominent student leader at Dacca till recently.

At the age of seven, Mujib was admitted to the school at Gopalgunj, a sub-divisional town. But at the age of 14 when he was in class seven, he began to suffer from eye trouble, which forced him to give up studies for three years. Thus he passed the High School examination (then called Matriculation) in 1942.

When Mujib rejoined the school at the age of 18 (in class VIII), Mr. Fazlul Huq and Mr. H.S. Shurwardy came to Gopalgunj to address a meeting. An incident in that meeting led to his arrest followed by a week's imprisonment, the first in a long series. But recalling his first experience in jail, Mujib has said: "I became an adult the day I set my foot in prison".

This incident also brought him into contact with Mr. Shurwardy, who played an important role in his political life.

In 1942, Mujib passed the Matriculation examination and got admitted to the Islamia College, Calcutta. Soon he became an important member of the Muslim Students Federation, and his room in the Baker Hostel became a centre of political activities.

In 1946, Mujib rendered very valuable service to Mr. Shurwardy in his election from the Fardidpur District. This election decided the fate of India and Bengal was partitioned.

After the formation of Pakistan, Mujib came over to Dacca and taking his graduate's degree (B.A.) in 1947 joined the law course. But within a year, he got himself involved in the language controversy.

The language controversy was first started by Mr. Dhirendra Nath Dutta, who is reported have been shot dead by the Pakistani soldiers at Comilla on March 27, 1971. In the Pakistan Constituent Assembly on February 25, 1948, Mr. Dutta moved an amendment to the Assembly rules to permit Bengali to be used in the House along with Urdu and English. This was stoutly opposed by the Prime Minister Mr. Liaqat Ali Khan, who insisted, that Pakistan was an Islamic State, and the language of the Muslims being Urdu, only Urdu could be the national language and used in the Assembly.[2] Mr. Dhirendra Nath Dutta later was to become one of Mujib's most trusted advisers.

The Bengali Muslim members of the Pakistan Constituent Assembly did not press the language issue; probably their silence emboldened Mr. Jinnah declare in his convocation address a month later at Dacca: "Let me make it clear to you that the State Language of Pakistan is going to be URDU and no other language." Shouts of 'NO NO' greeted the Qaid-i-Azam. It was possibly a spontaneous reaction, but Mujib was present in the hall, and joined the students in their protest.[3]

Mujib's political career now began. He toured all over the province and organised public opinion in favour of Bengali. He was first expelled from the Dacca University but soon after readmitted. Then the Government imprisoned him on September 11, 1948, but released him after six days. On his release, Mujib organized the poorly paid staff of the University who went on strike under his leadership. This time he was expelled for good, since he refused to sign an undertaking for good behaviour in future. Mujib's comment was: "I shall return to the University, but not as a student."

Some time after his expulsion, Mujib was rearrested, by the East

Pakistan Government headed by Mr. Nurul Amin, the lone non-Awami League member returned to the National Assembly in the 1970 election. Mujib was released in 1952 but during this interlude, the Awami League was formed in June 23, 1949, among others by **Maulana Bhashani,** President (formerly President Assam Muslim League) Samsul Huq, Secretary and Ataur Rahman. Mujibur though in jail was appointed as Joint Secretary. But the very existence of this party was denied by Liaqat Ali Khan even in 1951.

In 1952, when Mujibur came out of the prison, Shamsul Huq fell seriously ill, and Mujibur was appointed Secretary in his place.

During the 1954 election, the Awami League formed a United Front with Mr. Fazlul Huq's Krishak Praja Party and some splinter groups including that of Mr. Shurwardy's. When the election brought the United Front to power, Mujibur was appointed minister in charge of trade and commerce. But the United Front Government was soon overthrown by the centre and Mujib was imprisoned.

Soon violent discord disrupted the United Front which was only to be expected, for it was temperamentally impossible for Mr. Fazlul Huq to work with Mr. Shurwardy. Mr. Shurwardy became the Prime Minister of Pakistan for a short period during which he united the provinces of West Pakistan into 'one unit' and strove to establish parity of representation between East and West Pakistan. Mujibur at first refused to agree to this anti-democratic scheme, which he later accepted reluctantly, when Mr. Shurwardy promised him that there will be parity not only in representation in Parliament, but in all other spheres, such as administration etc. Soon he was disillusioned.

Field Marshal Ayub Khan came to power in 1958 and declared all illegal political parties. Later Ayub Khan promulgated his 'Basic Democracy' which Mujib refused to accept. But in 1966, the law permitted the parties to function again and Mujib resumed his political activities. In March 1966, he was elected President, and Mr. Tajuddin, Secretary, of the Awami League. It may be mentioned here that in private life Mujib was an insurance agent, and I have heard that later the insurance company paid him Rs. 1000/- p.m.

In 1965, Ayub Khan had to contest for the Presidentship of Pakistan. This gave Mujib an opportunity to form the Combined Opposition Party (COP) consisting of the Awami League, National Awami League, Council Muslim League, Jamat-i-Islami, Nizam-i-Islami, and National Democratic Front. President Ayub Khan ridiculed the COP as a 'cult of power', but COP's candidate, Miss Fatima Jinnah, proved to be much more formidable than Ayub Khan had bargained for.

Then came the Indo-Pak war of 1965. The Karachi Radio (as it is doing now) made such mendacious claims of victory that the West Pakistanis really came to believe that they had won the war. Hence they bitterly opposed the Tashkhent Pact, which to them was inexplicable. The East Pakistanis had a better understanding of the war, and realized the hollow-ness of the Indian bogey. They were of course told that had India invaded East Pakistan, China would have come to their aid. But the assurance did not appeal to Mujib and his friends, who came to believe in a friendly India. However, they managed to force the Government to raise the East Pakistan Regiment (about 5000 strong) which is now fighting the West Pakistanis.

It was at this time that Mujib framed his now famous programme of 'six demands' and was promptly thrown into prison under the Defence of Pakistan Rules. After he had spent 21 months in prison, Mujib was removed to military custody as the principal accused in the notorious Agartala Conspiracy Case. It was alleged that he had plotted with members of the armed forces to get East Pakistan's independence with Indian help.

Strikes and popular demonstration followed Mujib's arrest and continued throughout the trial which lasted for nearly a year. He now became the focal point of Bengali nationalism. The trial ended inconclusively with Mujib's release, but its aftermath led, or at least greatly contributed, to the downfall of Ayub Khan, who abdicated in favour of General Yahya Khan. Yahya Khan reimposed military rule.

On March 25, 1969, General Yahya Khan imposed Martial Law throughout the country, and dissolved the National and Provincial Assemblies. Next day he promised in a declaration to transfer power to the people after 'bringing sanity' to the nation which had been ravaged by widespread disturbances. He added: 'I have no mission other than the creation of conditions conducive to the establishment of a constitutional Government'.

On November 28, 1969, Yahya Khan fixed October 5, 1970 for election to the National Assembly, and on January 1, 1970 lifted the ban on political parties. By this time, Mujib was left with little illusion about most political leaders, and resolutely refused to form a 'United Front'. In September, the southern part of East Pakistan was ravaged by the worst cyclone in human memory, and the elections were postponed till December 7.

The Awami League under Mujib's leadership gained 167 out of 169 seats allotted to East Pakistan in a National Assembly of 313 seats for the whole of Pakistan, East and West together. Thus the Awami League had an absolute majority. Recalling this, Mujib told a friend in March last: "In India, Mrs. Gandhi wins the election and becomes the Prime Minister. In Pakistan I win the election but President Yahya Khan continues to rule."

The Assembly was due to meet on March 3, 1971. But on March 1, Yahya Khan postponed its meeting, and what was more ominous, dismissed Vice-Admiral S. M. Ahsan, till then the Governor of East Pakistan. Admiral Ahsan had established cordial relation with Mujib, and it is now known that he had warned Yahya Khan against his mad venture, and in any case refused to be a party to a genocide.

Yahya Khan called a conference of politicians at Karachi on March 10, but Mujib refused to attend it and trouble started in unhappy Bangla Desh. On March 5, reports came of 500 Awami League volunteers and civilians killed by the Pak army. Next day Yahya Khan issued an ordinance convening the National Assembly on March 25, possibly he had already fixed the date of the *koti-i-am* (genocide). Mujib was not taken in by Yahya Khan's subterfuge and on March 7, he told government servants to take orders from him, asked the people not to pay taxes, and declared that his party would not attend the Assembly unless the martial law was lifted, and power transferred to the elected representatives of people; he also demanded the return of the troops to their barracks and an inquiry into army killings. The same day the soldiers of East Bengal Rifles refused to shoot at Bengali volunteers. They had to pay dearly, for the Pak Army attacked the 'Pilkhana', the E.P.R. baracks, at Dacca on 25-26 March midnight and after a bitter struggle killed all the E.P.R. men found there.'

Then events followed in quick succession. On March 8, Mujib launched the civil disobedience movement, and next day the Dacca High Court Judges refused to swear in Lt. General Tikka Khan, successor of Admiral Ahsan.

To crush this mounting hostility the crafty Yahya Khan arrived in Dacca in the middle of March to begin his round of talks with Mujib. To lull suspicion, Tikka Khan ordered inquiry into army killings on March 17, but next day Mujib rejected the inquiry as frivolous. On March 19, Yahya Khan began his round of talks with Mujib, and, to give a semblance of reality, collected at Dacca the leaders of West Pakistani parties including Mr. Bhutto who arrived on March 21.

Next day Yahya Khan again postponed the inauguration of the Assembly but the talks went on and it appeared that a negotiated settlement was imminent. On March 25-26 midnight the *katl-i-am* began.

Yahya Khan arrived at Dacca on March 15 ostensibly to parley with Mujib, but apprently to finalize plans for the destruction of national sentiments. He left surreptitiously on the night of March 25, even as the Punjabi soldiers were moving out in their armoured cars and tanks—so generously supplied by super powers—to destroy peacefully sleeping men of his own faith.

The present whereabouts of Shaikh Mujibur Rahman is unknown. Most probably he is free, and will one day lead the government of his country. In the meantime people of Bangla Desh, must fight till their beloved country is free from the West Pakistani barbarians.

III

Now a six-member war cabinet has been formed (April 17) under the Presidentship of Sheikh Mujibur Rahman; in his absence the Vice-President Sayyid Nazrull Islam will carry on the duties of the President with Mr. Tajuddin Ahmad as Prime Hinister. The first diplomatic mission of Bangla Desh has also been opened at Calcutta on 18 April.. What should India do now? There is an insistent and widespread demand for the recognition of Bangla Desh, and it has been pointed out that such recognition would be in conformity with international law. This is true to the extent that a sovereign state has unfettered right of recognizing or not recognizing any other State. (The U.S.A. recognized Israel within about six hours after its formation, India has, not yet recognized her.) There is actually no law which determines the recognition of one State by another. Recognition is largely a matter of policy dictated by circumstances then prevailing, and as one historical situation is never exactly similar to another, the doctrines underlying the principle of recognition have varied from time to time. It can be reasonably expected that the Government of India will recognize Bangla Desh when the time is opportune.

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1. There has been some speculation in the foreign press about the appellation Shaikh. It really signifies nothing. However, it may be added here that Bengali Muslims are usually classified as Shaikhs and Sayyids, the former denoting local converts and the latter descendents of the Prophet, most of the Bengali Muslims being Shaikhs. In the medieval age, the Sufi saints in India were always called Shaikhs as a title of reverence, like Shaikh Jalal of Sylhet. It is possible that one of Mujib's ancestor was a minor Sufi Saint with local reputation.
2. Mr. Liaqat Ali Khan was speaking in English so that the Bengali Muslims could understand him.
3. Mr. Jinnah's knowledge of Urdu was practically nil, while Mujibar Rahman has a working knowledge of Urdu.

□ □ □

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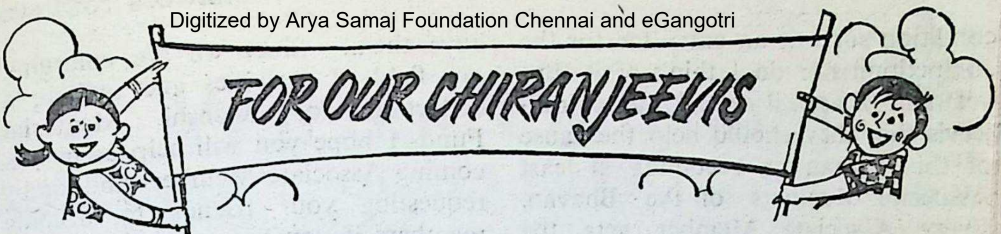

FOR OUR CHIRANJEEVIS

My dear Chiranjeevis,

I AM happy to announce to you that the following chiranjeevis who took the trouble of learning a song or poem in another language than their own mother tongue and answering the questions set on them have secured prizes. Prize books will be sent to them shortly. My congratulations to them for this.

Concerning the Random Scent Competition No. 1, I wish to inform our chiranjeevis that the results will be announced shortly. Since each one of the competitors has listed all the thousand and odd words of the fifth canto of the Kumarasambhavam with their meanings and then sorted them out into ten classses on the basis of the given principles, the valuation has been rather slow and as such the results have been late in announcing.

In this issue I am announcing the next Random Scent Competition for the benefit of our chiranjeevis. As you already know the winners in this will get a first prize of Rs. 50.00 in the form of selected books published by the Bhavan and a second and third prize of Rs. 30.00 and Rs. 20.00 and fifty consolation prizes of Random Scent bottles. For the first competition also these prizes will be given.

One more appeal to our chiranjeevis. I have not so far imposed any

---

List of the Winners :

1. Kum. H.V. Hema,
   Imphal, Manipur.
2. Sri G.T. Narasimha Char,
   Mysore.
3. Smt. Nagalakshmi
   - Krishnamoorthy,
   Madras-4.
4. Kum. Nandini L. Narasimham,
   Allahabad-1.
5. Sri R.L. Narasimham,
   Allahabad.
6. Kum. Tarjani Wanjara,
   Bombay-89.
7. Sri C. Raman,
   Rambasamudram,
   Tamilnadu.
8. Sri Shirish Kumar Mishra,
   Nayagarh, Orissa.
9. Sri K.K. Sankaran,
   Bombay-71.
10. Kum. Harihar Geetha R.,
    Bombay-19.
11. Sri R.V. Kameswaran,
    Mahboobnagar.
12. Kum. S. Meenakshi,
    Bombay-71.
13. Kum. S. Kanungo,
    Sambalpur, Orissa.
14. Sri P.N. Anantharaman,
    Karaikudi-3,
    Tamilnadu.

condition such as an entry fee for the competition nor do I think of it. But yet may I appeal to all our chiranjeevis that they should help the cause of the Bhavan by becoming at least Associate Members of the Bhavan. Every Associate Member gets the Bhavan's Journal and is invited to participate in the Bhavan's functions and he is entitled to a 25 per cent discount on all Bhavan's books when he buys them. Since we are enlarging our field of activities and making a collection for Munshi Memorial Fund, I hope you will help us by becoming Associate Members and/or by requesting your friends to become members if you happen to be already a member.

Yours affectionately,

MAMA.

RANDOM SCENT COMPETITIONS—No. 2

Sponsors: MATA LACHHMI CO. Manufacturers of RANDOM SCENTS, Fountain Chambers, Nanabhai Lane, Bombay-1.

First Prize: Rs. 50/-; **Second Prize:** Rs. 30/-; **Third Prize:** Rs. 20/- in the form of selected books published by Bharatiya Vidya Bhavan and **Fifty Consolation Prizes** (of Random Scent Bottles).

Subject:

There are seven hundred verses in the Bhagavadgita. Of these verses which verse has had a great fascination for you?

(1) Write down the verse in Devnagari script and also in English transliteration. (2) Write down the Chapter No. and the Verse No. for this verse. (3) What is the sub-heading or name given to the Chapter of the Gita where this verse occurs? (4) In exactly five sentences but never more than five sentences, say why this verse has fascinated you more than other verses?

You have to choose one verse and one only. Don't go out of your way and start writing something like: I really like many verses. For instance this verse is equally interesting and so on. Such digression is to be completely avoided and answers must be strictly to the point.

Your results will be based on the relevance and correctness of your answers.

Last date for answering and sending up your answers is 30th June 1971.

Cut out the coupon given below and attach it to your answer and send them to

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Whether Associate Member, if so No. ....

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IT is easier to shed tears than privy purses.

—*Indira Gandhi,* Prime Minister of India.

THE political situation (in Mysore) is so much confused or diffused that I cannot see any light.

—*Dharma Vira,* Governor of Mysore.

I AM glad the Maharaja has given birth to an Emperor! (Air-India's first Boeing 747).

—*Nawab Ali Yavar Jung,* Governor of Maharashtra.

THE new Jumbo Jet (Boeing 747) is the 747th wonder of the world.

—Air-India Advertisement.

HAPPINESS comes from the integration of one's daily life with spiritual values and when one is at peace with oneself and with one's environment.

—*Indira Gandhi,* Prime Minister of India.

THE youth are not interested in power politics. They seek instead an idealistic solution in the problems of Ceylon and to their own problems... We of the older generation are living in the present and quarrelling about the past. The youth are living the present and thinking of the future.

—*J. R. Jayewardene,* Leader of the Opposition,
Ceylon Parliament.

NOTHING looks more ghastly than a badly tied turban.

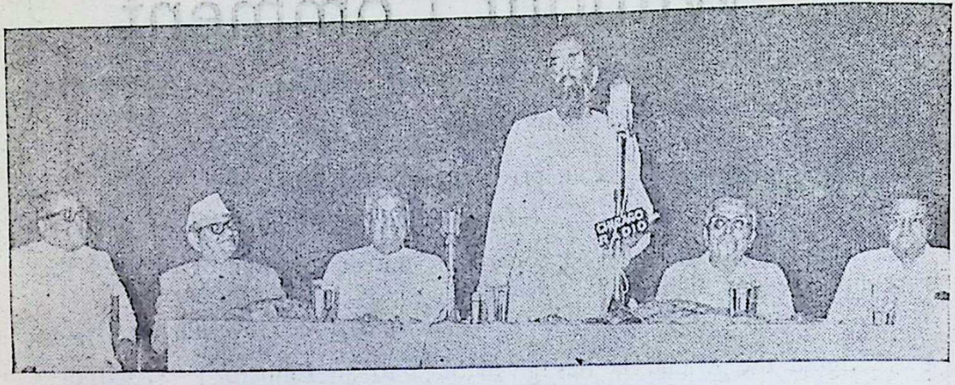
—*Air Chief Marshal Arjan Singh,*
Indian Ambassador to Switzerland and the Vatican.

I AM not a real Raja. It is just part of my name.

—*Raja Kulkarni,* M.P.

THE income of the Lord Venkateswara Temple in Tirupati during March was Rs. 36,35,535.37. The income for the same month last year was Rs. 24,37,777.

Notes & News



GITA'S RELEVANCE TO MODERN INDIA

THERE is no escape from work for anyone born on this earth. Even Lord Krishna, who had nothing to gain in all the worlds, had to work. If He did not, the giant wheel of life would grind to a halt.

Dr. V.K.R.V. Rao, former Union Education Minister, made this observation in Bombay on April 17, 1971 while speaking on the *Relevance of Bhagavad Gita for India Today* at a meeting organised by the Bharatiya Vidya Bhavan.

He emphasised that as the masses always were prone to imitate the leaders, the latter had to set worthy examples before the people. This was termed as "Demonstration Effect" in the West.

He also emphasised that work had to be done in a spirit of dedication to God. "You cannot offer anything ignoble to God and therefore all your work will become at once sanctified," he said.

Another Gita ideal was respect for all beings. "To one who sees everything in God, God would be in everything too," he said.

Dr. Rao explained that the Gita contained all the ideals for a secular, democratic system of Government.

Swami Chinmayananda presided over the meeting.

P.E.N. PRAISE FOR DR. K. M. MUNSHI

THE All India Centre of the P.E.N. organised in Bombay on April 19, 1971, a seminar on "The Life and Work of Dr. K.M. Munshi."

Participating in the Seminar, Sri S.K. Patil said that the late Dr. Munshi had a composite personality. When in Jail in 1930, he had taught the basic knowledge about politics to satyagrahis.

As Home Minister of the then Bombay State and as the Union Food Minister he had proved his administrative ability.

"It is very difficult to name even five persons in India today who would stand in comparison with Dr. Munshi," Sri Patil said.

Prof. G.D. Parikh, former Rector of the Bombay University, said Dr. Munshi had influenced every field that he touched. "The Bharatiya Vidya Bhavan stands for his love for the Hindu culture and broad outlook," he said. Sri Munshi who wanted the revival of Sanskrit was at the same time in favour of retaining the study of English in the country, he added.

Sri Ashok Desai and Sri Harindra Dave also spoke. Madame Sophia Wadia presided.

GUJARAT GOVERNMENT BACKS MUNSHI FUND

THE Gujarat Government has donated Rs. 2 lakhs towards the Rs.1-crore Munshi Memorial Fund for consolidating and expanding the activities of the Bharatiya Vidya Bhavan. The appeal for the Memorial Fund has been endorsed by Rashtrapati Sri V.V. Giri.

In April, two well-attended benefit performances under the aegis of the Bhavan were given by the noted danseuse Vyjayanthimala at Baroda and Ahmedabad to help swell the Fund.

PARAMANAND KAPADIA PASSES AWAY

SRI Paramanand Kapadia, who had distinguished himself in various fields, passed away in Bombay on April 17, 1971. He was 78.

A freedom-fighter in his younger days, Sri Kapadia, though deeply religious, fought against social and religious obscurantism. He became the leader of the Bombay Jain Yuvak Sangh and the Editor of *Prabhudha Jeevan*, a Gujarati fortnightly.

Sri Kapadia leaves behind his wife and five daughters.

RS. 1 LAKH DONATION TO BHAVAN'S SCHOOL

A handsome donation of Rs. 1 lakh for the Bharatiya Vidya Bhavan's Mahila Mandal School at Andheri, Suburban Bombay, was announced by Sri Somabhai Patel on behalf of Messrs Raman Brothers at the School's annual prize distribution function held on Sunday, April 18, 1971.

Sri Sombhai, who gave away the prizes to smartly-dressed school children, as the Chief Guest, said the donation was towards the construction of a wing of the primary section of the school. Standard IX is to be added to the school from the next academic year. Every year, one more standard is proposed to be added up to the S.S.C. level.

Dr. A. C. Shah, Economic Adviser to Bank of India and a leading member of the Parents' Committee formed for raising a School Building Fund, announced that the Committee would help raise Rs. 5 lakhs.

A donation of Rs. 35,000 by way of Life Membership from the parents, guardians and well-wishers was announced by Sri J.S. Vora, another prominent member of the Parents' Committee.

Sri S.G. Nevatia, Hon Secretary of the Bhavan, while expressing his gratitude for the generous donations, said never had he witnessed such spontaneous co-operation and enthusiasm on the part of parents and guardians to help an educational institution.

A resolution eulogising the contribution of Kulapati Dr. Munshi in various fields, particularly education, was passed at the very outset, followed by the observance of a two-minute silence in memory of the departed soul.

Principal Smt. Kashmira Pandit welcomed the guests and presented the annual report of the school.

VYJAYANTHIMALA: A DEDICATED DANSEUSE

NO more for her the lure of a film career, lucrative and glamorous as it is. For, she has become a full-time votary of Bharata Natyam—the 3000-year-old Indian dance form that symbolises the eternal quest of the individual soul for reunion with the Infinite.

That is Vyjayanthimala. She has danced her way into the hearts of millions of art-lovers all over the world. Art critics have smothered her with rave reviews; yet it is humility that shines through her well-chiselled visage.

Wrote the *Manchester Guardian* dance critic of her: "An unselfconscious conqueror across the foot lights." And the *London Times* reviewer was charmed by her "wonderful ability to freeze her limbs ever so gradually, from whirling activity into a marmoreal pose."

She seems to be made of dance and her dedication to the art has now become total. It is a strenuous art calling for complete mastery of body and mind, unflinching discipline and rapt devotion, and a transcendental quality of projecting through the movements of the dance a state of ecstatic surrender to the very cosmic forces of rhythm and melody which is called "The Other Mind."

Yes. The Bharata Natyam dancer has to be a fitting instrument and a dedicated vehicle, through movements of the body and manifestation of the spirit, for communication of eternal truths.

And it is this pristine purity of Bharata Natyam that Vyjayanthimala is striving to project to a world hungering for an artform that uplifts the heart and ennobles the spirit.

Equally proficient in Bharata Natyam which she learnt under Vidwan Tanjore Kittappa Pillai, in Mohini Attam, learnt from Smt. Chinnammu Amma, and in Kuchipudi, mastered under Vempati Chinna Satyam, Vyjayanthimala deservedly won the national honour of *Padmashri* in 1968.

Encouraged by her art-loving and understanding husband, Dr. C. L. Bali, she founded in Madras and Bombay, "Natyalaya," a non-profit-making institution solely aimed at propagating and perpetuating the dance heritage of the country. It gives freeships and scholarships to the needy but deserving students. Many foreigners too study in "Natyalaya."

Besides being a classical dancer of the purest type, she is endowed with a remarkable sense of music and a flair for choreography. She has to her credit a number of ballets choreographed by her such as "Chandalika," "Andal" and "Tiruppavai." Unsought, many titles have been bestowed on her by institutions of repute.

Currently, Vyjayanthimala is giving a series of benefit performances in the country to help swell the Rs.1-crore Munshi Memorial Fund.

"It is a pleasure to dance for a cause dear to Dr. Munshi because he gave a new life to our ancient art and culture," says she.

"Bharatiya Vidya Bhavan," she told an enthusiastic gathering in Gujarat recently, "is engaged in nation-building activities and is carrying forward the work of Kulapati Dr. K. M. Munshi."

The talented artiste has already given benefit performances in aid of the Dr. Munshi Memorial Fund in Ernakulam, Calicut, Baroda, Ahmedabad, Hyderabad and Guntur. She will be staging more such eagerly-awaited programmes in Bangalore, Mangalore, Trivandrum, Coimbatore, Surat and Bombay.

NOTED JOURNALIST DIES

SRI C.H.V Pathy who was the Editor of the *Sind Observer*, Karachi, in the pre-partition days, and later Editor of *Kerala Chronicle* passed away last month in Madras.

Sri Pathy, after he came over to India from Karachi in the wake of partition, was also on the editorial staff of the *Bhavan's Journal* for some time.

KUMBHABHISHEKAM

A three-day "Ashtabandhana Kumbhabhisheka" for the nine planetary deities installed at the Navagraha Shrine at the Bhajana Samaj, Matunga, Bombay, concluded on April 23.

To the accompaniment of Vedic chants, the "Abhisheka" was performed under the supervision of Sri Narayana Dikshitar of Sengalipuram.

Mandalapuja and Laksharchana will be performed for 48 days at the renovated shrine.

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A GLIMPSE OF BOOKLAND

THE MIND OF J. KRISHNAMURTHI Edited by Luis S.R. Vas, Published by Jaico Publishing House, Bombay. Price: Rs. 6.00. Pages XII + 319.

THIS timely publication by Jaico is quite welcome. The Editor has gone about his task thoroughly and the result is a useful and good book. The book is in 6 parts. The first part entitled "Introductory" projects the picture of J. Krishnamurthi. Part II contains the conversations which a number of people—C.L. Nahal, E.A. Wodehouse, David E.S. Young, Leopold Stokowski and Carlo Svares—had with the great thinker. Part III deals with Man, Nature and Reality in the teachings of Kishnamurthi. Part IV is Personal Reactions, while part V is Comparative Studies. The Last part, which indeed is the best and most comprehensive, analyses the implications of Krishnamurthi's thought. Besides these 6 parts there are three appendices—the last of which contains some aphorisms of the mighty thinker.

The story of Krishnamurthi's remarkable life is too well known to be recounted here. The bold step he took in renouncing" all the mighty amenities and aids provided for him in order to approach life directly shows his inward power and strength. He has gone on steadily since then. His method is unorthodox. He does not seek "to expound a theory, formulate a concept or prove a thesis... Instead he has undertaken the task of developing in his listener a new attitude towards life".

A powerful speaker with an Oxford accent, Krishnamurthi impresses one as absolutely sincere. His clarity of thought, cogency of representation and aptness of expression have attracted many intellectuals. "Most of my life I have depended psychologically on Krishnamurthi's Light", says David E. S. Young.

What is it that is new in Krishnamurthi's "Philosophy"? E. A. Wodehouse points out that Krishnamurthi "has re-enthroned Nature, or Manifestation, as the mediate term between Reality and Man...... All the currents of Being are flowing in the same direction, and what Reality is doing through Nature, it is also seeking to do through Man." The supreme task of Krishnamurthi is the awakening of intelligence. This intelligence or wisdom, says Maurice Frydman, "is the fruit of self-knowledge, of knowing oneself integrally. minutely or correctly".

This interesting book *The Mind of J. Krishnamurthi* edited so well and competently by Louis S. R. Vas is as valuable as it is timely. This Volume serves, as the editor suggests, as "a refresher course" to those acquainted with Krishnamurthi's writings. To those who are not acquainted with the great man's writings, the book serves as a very good introduction. The book also contains the famous speech of J. Krishnamurthi *"The Dissolution of the Order of the Star*. Both Louis S. R. Vas and Jaico Publishing House deserve our thanks for putting this lively book in our hands.

—*N. Nanjunda Sastry*

MEDICINAL SECRETS OF YOUR FOOD: Dr Aman, Director and Consulting Gynaecologist, Obstretrician and Diabiterian, Indo-American Hospital for Women and Children and Research Institute of Clinical Dietitics and Family Planning, Mysore. Published by Secretary, Indo-American Hospital, N.R. Mohalla, Mysore-7. First Edition 1969. Subsidised Price Rs. 75/-.

WHAT modern scientists have now been slowly recognising as a most potent and determining factor in the physical, mental and spiritual life of man was a matter of an exiomatic nature in India long long ago. That Anna or Food was regarded as Brahma and that its study was carried out in the most systematic manner is clear from the most reverential statements found in the Upanishads and in other treatises. Even today the illiterate mother in the villages of India has a store of medical and other valuable knowledge about food and health and she brings up her children and her wards into healthy adults by their application. But with the advent of Western education there has been a set-back and the modern educated women seem to be tending towards a state where these time-honoured secrets of food and health are likely to be things of the past. While not pretending to say that all these items of knowledge were accurate and scientifically sound, though many must have been sound, considering the longevity of people, their freedom from ailments and their superior resistance to disease, it is only proper that a scientific study in these should be done by competent men and women and the results of such study and research increasingly made part of the life of our generation.

The book under review is one such attempt and as an attempt it has succeeded admirably in presenting the salient facts concerning food. The book is divided into sixteen parts and in each one of these the author deals with Nutrition, Foods, Leafy and non-leafy vegetables, Roots and tubers, Nuts and Oil Seeds, Cereals and Millets, Pulses, Spices, Flesh Foods, Miscellaneous Foods, Ideal Diet, Food Poisoning, Allergy, and Food Contraceptives and Family Planning.

The descriptive parts are excellently done and the equivalents of foods and vegetables in the various languages of India have been given and this is an asset to the Indian reader who is more familiar with these words. The book is profusely strewn with statistical information regarding foods and their nutritional value. Though how foods ought to be cooked and used is not within the scope of the book, the author does refer to familiar recipes and modes of using of many of these foods.

A well prepared index enables the reader to reach whatever information he needs with ease and an Appendix containing a list of additional References and Suggested Reading helps the more curious reader to go to other sources. At the end of each chapter also there are copious references and it is beyond all doubt that the statements made in the body of the book by the author have been based on either personal research and experimentation and study or on those of reliable authorities. The author has laid everyone in debt by this work of dissemination of useful medicinal knowledge on foods.

A book of some 800 pages with such valuable information is made available by virtue of the subsidy at a moderate price of Rs. 75/- and it is a book that should be found in every home.

The book is well got up and the printing is free from errors and elegant.

R. A. Kashyap

THE CALL OF THE UPANISHADS: By Rohit Mehta, Bharatiya Vidya Bhavan, Bombay, 1970, pp. 1-318. Price: Rs. 15.

ROHIT MEHTA is one of our keen students and interpreters of India's metaphysical and occult teachings enshrined in her ancient sacred literature. He has attempted, in the work under review, to present the hidden and living wisdom of the ten major Upanishads and also of *Sevetsvatara*, the eleventh, which he considers to be as important as the other ten. The key-note of each Upanishad, based on its contents, is effectively summarised in the title of each chapter For instance, the *Isavaysa* Upanishads is stated to deal with the spiritual experience, hidden behind the "Golden Veil." The Katha Upanishad is concerned with the various aspects of the theme of death and the "Great Beyond." The

Kena Upanishad deals with the subtle somethings that "impels and motivates particular mode or pattern of action" and so on.

An attempt has been made, and very successfully, to present the meaningful and logical linkages between the various verses of the text, thus bringing out the significance of the whole Upanishad. The interpretation has a great deal of originality, bearing testimony to the author's first-hand experience of some of the themes dealt with in the text. It throws light on the main problem of each Upanishad. This is in strong contrast with the academic or doctrinaire interpretation contained in the interpretations of professional scholars. The whole work makes a delightful, enlightening reading, though the frequent exhortations, such as "Be it noted," "Be it remembered" could have been easily avoided. Addition of a few well-known commentaries, such as those of Radhakrishnan, Ranade, Sri Ramakrishna Math publications in the bibliography would have made it more comprehensive and representative.

—*Kewal Motwani*

TAMIL

VIVEKA CHUDAMANI (Tamil Translation) by "Anna". Published by Sri Ramakrishna Math, Madras-4. Price Rs. 4.25.

FOREMOST among the *Prakarana-granthas* of Sri Sankara Bhagavatpada is the *Viveka-Chudamani* by means of which he has sought to teach the truth about the self and the methods of seeking it to such of us as are unable to follow his great Bhashyas. The present work consists of 380 mellifluous verses, which are easy to remember and are written on the lines of a Guru actually teaching *a shishya.* His Holiness Sri Chandrasekhara Bharati, the late pontiff of Sringeri Math, has written an illuminating commentary in Sanskrit on this work.

Sri "Anna" who has written a number of useful books in Tamil on religious topics has again laid the Tamil readers under a great debt of gratitude by writing the present translation, which maintains a high standard. The Sanskrit text is followed by a transliteration in Tamil, word-by-word meaning in Tamil, and valuable notes. He has included two useful indexes. A very well-produced book that must find a place in all Tamil homes.

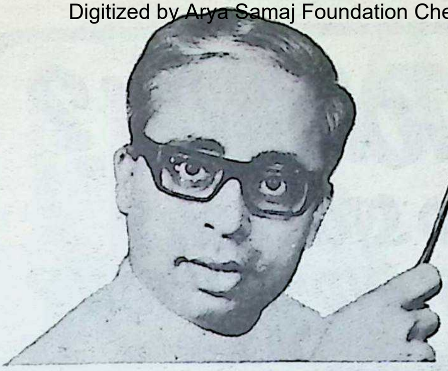
—*V. A. K. Ayer*

SWAMI DAYANANDA by B.K. Singh, Published by National Book Trust, India, New Delhi. Price Rs. 2.50.

INDIA'S Cultural renaissance of the 19th century was spear-headed by stalwarts like Raja Ram Mohan Roy, Keshub Chander Sen, Mahadeva Govinda Ranade, and Swami Dayananda Saraswati. The special contribution of Dayananda, however, lay in the fact that his was the result of a re-evaluation of the Vedas themselves in the context of the rising rationalist temper of those days.

After giving a historical background to the times of Dayananda, the author refers to the rat incident which shocked the youth's faith and the two deaths in his family which set his mind on the quest for truth about life, in the manner of the Buddha. The author's treatment of the earlier chapters where he recounts the youth's listless wandering till he met his master at Mathura could have been made more interesting. Certainly his transformation from an innocent village lad to a questioning soul, a revolutionary thinker and a Vedic scholar who could keep a crowd of aged pandits at bay; and a fiery patriot who was suspected to have had a hand in the 1857 uprising—these factors admit of high drama; and the author has missed a great opportunity of building one about Dayananda; for, the entire book betrays an air of perfunctoriness. Even the last chapter containing the summing up suffers from it, besides wrong emphases. Lack of a bibliography and the rather long errata list are glaring.

—*V. A. K. Ayer*



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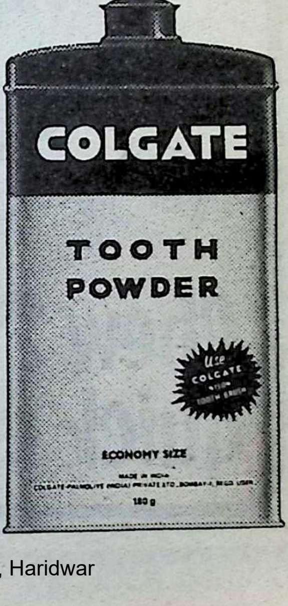
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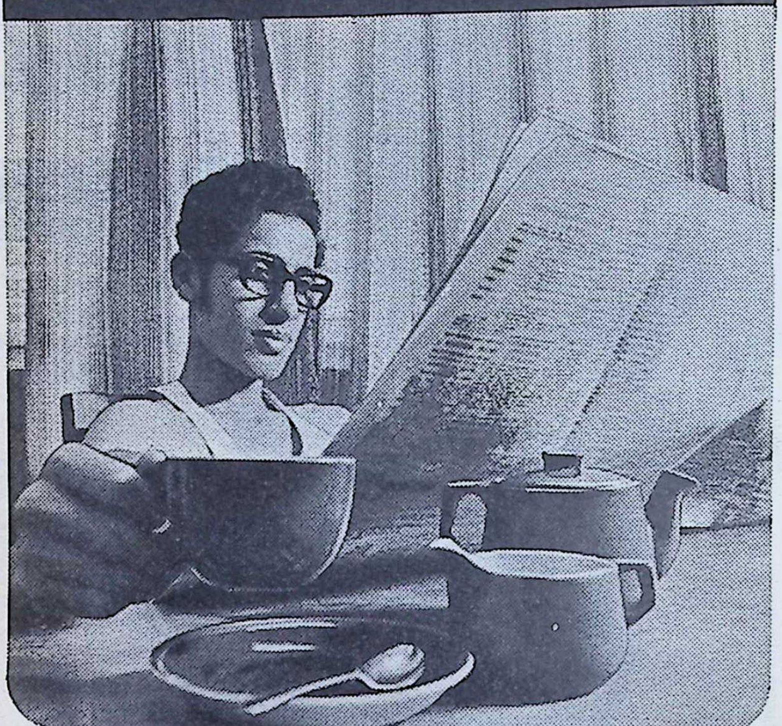

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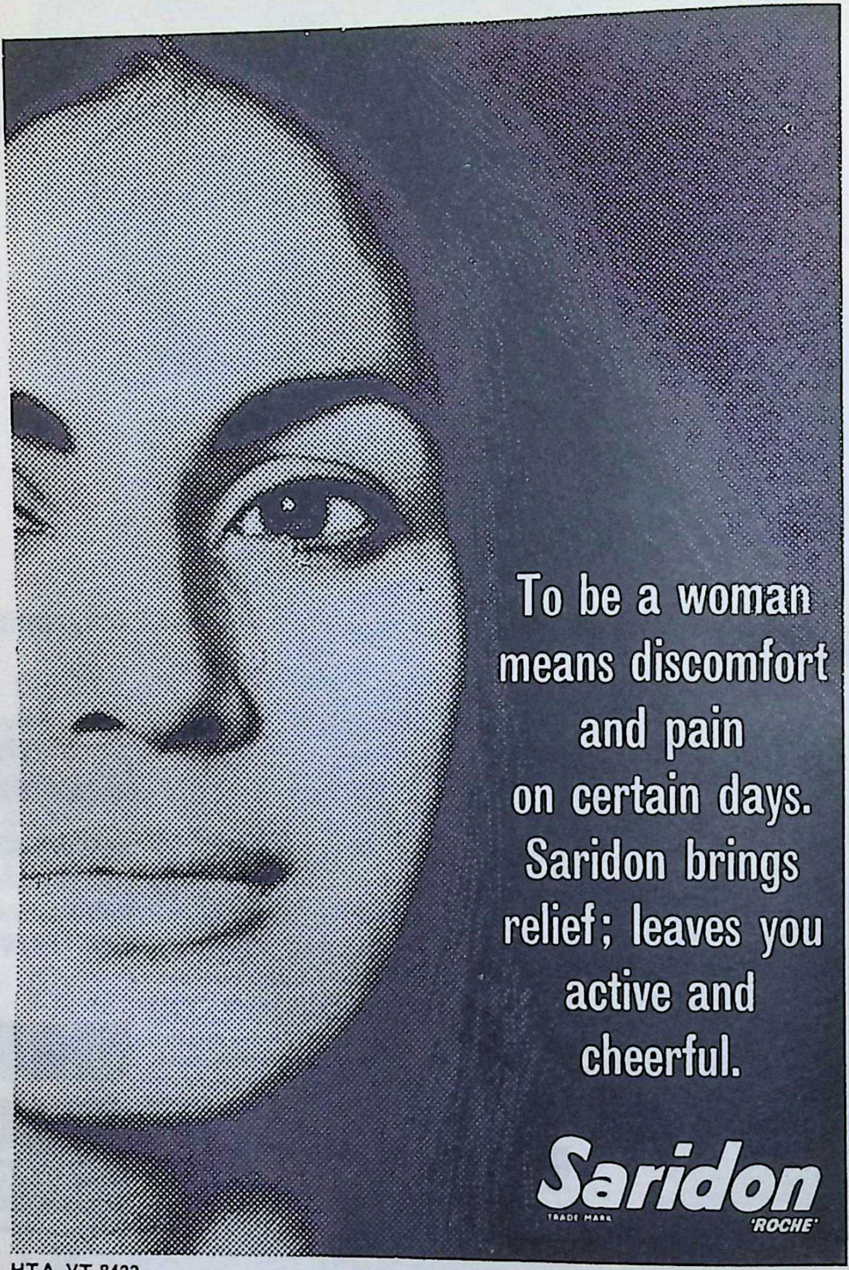
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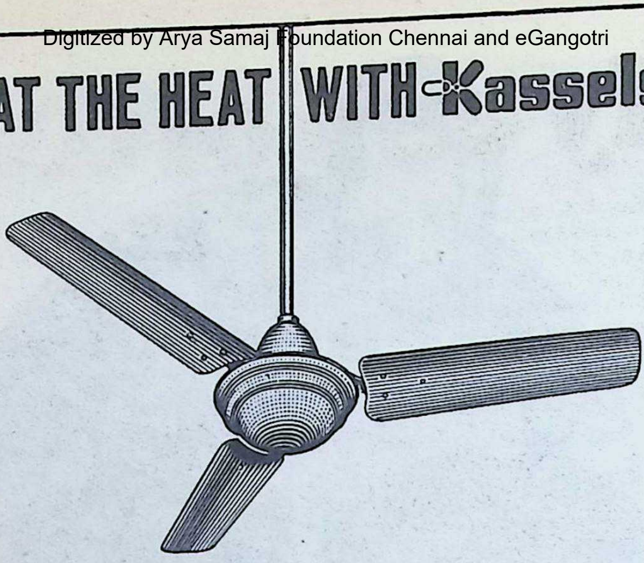

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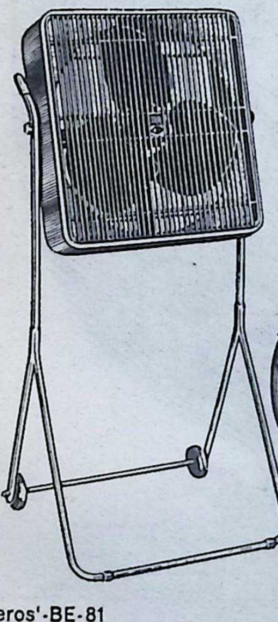

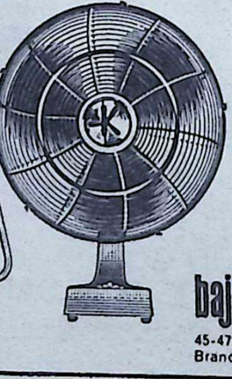

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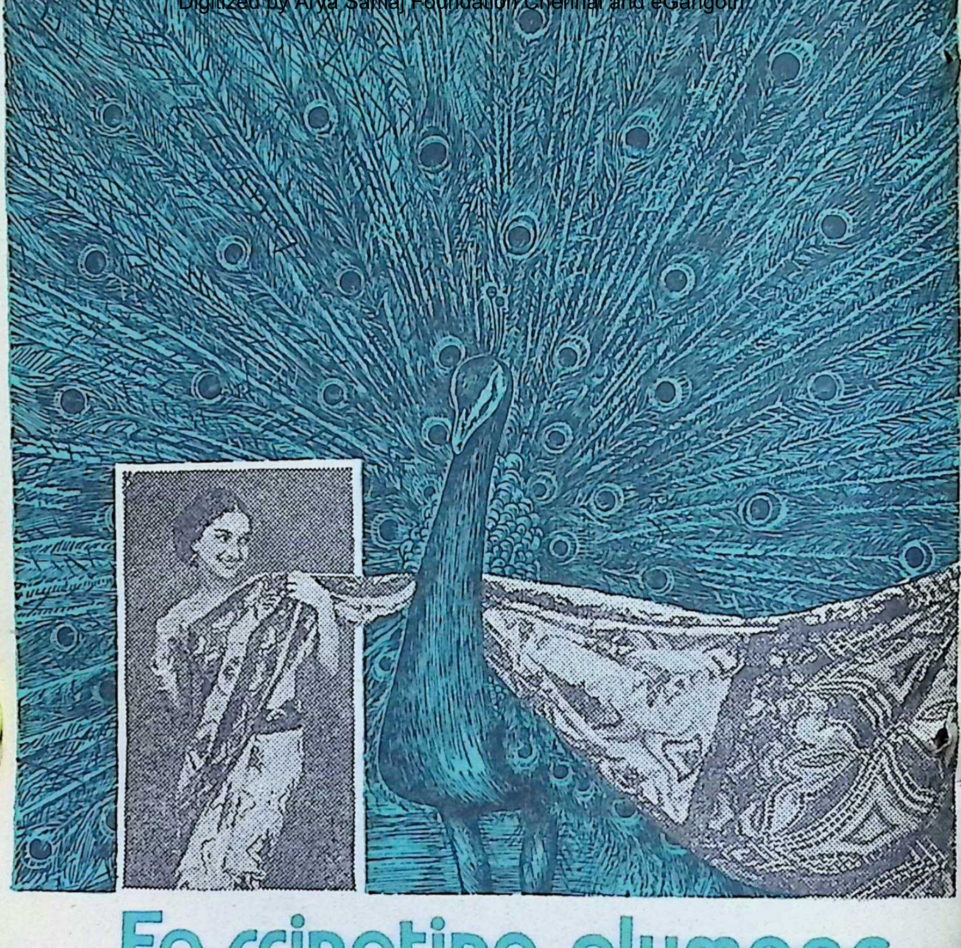

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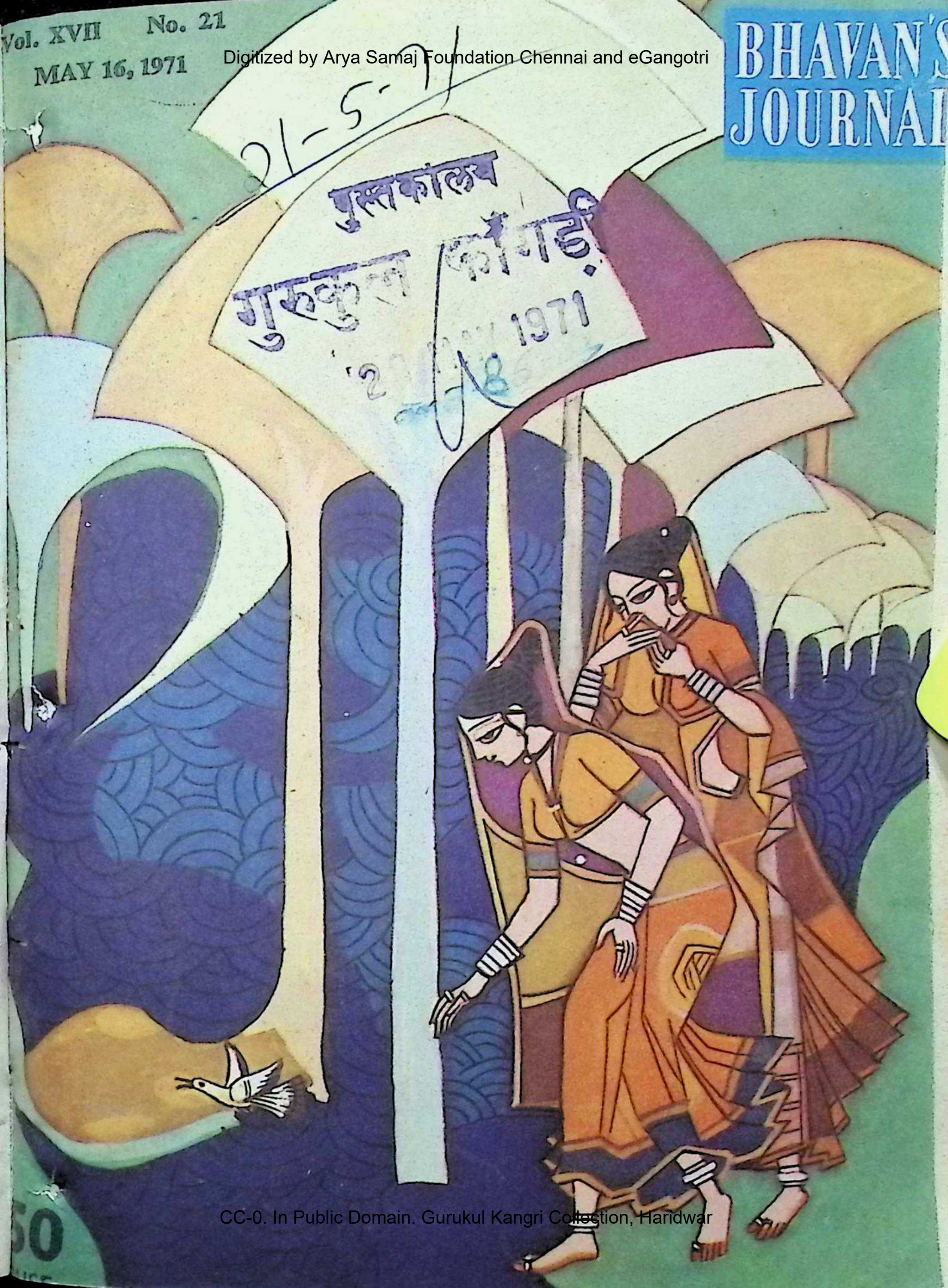

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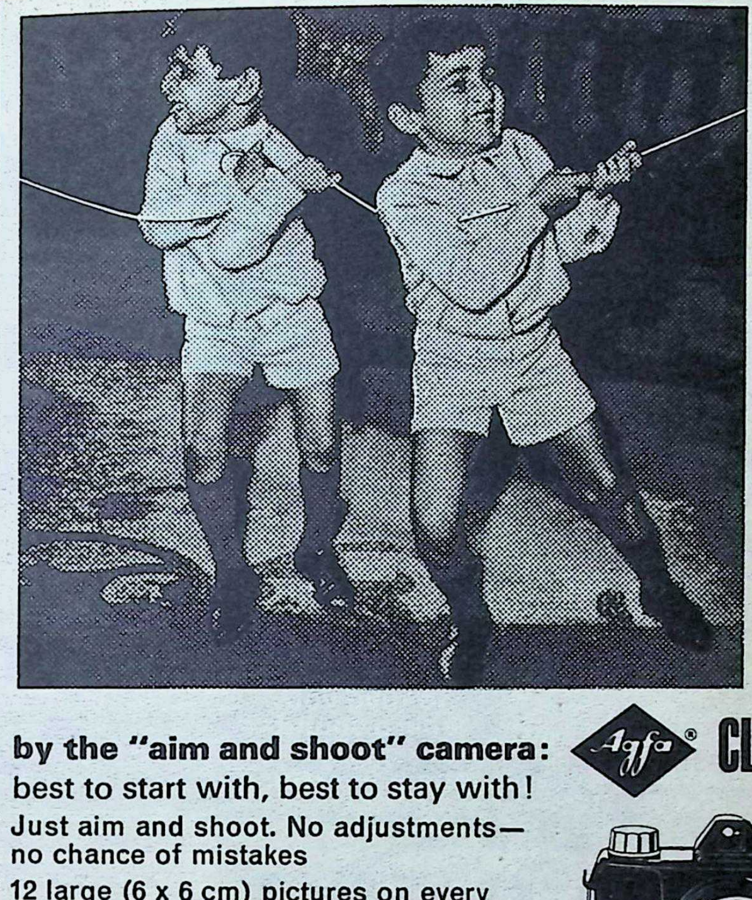

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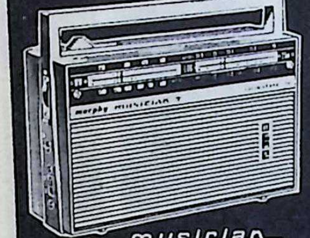
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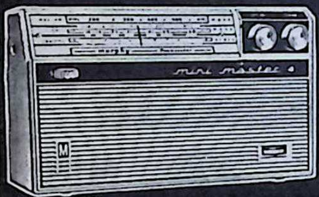
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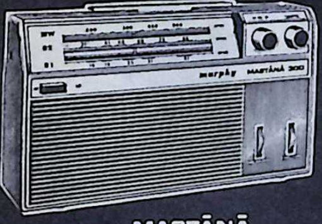
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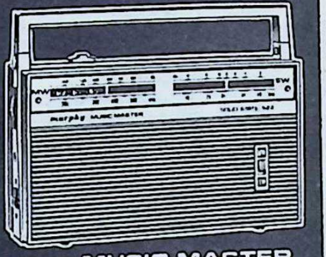
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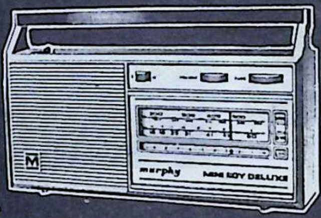
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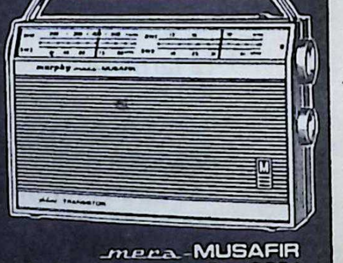
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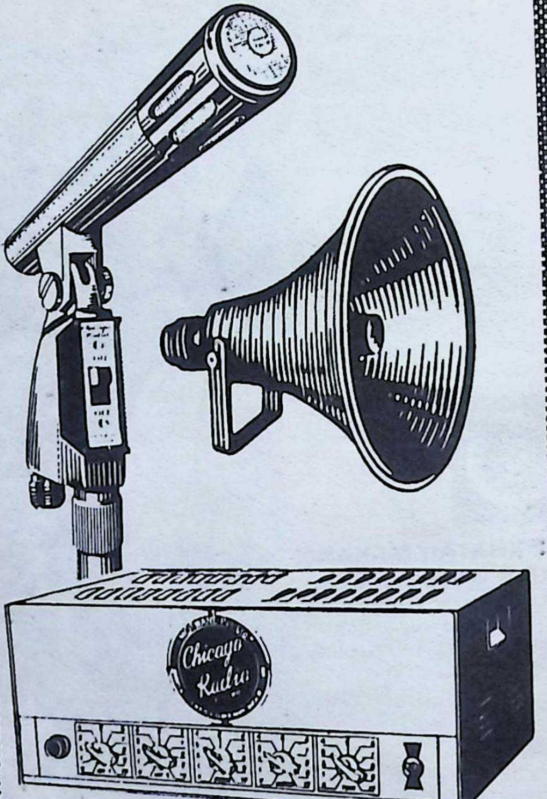

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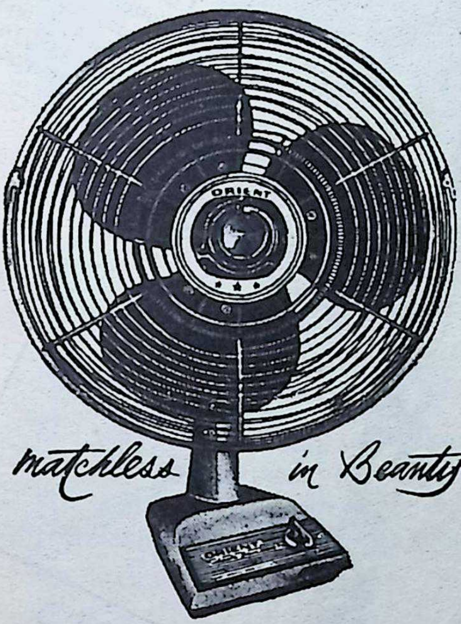

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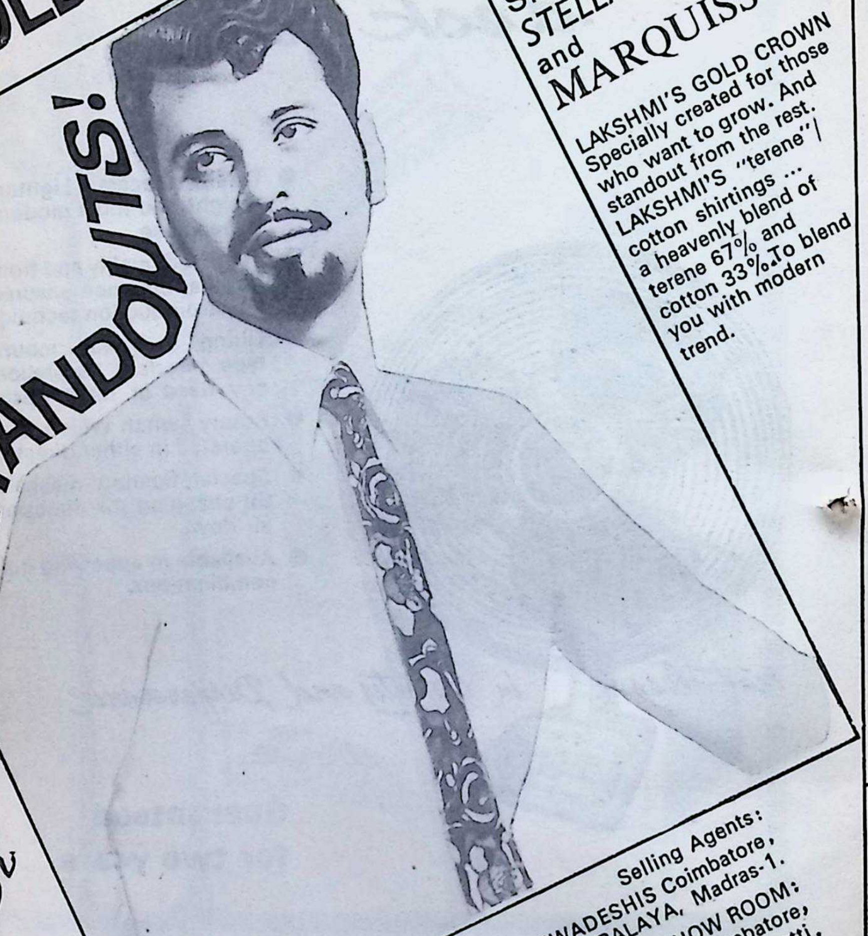

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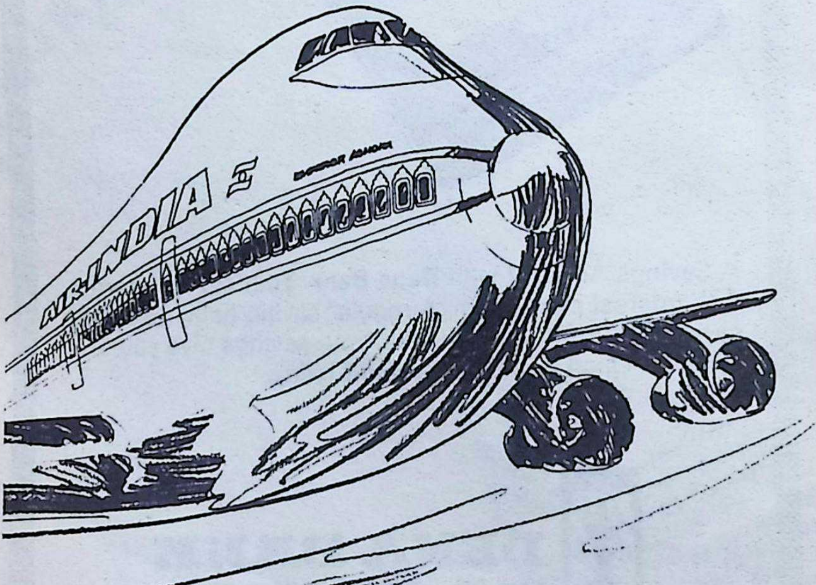

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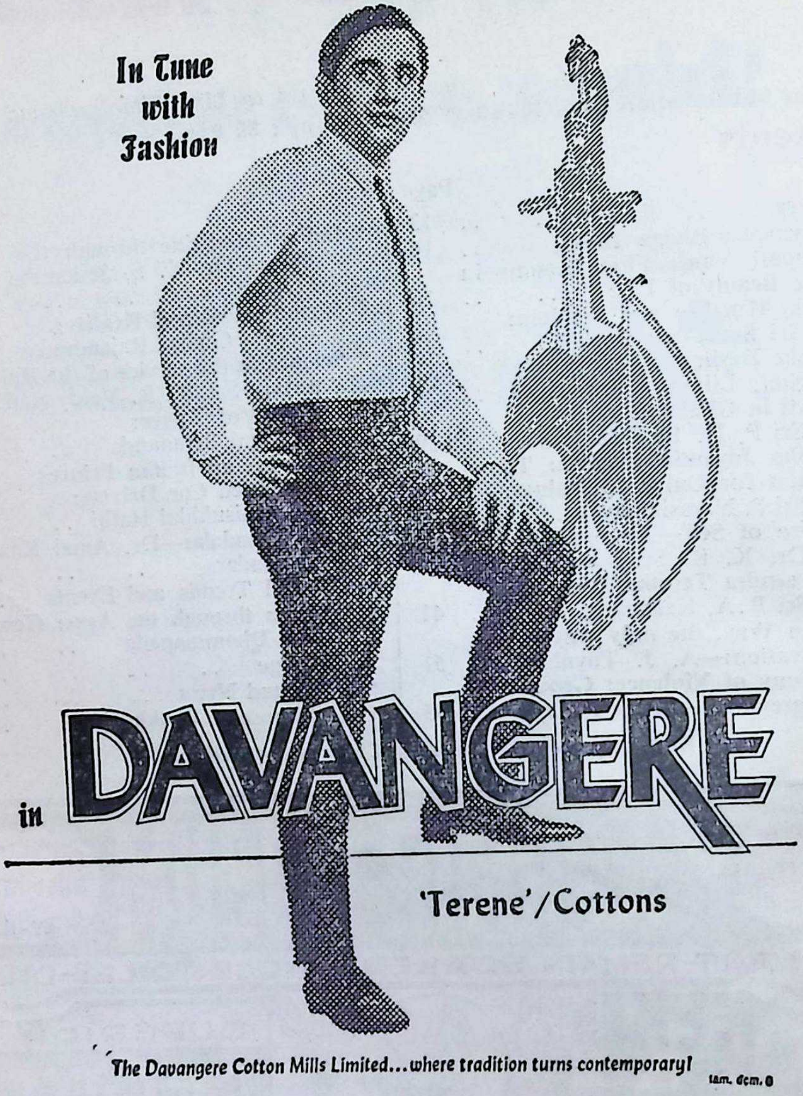
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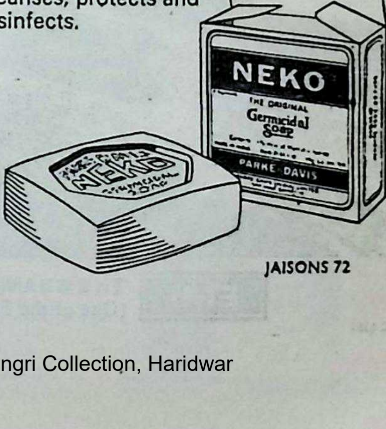

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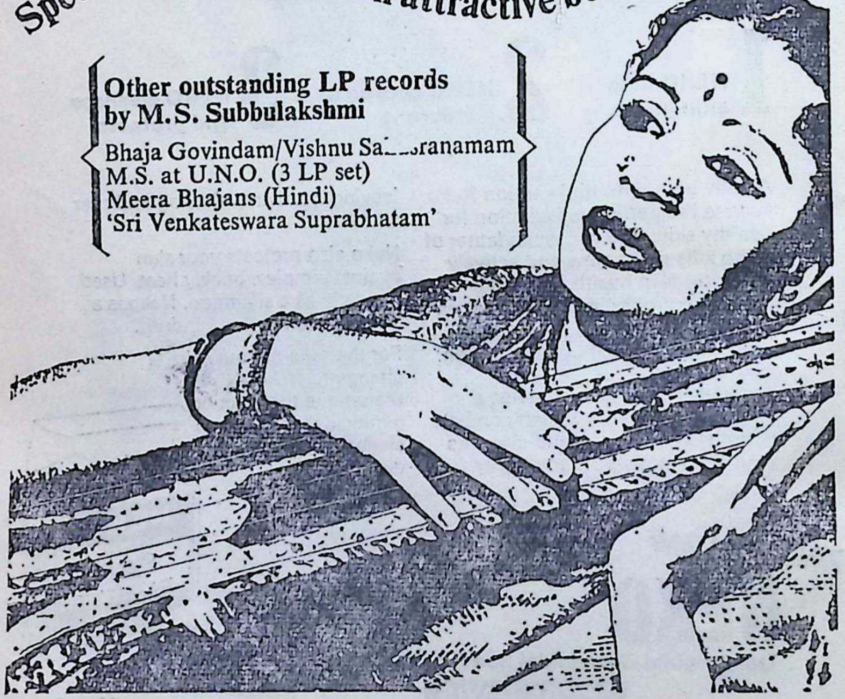

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Let Noble thoughts come to us from every side
—Rigveda I-89-I.

BHAVAN'S
JOURNAL

PRAYER TO USHAS

महे नो अध सुविताय बोध्युषोमहे सौभगाय प्रयन्धि ।
चित्रं रयिं यशसं धेह्यस्मे देवि मर्तेषु मानुषि श्रवस्युम् ॥

ऋग्वेद १-१५-२

Be here for our great welfare today, O Usas; lead us to great fortune. Bestow on us wonderful and famous wealth and also a fame-seeking (son) among men, Goddess, helpful to man.

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Adhyayana Bhaga

स्वाध्याय प्रवचनाभ्यां न प्रमदितव्यम्

SERIES II : 12

TEXT

कपालनेत्रान्तरलब्धमार्गैं—
ज्योतिः प्ररोहैरुदितैः शिरस्तः ।
मृणालसूत्राधिकसौकुमार्यां
बालस्य लक्ष्मीं ग्लपयन्तमिन्दोः ॥

TRANSLITERATION

kapaalanetraantaralabdhamaargair
jyotiprarohairuditaih shirastah
mrinaalasutraadhikasaukumaaryaam
baalasya lakshmeem glapayantamindoh

WORD—FOR—WORD—MEANING

kapaala= (in) the skull; *netra*= eye; *antara*= from outside; *labdha*= having obtained; *maargaih*= places; *jyoti*= lustre; *prarohaih*= offshoots; *uditaih*= which have sprouted; *shirastah*= from the head; *mrinaala*= lotus stalk; *sutra*= fibre; *adhika*= surpassing; *saukumaaryaam*= in its softness; *baalasya*= of the young; *lakshmeem*= lustre; *glapayantam*= diminishing or overpowering; *indoh*= of the moon.

TRANSLATION

(Manmatha beheld that Three-eyed Lord) who by virtue of the streaks of lustre (born of his Samadhi) which had found their way out of the eye in the skull was eclipsing even the lustre of the tender moon whose tenderness exceeded that of the fibre of the lotus stalk.

ANALYSIS AND COMMENTARY

Here is a description of Shiva in meditation and the poet informs us that the streaks of lustre that emanated from the head of Shiva whose Kundalini had in the course of deep meditation reached the Sahasrara chakra, the point of culmination in the Yogic Samadhi eclipsed the young and tender moon which is reputed to be softer than the softest known material object of the poets, namely the fibre of stalk of the lotus.

The verse may be construed as follows :

glapayantam triyambakam samyaminam dadarsh (Vide the first verse of the above unit — beginning with sadevadaaru etc. — B. J. Feb. 8 II—7)

glapayantam indoh lakshmeem glapayantam triyambakam dadarsh etc. = Eclipsing the splendour of the moon, Manmatha beheld the Three eyed Lord etc. Then there are qualifiers — They are *baalasya* for *indoh* and *mrinaalasutraddhika saukumaaryaam* for *lakshmeem.* Note the qualifying words are in the same gender and case and number. *indoh* is *Shashthi* singular and masculine and so the word *baala* is put in the same case, gender and number. *Lakshmeem* is feminine, singular and accusative case; so the qualifying word is also put in the same case etc.—*saukumaaryaam.*

Thus the latter part of the verse should be construed as follows :—

baalasya indoh mrinaalasutradhikasaukumaaryaam lakshmeem glapayantam triyambakam samyaminam manmathah dadarsha = Manmatha beheld that self-controlled Three-eyed Lord who was eclipsing the young moon's lustre which is softer than the stalk of the lotus.

The first half of the poem gives us how the tenderness of the lustre of the moon was eclipsed.

The agent of such eclipsing is *jyoti praroha* or the streaks of splendour. Hence it is in the Instrumental case — *Jyotiprarohaih* and the qualifying words for this are: *shirastah uditaih* = emanating from the head; and *kapalanetraantarlabdhamaargaih* = which had obtained a way out through the aperture in the skull.

Hence the whole sentence would read :—

kapaala-netra-antara-labdha-maargaih (1) *shirastah uditaih* (2) *jyotih prarohaih* baalasya (1) indoh mrinaalasutraadhikasaukumaaryaam (1) lskshmeem *glapayantam triyambakam samyaminam dadarsha.*

VOCABULARY

Subantas :—

kapaala= skull a-ending mas. *netra*= eye a-ending neuter; *antara*= a-ending *Sarvanaman*; (Vide Adhyayana Bhaga II: 8 for details concerning the *Sarvanamans.*) *labdha*= a-ending past passive participle used as adjective formed from *labh+kta* =*labdha* a-ending mas. or neuter. Feminine form would be *labdhaa. maarga*= path, a-ending mas. *jyoti*= lustre, i-ending fem. *praroha*= sprouts, *pra+ruh+a* =praroha, a-ending mas. *kridanta* form. *udita*= risen, coming up, *ud+in+kta*, past passive participle; a-ending mas. or neu. *shiras*= s-ending neu. *mrinaala* = lotus stalk a-ending mas. or neu. *sutra*= a fibre or thread, a-ending neu. *antara*= outside. In this sense used as a *sarvanaman. adhika*=a-ending adj. mas or neu. *saukumaarya*= tenderness a-ending adjective; mas. or neu. Abstract noun formed from *su+kumaara. baala*= child, young, a-ending adj. *lakshmee* + ee-ending fem. *glapayantam+ glapayat* from glap. Present participle again used as adj. either used as mas. or neu. If it is to be used behind a feminine noun then the form would be *glapayanti. indu*= moon, u-ending mas.

Continued on page 73

Kulapati Vani

First Lessons in the Beauty of Life

ON the 10th of March, 1956, as I flew to Samastipur, I began to read Shakuntala, the immortal play of Kalidasa. As I read the words and the verses which had been engraved on my memory for fifty-four years, I recaptured the first flush of emotion which I had felt when I first memorised the drama.

It was March or April, 1902. A small, fifteen-year-old boy sat dreaming on the dome-crowned terrace of the Baroda College. He had just studied and memorised the first Act of Shakuntala. He knew its verses by heart, and the wonder-world of beauty, over which Shakuntala of matchless grace shyly presided, lay before him.

The Boy was a devout worshipper of Shiva. He had worshipped his guardian God in the beloved linga installed in his family house. A year or two back, he had devotionally recited Shiva-kavacha and Chandrasekhara-stotra. Recently, however, he had started praying to the impersonal God through the Gujarati hymns of the Prarthana Samaj. But the impersonal God as presented by these prayers was colourless, and could not find a place in the Boy's heart.

Now, as he slowly recited the Nandi, the initial prayer of the Play, pausing over the words and repeating the verses, he found to his surprise that the Lord was different from what he had conceived. According to Kalidasa, He had eight forms—Water, Fire, the Sacrifice, the Sun and the Moon, the Sky, the Earth and the Wind. He felt that Kalidasa was right; the Universe was the body of the Lord. He was in all that surrounded us.

The Boy was passionately fond of the drama. As his father was the patron of a dramatic company, he had free access to all its performances. In several of them he had seen the *Sutradhara,* the Director, and *Nati,* his wife. Evidently, they had all been copied from Kalidasa, and he had liked the words of the Director that his wife had just finished the green-room preparations (*nepathyavidhanam.*) These words had stirred the

Boy's imagination. He had often been in the green-room behind the stage and had seen boys of his own age painted to look like girls, and moving in shining skirts. It had always been to him a world of mystery, the more attractive because he could not take any part in it.

Sometimes, when he was alone at home, he had even tried to dance before a mirror. He also cherished a secret hope that one of these days he might put on a skirt, as the boys did in the green-room. But he had no such luck.

This Drama, *Shakuntala,* was to be staged, as the Director himself said, before the Court of Vikramaditya, possibly in the royal presence. The Boy was surprised, however, that the poet himself should describe his own play as excellent. How could he praise it in advance? It may be, he thought, that that was the way of poets. The Boy chanted the words of the *Sutradhara*: "A play is never good, till the learned acclaim it; however well-trained the actors, they cannot be trusted to make it a success". So, thought the Boy, the author was cleverly passing the blame on the actors in anticipation of the possibility of his play being a failure. This did not seem qute right. Thirty years later, the Boy, who had grown to manhood, was to learn the truth of the poet's saying when his own first play was being staged.

Director & His Wife

The Boy liked the *Nati,* the wife of the Director. She called her husband *Aryaputra*—a gentleman's son. This was a much better form of address than the one used by the ladies of his family. They never spoke the names of their husbands, except as "the father of so and so". It was also a subtle way of paying respect to a woman's husband and his father. The Boy hated women who thought that they could win the respect of the world by being disrespectful to their husbands.

The Boy enjoyed it when the *Sutradhara* and his wife sang to each other. He had liked it when the lovers in the dramas he had seen, sang to each each other of love. When his wife grew up, thought the Boy, he too would talk to her in songs. But would his wife talk to him in a song? If she did not, it would be very disappointing.

March-April in Baroda is pretty hot, for it is almost summer time. It appeared that *Shakuntala* had originally been staged in summer; rather an oppressive-season for a crowded theatre. But the *Sutradhara* was reassuring: "In this season you can enjoy a dip in the water, the sylvan breeze, fragrant with the scent of *patala* flowers and sleeping under the shade of trees". The Boy himself had found it so when lying in the shade of a tree in the botanical gardens of the College. "And the evenings are pleasant in summer", the verse ran. The play must therefore have been staged in the evening, which would have made the drama doubly enjoyable.

The *Sutradhara* was somewhat commercial; not so his wife. She did not care to remind the audience that even summer could be enjoyable. She merely described how it effected young ladies. She sang of "the women full of youth", who in summer adorned their ears with *shirisha* flowers"; not out of vanity, if you please, but out of consideration "for the petals which the wretched bees were trying to kiss". This, the Boy thought, was the budding instinct which led a mother to protect her daughters from the attentions of street *Lotharios.*

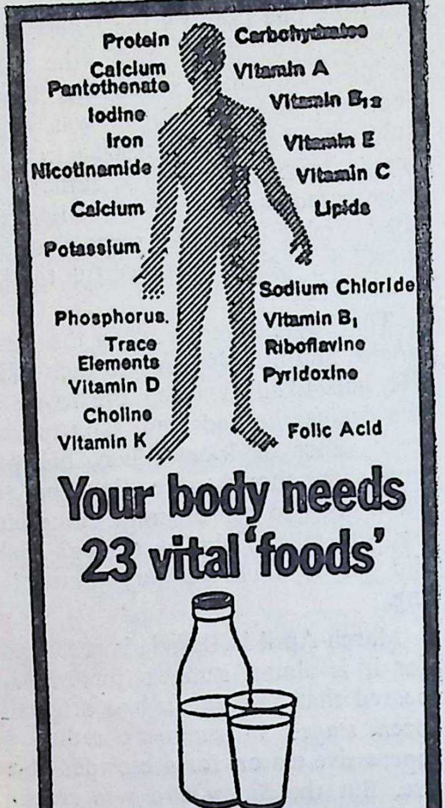
King & Ashram Deer

King Dushyanta came on to the stage. In his imagination the Boy saw the King entering with an arrow fixed in his bow, looking, as the charioteer said, like God, Shiva, with His irresistible bow *Pinaka.*

The Boy recited the King's description of the deer: "It was turning its glance at the pursuing chariot its neck bent in grace; its haunches were pressed into the front part of its body its panting mouth dropped the half chewed grass; it flew in the air, for scarcely touched the earth". The Boy liked the last line; it was an exact description of a flying antelope; it had never struck him as being so before.

The Boy then slowly recited the description of nature as seen from the fast-running chariot. "What was small became magnified; what was disjointed appeared whole; what was crooked looked straight; nothing was at a distance nothing near". The inarticulate imperssion left on the Boy by travelling in their two-horse tonga, thus became articulate. What a marvellous description it was!

In his childish imagination the Boy had often dwelt in the *ashrams* of the great *rishis* of whom his mother had told him since his boyhood. But now,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Kalidasa was introducing him to the *ashram* of Kanva Rishi. It was a home of peace, unmarred by discord.

His disciples suddenly appeared before the King and told him. "You cannot kill a deer belonging to the *ashram*; it would be sacrilege; it would be like setting fire to a heap of flowers". The disciples of the *Rishi* also taught a lesson in kingly duty to *Dushyanta*. "The arms of a king should destroy the wicked, not the innocent" — *artatranaya-vahshastram*. The Indian Kings were most considerate, the Boy thought.

Atmosphere of Peace

As the Boy sat thinking of Dushyanta, he repeated the compliments paid to him by the hermits. "His arrows were irresistible, but only for the protection of the distressed. His lineage was noble; so was his form. He was the protector of the hermitages". Were they not homes of culture? Surely, it was the King's primary duty to protect the homes of learning. The *ashrams,* of which he had dreamt, became vividly real as he chanted the verse.

He pondered over its beauty as described by the poet; of its parrots which dwelt in the hollows of trees; of the disciples who crushed the *ingudi* fruits on stones to get oil; of the hermits with their bark-clothes returning from the river after the bath; of the trees watered by the rippling canals; of the sacrifical fire constantly emitting smoke and discolouring the tender shoots of the trees with it; of the hermitage-deer, who accustomed to the affectionate attention of the

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hermits, stood unaffrighted at the sound of the chariot.

The Boy repeated the two verses over and over again. Through its eight lines he was transported to the world of a *rishi's* hermitage where animals lived fearlessly, where men led a simple life dedicated to noble thoughts, and above all, where the atmosphere was full of joy and peace, in which men, animals and nature dwelt together in unbroken harmony. He could almost breathe the atmosphere of Kanva's *ashram*.

A Sporting Girl

But the Boy's romantic imagination was aflame when Shakuntala came on the stage with her two friends. She was sweet, tender and loving, and "more beautiful than the palace beauties". To her, the creepers were like her sisters. The Boy pondered over this love of Shakuntala for the trees. He himself had loved them, and when wandering about in the botanical or Kamati gardens, he had often felt kinship with them. Sometimes in his solitary walks, he had felt as though the trees were calling him even as the *kesar* tree called Shakuntala with its leafy fingers.

Of the three young ladies, two of whom were Shakuntala's companions, the Boy did not like Anasuya, though she was quiet, wise and a little motherly. But he liked Priyamvada immensely. She was sporting, fond of mischief, and always said something nice. If he had had a choice, he would have selected Priyamavada for a wife.

In the strict home atmosphere in which the Boy had been brought up, he had rarely met any womenfolk outside his immediate family circle and this was his first dose of the flippancy with which young girls carry on conversation among themselves.

Maddening Melodies

The Boy was just reaching the threshold of adolescence, and when Priyamvada told Shakuntala that if she was finding her bodice tight, it was not the fault of the knot that she had tied, but of her youth, which had made her breasts grow. This was too much for the Boy: he blushed red.

Those were not the days of sex-ridden cinemas, nor of the vulgar advertisers who tear the feminine body to pieces in order to exhibit it in the newspapers and journals. The very idea that grown-up girls should find their bodies too tight stimulated the Boy's romantic imagination. It brought him into still closer touch with the unknown world from which, for sometime past, he had been hearing strange, but maddening melodies.

From his childhood the Boy had had visions of lovely women. He had read Tennyson's *The Dream of Fair Women* with avidity. In some of the books of his college library he had surreptitiously glanced at the pictures of the Greek statues. He had always admired the noble human figure and he entirely agreed with Dushyanta when he said: 'The lotus is beautiful even if surrounded by moss ; the moon is more beautiful because of the dark spot ; the lovely maiden is more winsome because of the bark-clothes. A thing of beauty becomes lovelier by whatever it wears'.

Jealousy for the Bee

The Boy went on reciting the verses. Shakuntala was not merely fond of trees, but also of transferring her own emotions to them. The creeper, *vanajyotsna,* which clung to the mango tree, had stirred her heart. Anyway, Priyamvada said, and possibly she was right, that Shakuntala wanted to be married.

The Boy had read of how love was made in the West and he thought it rather crude and vulgar. He preferred the way King Dushyanta went about it. In the first place, the King was surprised that he, a Kshatriya, should fall in love with a Brahman girl; it would be sinful. Next, he thought, she could not be a Brahman's daughter; she must be fit to be married to a Kshatriya. He had the sensibility of the pure heart, and if it was attracted to Shakuntala, she must be a worthy object. A pure heart is all that matters.

What he liked about Dushyanta was that his was no passing fancy to flirt with Shakuntala; he had in him an intense urge to make her his queen. If a woman was worth living, she was worth being made a wife. Dushyanta's wholesome lesson would stand all men of honour in good stead.

Suddenly a bee could be seen hovering over the face of Shakuntala and the King's love expressed itself in a fit of jealousy. "While I am lost in doubt, this wretched bee has succeeded. It touches the corners of her tremulous eyes; whispers secrets in her ears as it hovers near them; kisses her lower lips even if she drives him away". Very wicked of the bee, thought the Boy.

Love at First Sight

The Boy liked the way Dushyanta concealed his identity. That was a good way to deal with girls. He had first enquired whether she was to be married or to remain single; then he chivalrously offered to help the girls in watering plants; then he discovered her parentage. That was very clear indeed. The Boy was not sure whether had he been in Dushyanta's place, he himself would have been capable of such cleverness. But anyway, he lived through that part of Dushyanta's experience with great interest.

The Boy also enjoyed the description of how, in her shy way, Shakuntala fell in love at first sight. "She never spoke to Dushyanta; at the same time, she was attentive to every word he uttered. She never looked at him, but her eyes always sought him out". It was almost wonderful.

What the King said was true. When Shakuntala left him, his body like the banner that is carried forward, went one way, but his mind, like the flag that flutters in the wind, flew to seek her.

The Boy recited the verses and read and re-read the conversations over and over again. His mind was filled with hunting kings and holy *ashrams;* with forest trees and clinging creepers; with fascinating girls, shy and lovely, who cracked jokes; and with the divine spark which flashes to and fro from man to woman, to create the flame of beauty.

And thus did the Boy sit at the feet of the great Master, Kalidasa, and learn his first lessons in the beauty of life.

□ □ □

When a sage brings down his mind from the higher realms of beatitude to dwell on a mundane matter like employer-employee relations, the subject is bound to acquire a new dimension and a fresh sparkle of spirituality.

The words of wisdom contained in this sermon delivered on January 1, 1971 by Sri Satya Sai Baba at the premises of a massive industrial establishment in Bombay, Kamanis, has great relevance to modern India.

While exhorting the employees to develop the enthusiasm to earn rights by fulfilling obligations, Sri Sai Baba also exhorts the employers not only to take care of the employees but also provide amenities to their children to develop a strong and virtuous character.

*Love is the keynote of harmony. Work, Worship and Wisdom are the three stages on the godward path ......*Ed.

Work, Worship and Wisdom

SRI SATYA SAI BABA

Happiness and peace are mental conditions which grow in the soil of love, and not of power, affluence or skill.

The tree of life yields as its most precious fruit, the quality of Love. Sweet fruits have bitter rinds. This fruit too is encased in a thick bitter six-fold rind, composed of lust, anger, greed, attachment, pride and hate. If these are negated and the rind removed, the nectarine sweetness of Love can be tasted and taken into the system. Those who make the effort to explore into that treasure of Love within, they alone can have the Peace and Bliss. Sadhana is the name of the process by which man discovers the Spring of Universal Love within him and by which he is privileged to share it with all beings.

Riches of various kinds; possessions and power, name and fame—these are not of much worth; the richness of Love, the precious possession called Love, this is the very breath of Life, for man. A heart devoid of Love is an altar plunged in darkness. The bats of evil passions will make it their home. They will render it a dirty stinking, seat of chaos. The Light of Love can illumine the heart and drive away these vicious inhabitants.

We have here, gathered in thousands, the employees of Kamani factories. The industrial, agricultural, mercantile, political and administrative fields are as the five vital airs to the human community. They have to be *healthy and harmonious, so that mankind can live in peace and prosperity.* If these five are aware of their inter-relationship and inter-dependence and if they lovingly cooperate in common endeavour, this country, and the world too, can celebrate each day as a festival day, can festoon each door-way in green.

But, at the present time, this bond of love and mutual cooperation is absent. There are factions between sections in each of these fields, each producing its own share of confusion and so, the country is heading every moment into deeper and deeper anxiety. The people are moving about in fear, gripping their lives in the palm of the hand, doubtful of what the next moment holds for them. This is not a proper state of things to be welcomed.

Emotions and passions have a way of suddenly rising into devastating floods. Really speaking, every worker has to earn the authority, before standing forth as a part of the organisation, of which he is a limb. Emotion and passion have to arise out of earned authority; now, it is surging forward from persons who do not carry out the duties undertaken by them. *Authority and influence have to emerge from the discharge of one's duties. Then only will they be effective. We must be convinced that rights are deserved only by the discharge of obligations.*

But today, the agitation is only for rights; there is no enthusiasm to earn rights by fulfilling obligations. Every one must work with the consciousness that Duty is God and that Work is Worship. If devotion to duty is developed and all work is done as sincerely and as correctly as acts of worship, then each one can be happy, and society will be free from discontent and misery.

The Kamanis are fabricating transmission towers in their factories. Every person who is engaged in the fabrication and erection has to carry out his work correctly and sincerely, so that the towers may be strong and secure. Who among them does the more important item of work? It will be impossible to discriminate. Each item is important, and each worker earns his right by discharging well his particular share of the total obligation. *There should not be any attempt to compare and claim either superiority or confer inferiority. Such attempts will only promote ill feelings, and obstruct the flow of Love and tolerance.*

Let me illustrate this by an example. There was a man going along a country road whose eyes saw ripe fruits on a wayside tree. The eyes told him that they were desirable and would provide him a feast. So the mind got attached to them, the feet took him nearer the tree, the body was bent by the muscles of the back, the hand moved down to the ground, the fingers picked up a stone and clasped it, the shoulders gave the needed thrust when the hand threw the stone on to the tree in the direction of the fruits. That made one fruit fall on the ground. But, more items of work still remain to be done by the limbs of the body. The fingers have to pick it up, the hand has to offer it to the mouth, the tongue has to place it between the teeth, the teeth have to chew it and the gullet has to swallow it and send it to the stomach. Now, which among these items are more important and which, less? Which limb has done more and which less? Each limb has done its duty exactly when needed to the best of its ability and so, the fruit on the tree reached the stomach of the hungry person. We must respect each worker as a contributor of his valuable share of the common task. Feel that all are divine, all are equally to be loved; that is the Sadhana that will bestow Ananda on both individual and society.

Doing the duty that has fallen to one's lot is the best way to make life worth while and to contribute the skill and intelligence one is endowed with, to the common good. This is the debt one has to discharge, for having come into this world embodied as a human being. We have not come into this world for the sake of eating and drinking; we eat and drink in order to live; we do not live in order to eat and drink. We have to reach the far higher goal—the Presence of God, through the Path of Love. That is the higher duty, the most elevated item of work we are engaged in the Factory (the Body) where we are. All our energies and skill have to be fully directed towards this effort. Or else, we have to waste our lives in the dark chaos of emotional impulses.

Of course, the question may be asked: who is God? Where can we find Him? Who has seen Him? I can tell you a story to elucidate this. A Sanyasi (monk) wearing a gerua robe entered, during his pilgrimage, a village, renowed for its godlessness. Seeing his robe which indicated a person who had dedicated his life to God, a crowd gathered around him and started heckling him, on the existence of God. "Can you show Him to us?" they asked and the Monk said "I can." However, he called for some milk, evidently to overcome exhaustion. When the milk was brought, he stared into the cup for a long time in silence. The group of villagers lost patience and clamoured that God be shown to them, as promised. They asked him why he was staring at the milk so long. He replied that he had heard that milk had butter in it and so, he was trying to see the butter! They laughed; they called him a fool and a simpleton. "Don't you know that milk has to be boiled and cooled, curdled and churned, before the butter can be seen as such, clear and distinct? Now, it is there in the milk, in every drop." The monk said, "There, you have the answer to your question. God is in every thing and being in the

Universe. If you want to see him clear and distinct, you have to go through various processes called Sadhana. You can see him thereafter, not now, by merely asking me."

The essential ingredient of this Sadhana is Love. Sadhana without Love (Prem) to all creation, will reveal only Satan.

I shall explain this a little more. Around us now here, we have the radio waves carrying music from the Radio Broadcasting Station, Bombay. We have the radio waves from Delhi also ; in fact we have here and now, the radio waves from Stations all over the world, though we are not able to see them or listen to the 'programmes' they carry. When we have with us a yantra called receiver, and when we adjust the wavelength to the station that transmits the programme and tune the receiver correctly, then we can hear the music or the news. God who is also here, now all around, can be cognised clearly by means of a Mantra (meditation on a meaningful mystic formula). Have the Mantra, concerntrate on it. (i.e. the adjustment to the wavelength) with Love (i.e. the tuning-in) and you become aware of God (i.e. listening to the omnipresent programme). If the tuning is not accurate, you run the risk of listening to the nuisance, not to the news! So too, unless Love is poured out in profusion without any idea of Self, you run the risk of cognising ghosts, not God! And if you do not develop concentration, your mind will wander in many directions at once causing confusion.

Therefore, Love is the best instrument to win Grace. Draw everyone

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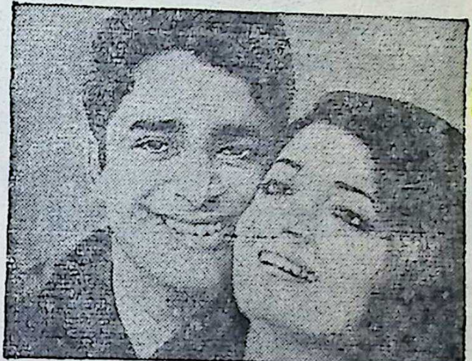

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near, as you draw your own brother and sister, and resolve to bear your responsibility with the utmost care and skill you are capable of. *In fact, life as a worker is most valuable and fundamental; Work, Worship and Wisdom are three stages on the* godward path: work is the base, work that is dedicated, work that is done righteously and in reverence to others. *The employer and the employees are bound close to each other, as close as the heart and the body.* The master is the heart and the men are the body. There can be no heart without a body and no body without a heart; both are essential for each other. The employer-employee relationship is as the bond between a father and his children. It is only when such affection and regard prevail, when the atmosphere of brotherhood is recognised among workers, that mutual help and service can flourish. Under such conditions, each can fulfil his duty gladly and peacefully.

When the employees have any problem that worries them, they can place them before the employer and both can discuss them calmly and sweetly, without unnecessary passion, without arousing hatred or malice and spreading unrest among others. Above all, each person must be conscious always of his obligations as well as of his rights. That is the basic requisite.

The Community Centre has been inaugurated by me just now. I suggest that you gather in the place once a month, or more frequently, once a fortnight or once a week, for Satsang, when you can have Bhajans, spiritual discourses or other programmes which will turn the mind towards the contemplation of the glory of God or the spiritual treasures in your own selves. I desire also that the children of the labourers be provided there with schools where they will be initiated into Bhajan, instructed in spiritual discipline and theistic beliefs and inspired to develop strong virtuous character.

Discipline is the most essential equipment for man; the acquisition of discipline should be the primary goal of all endeavour. Life is rendered worthwhile and valid, only when it is lived out in disciplined ways.

It is a great source of Ananda for me to be with you. Let the New Year bring you new opportunities for establishing joy and peace in your hearts.

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BANGLA DESH

SMT. LILAVATI MUNSHI

BANGLA Desh is passing through a great tragedy. It is not only Bangla Desh, but the people of almost all the countries are in some way or the other in trouble. For us the Bangla Desh movement is the greatest tragedy, because the people of Bangla Desh are so near to us and we can see though not with our own eyes, and hear about the inhuman treatment meted out to those people with the eyes of the independent observers. A great stream of Bangla people is coming to us from all directions. On our part for considerations of humanity we have to receive them, feed them, clothe them, and give them shelter. Our Government has admitted that it is already spending 50 lakhs of rupees per day, or probably much more because, the stream is continuing unabated and indirectly perhaps our country must be spending atleast a crore of rupees per day if not more. The burden for some months to come is likely to increase and not decrease.

The world is looking on, why, because almost all the countries have a skeleton in their cupboards. Russia's treatment of Czechoslovakia in recent years, Hungary and Poland earlier, is well-known. America has Vietnam and China has raped our neighbour Tibet. I am sorry to say that we gave away that country knowingly to the wolf. England has Ireland on hand and also South Africa. African countries are busy driving out every non-Africans —specially Indians. Our so called friends—the Arabs—are busy with their own problems, but there is no doubt that their sympathy is with Pakistan and specially so as they want to crush Israel but cannot do so. Probably that is why they secretly admire Pakistan. The UNO which created Palestine is ineffective. It has not yet learnt a lesson. It allowed the partitioning of Korea and Laos. Almost all big powers are busy selling their goods and arms not only to Pakistan but to all other countries which want to buy them. After all, business is business. If there is no war, who will buy their arms and how their factories will run.

Poor India is busy with the slogans and internal quarrels. The money which was to be spent for *'Garibi Hatao'* is all swallowed up by the unending stream of coming refugees. One cannot help remembering that the same Bangla Desh people had driven out nearly 20 millions of Hindus since the partition whom India accepted without a murmur and settled them at great cost. India did not even ask for the land to settle them, nor compensation and not even the exchange of those population who are amongst us, but are openly admirers of Pakistan. It is really our fault. In a short-sighted policy Muslims are kept and treated as a privileged class, probably to get their votes. Our rulers even dare not impose a common Civil Code on them.

Poor Indirabehn. She is a brave woman—a courageous woman. No other person could have done so much under the prevailing circumstances. I wish she had also the moral stature. In that case, her voice would have been much more effective.

At least she is wise in not hurriedly deciding the issue of the recognition of Bangla Desh.

I hope that when Bangla Desh issue is settled, now or later, she will insist, as she is doing now, not only to send back all the refugees who have come now, but to ask them to take away all the other refugees compelled to leave Bangla Desh ever since Pakistan was created as their lives and honour were not safe. Will she do it? Will she have the courage to do it?

One word more. Generally the Muslims are giving very little in charities in India. I hope they will at least contribute generously for Bangla Desh and help the cause of the people who have been displaced from their native soil and are now with us as refugees.

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Bhakti in Gita

P. H. KRISHNA RAO

BHAKTI is love elevated with respect, as in *Pati Bhakti, Guru Bhakti.* The love for a child is *Vatsalya;* for a friend or equal it is *Prema.* Bhakti has however acquired a special meaning as loving devotion to God. All those—whether Hindu, Muslim or Christian—who believe in God have *Daiva Bhakti* or devotion to God.

The Importance of Bhakti

The importance of Bhakti is emphasisèd in the *Bhagavadgita,* which is recognised as an authority by all Hindus. The Gita is in answer to the request of Arjuna (II-7) "My soul is oppressed by a sense of frustration. My mind is unable to determine what is right. I am requesting you to tell me definitely what is for my good. I am your pupil. Teach me. I have surrendered myself to you." The answer is "Let your mind be constantly directed towards me; be devoted to me; dedicate all your actions to me; prostrate yourself before me; over and above the claims of all *Dharmas* is complete surrender to me and me alone" (XVIII-65-66). It may at first sight appear that this is not exactly the answer to Arjuna's request. Note that the Gita is a reasoned, well-knit, and coherent argument leading inevitably to this conclusion. The point now to notice is that Arjuna wants to know what is *Shreyas* (or good for him) as opposed to *Preyas* (what is pleasing)—and the answer is *Bhakti*.

Again, after Sri Krishna has exhibited his form as *Viswamurthy* to the gaze of Arjuna, he says "It is not possible to see me as you have done through the study of the *Vedas* or by austerities or gifts or by sacrifice; it is only by one-pointed *devotion* (*Bhakthi*) to me and me alone that you thus *see* and *know* me as I am in reality and ultimately reach me. It is he alone who dedicates all his notions and actions to me with a knowledge of my superiority, my devotee with no attachment and who has no enmity to any living being that can reach me" (XI-53-55). *Bhakti* therefore, is the only way to the true knowledge of God and the surest way to reach Him.

What is Bhakti?

Bhakti is the love for God surpassing the love for *anyone*—like wife or child including the love for one's own self—and surpassing the love for *anything* like worldly goods; and love reinforced by a true knowledge of the glory of God; This love is constant and is centered in God and God alone and cannot be shaken under any circumstances whether in prosperity or in adversity.

There can be no real *Jnana* without *Bhakti*. The question has often been asked, which is the most important among the three means, — *Jnana*, *Bhakti* and *Vairagya*—for Moksha the ultimate aim, the freedom from the bondage of births and deaths and the realisation of self and *which* leads to *which*. They are so interdependent that any one of them may lead to another. *Jnana* may lead to *Bhakti* or *Bhakti* to *Jnana; Vairagya* may be the first step to *Jnana* and *Bhakti*, or *Vairagya* may be the *result* of *Jnana* and *Bhakti*. But all are agreed that there can be no Moksha without *Jnana* and the Gita is very clear on the point that there can be no real *Jnana* without *Bhakti*. "One knows exactly who I am and what I am only through *Bhakti* and it is after a true knowledge of me that one can reach me" (XVIII-55).

The Deserving and the Undeserving

It is not everyone that has this *Bhakti*. All men fall into two categories, the *Bhaktas* and the *Abhaktas*. Sri Krishna says specifically that the *Gita* is not for the *Abhaktas*. "This is not to be communicated to one who is not disciplined, or who is not a *devotee*, or who has not served th learned or to one who hates me" (XVIII-67). He also says that there are two classes—those with *Daivi Sampath* and those with *Asuri Sampath* (XVI-6). "The lowest among men, those of wicked deeds, and the foolish ones, do not resort to me; for their mind is overcome by *Maya* and their nature is *Asuri*, inclined to worldly pleasures. Four kinds of people of good deeds turn to me—those who are in distress, or who search for knowledge, or who desire worldly goods, or the truly wise" (VII-15 and 16). "It is only those of good deeds whose sins are ended, and who are freed from the spell of opposites that run to me with firm determination" (VII-28). "Of all these that *Jnani* is the best who is constantly devoted to me and me alone" (VII-17).

The Ideal Bhaktha

Even those with *Bhakti* must have certain qualities for obtaining the grace of God. This is explained in detail in Chapter XII-Verses 13-20 of the Gita. The *Bhakta* should not hate any living being; he should cultivate friendship and compassion; he should give up the feeling of "I and Mine"; he should be unmoved by happiness or misery; he should be forgiving; he should strive for self-control; he should always be content with what he has; he should have a strong determination; he should surrender his mind and intellect to God. No one in the world should fear him and he should not be afraid of any. He should desire nothing; he should be pure and efficient; he should be free from elation, anger, fear and turbulence of mind; he should be indifferent to what befalls him; free from weakness of mind; free from the feeling that he is an independent agent; He should have no feeling of elation and enmity or desire; he should develop an attitude of mind which rejects good as well as bad things; he should have no attachments and should accept pain and pleasure, honour and disgrace, heat and cold equally as his portion. He should look upon friends and foes alike; He does not indulge in idle talk; He is not attached to any fixed abode. He is steadfast in mind. It is such a Bhakta that is dear to Sri Krishna. And most important of all, those Bhaktas are most dear to God who love him with full faith in his supremacy.

Bhakti Important for Acquiring Real Jnana

Bhakti is equally important as the *means* to acquire *Jnana* or real knowledge. In verses 7 to 12 of Chapter XII among other qualities to be cultivated for this purpose is mentioned *Bhakti* which should not be diverted to other objects but directed only towards the one God (XIII-10). Again in Chapter XIV, Verse 26, Sri Krishna while explaining how one can overcome the three *Gunas,* says, one must have *Bhakti Yoga* which cannot be diverted.

Yoga Marga and Bhakti Marga

Yoga Marga and *Bhakti marga* are two distinct paths to reach God. The former is quicker but more difficult; the latter may be slow but is a much easier path to tread. Even the *Yoga Marga* should however pass through *Bhakti Marga* to reach its destination. Sri Krishna praises a *Yogin* as superior to a *Tapasvi* or *Jnani* or *Karmi* (VI-46). But even among *Yogins,* he is the best who, in his heart of hearts resorts to God with faith and devotion (VI-47). And in practising *Yoga,* one of the necessary practices is to direct the mind to, and concentrate on, God (XII-2).

He is Easily Attainable Through Bhakti

Sri Krishna says "I am easily attainable by the *Yogi* who is constantly attached to me and constantly thinks of me with a mind not diverted to anything else (VIII-14). He is easily pleased even with a small offering made with devotion. He says: "I accept with pleasure what is offered to me with devotion by one who strives after me, be it a leaf, a flower, or water, so long as it is offered with devotion" (IX-26). He takes up the burden of looking after their welfare (IX-22). The only requirement is that the devotion should be *Ananya* (undiverted) and *Nityabhiyukta* (constant).

The question before Arjuna was "to fight or not to fight". The answer of Sri Krishna is emphatic. Both by *Swabhava* and *Swadharma,* the duty of Arjuna is clear—to fight the righteous war as behoves a *Kshatriya,* whether his relatives are involved in it or not, rather than go abegging as a mendicant (XVIII-47). But there is a method of performing the duty for it to lead to *Shreyas,* ultimate good. Performing one's duty in the right spirit makes one to be eligible for salvation step by step, from *Sanyasa* (or dedication of every act to God) to *Siddhi;* from *Siddhi* to *Prasannathma* from there to *Bhakti;* and from *Bhakti* to the true knowledge of God already mentioned. So it is *Bhakti* alone that ultimately leads one to salvation; for it is *Bhakta* that receives the *Prasada* or the grace of of God (XVIII-54, 56).

Having cultivated *Bhakti* the true knowledge of God follows. For the Supreme Lord is to be attained only by one-pointed devotion (VIII-22; XVIII-62). Arjuna because of his *Bhakti,* receives the teachings of Krishna. The secret and valuable knowledge is imparted to him because he is His *Bhakta* and friend (IV-3). He is the most supreme. He is the beginning of all else (X-2). He is the creator, sustainer and destroyer (VII-6,7). He is the *vyapaka* (immanent in everything) (IX-4). He is the *Preraka* (inspirier of everything) and the *Niyamaka* (director of everything) (XVIII-61). He is the real actor and we are but his instruments. It is He that cures us of our ignorance and bestows knowledge through his mercy (X-10,11). It is from Him that all qualities flow (X-45). He is impartial but the *Bhakta* is dear to Him (IX-29).

This *Bhakti* is of several kinds like *Sakya, Dasya* and *Atmasamarpana,* etc. The *Bhakti* of Arjuna is of the the *Sakhya* kind until he realises the *Mahima* of God (XI-41). To the like of us who are not as worthy as Arjuna, *Dasya* is the only suitable kind of *Bhakti.* We cannot do better than repeat the prayer of Arjuna. "You are to be worshipped; You are the great *Guru;* there is none to equal you; how can there be any greater in the three worlds! Your glory is unexcelled. I am therefore prostarting myself before you. I beseech your favour, you must forgive me just as the father does his son, the friend, his friend, and the beloved his beloved" (XI-43,44).

It is therefore no exaggeration to say that Bhakti is the prominent teaching of the *Gita.*

Note:—(The figures in brackets refer to chapter and verse of the Gita).

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Abstention from all evil, doing of good, purification of one's thought —this is the doctrine of the Buddhas.

Time hurls into oblivion all that is small and mean. But here is an account of time-defying values.—Ed.

The Quest for Universal Values

P. NARASIMHAYYA

IN a famous statement which is often quoted, Kalidasa declared that the past is not all necessarily sacred, good and right, and the Modern not all bad and unworthy.

This is perfectly true. Since the bygone centuries of ancient history, there has been considerable progress or at least an enormous accumulation of experiences, inquiries, discussions and evaluations. Furthermore many new objectives have emerged like applications of machines to every side of life, new political, economic, social and educational reconstructions, even new religions and revelations, new creeds and faiths and new modes of life.

So, yes, the Past is not all good and great, and much less is it the final peak of all greatness and goodness and wisdom. The Golden Ages of life and history are not all laid up in the Past; and Modernity is not a continuous fall from the good, a decay and deterioration. The Modern Age is in many respects far greater than the past.

Nevertheless there are some essential values of life, some supreme values which do not grow old and fade with the passing of time, but are always valid, perennial and timeless. These essential values, the great masters of the past saw with greater clarity; and here, they have permanent lessons, an ever-redemptive gospel, for the Modern age which tends to forget them too often, in its blind astonishment at the material successes of physical sciences.

These values are the permanent guides and standards of human life and progress in the past, present or future.

These perennial, eternal values are the very heart of the gospel of Buddha.

His Message of *dharma,* (comprising *dhyana, sila* and *maitri*) though two millennia old as human history goes, is as modern, as up-to-date or contemporary as Science itself, in its relevance and validity,—and much more healing, humanising, elevating, and saving than Science, at all times.

Whether men and nations live a life of advanced modern technology in cities or a rustic simple life in villages, whatever their ambitions or talents, whatever their period in history ancient or modern, these values or spiritual or life-urges press incessantly and imperatively for man's devotion and practice.

Very briefly these Values are Reason, Love and Good Action,—in other words, right knowledge, feeling and conduct, *Prajna, maitri* and *sheela.*

On this trinity of Values, Lord Buddha's teaching is clear and emphatic.

The suppression of Reason by blind faith is suicidal both for Science and Spiritual progress or the path of *Dharma* itself. And so, Lord Buddha urges: "Do not believe out of blind faith, because it is said in the scripture or tradition, or because it is said by me. When you have examined and experienced for yourself, then believe." "Analyze what has been said, and weigh its merits." Here, Buddha counselled not a mere destructive criticism, a negative dis-belief or scepticism, but a genuine personal understanding, an integration with the rest of one's knowledge and personal experience.

Hence, Buddha emphasised the great importance of *Meditation* or *dhyana,* as it promotes understanding of ideas, establishes them in the mind, invests them with warm feeling, and transforms them into action and one's character.

The Buddha pointed out also the vital role of feeling,—love and compassion, the sensitivity to others' feelings, their sorrows and joys, the order and beauty of Nature and the graceful and good life. Ananda once said to the Master: "Half of the holy life, O Lord, is friendship with the beautiful, association and communion with the beautiful." The Master said: "It is not so, Ananda, it is not so. It is not half of the holy life; it is the *whole* of the holy life."

Buddha taught that a person blessed with a warm sensitivity and wide range of feeling, will be helped by it on the path of *dharma.* He gave the teaching: "My eight-fold way, Sariputta, is friendship with the beautiful."

So, on another occasion, the Master symbolised in the beauty of a flower, the whole path of *dharma.* The Buddhist Scriptures say: "A long time ago when the World-honoured one was dwelling on *Vulture Peak,* he picked up a flower and showed it to the congregation. They all remained unmoved, but the venerable Maha-Kasyapa smiled. The Blessed Master then said: "I have in mind the doctrine of the right *dharma,*—it is a message of a transcendance of words and letters, transmitted outside the scriptures. I now hand it to Maha-Kasyapa."

In all these teachings, Buddha emphasised that feeling or emotion is co-extensive with life or consciousness. Emotion is inextricably connected with morality and spiritual vision, and therefore with progress, and the highest fulfilment.

Buddha did not teach a theism, a gospel of God or Divinity, devotion, worship and prayer. But his followers developed a religion,—the *Mahayana*. To satisfy their aesthetic and spiritual needs, they developed a Divine Pantheon, including the Divinity of the Buddha Himself. All the other features of religion also viz., devotion to an Infinite and Compassionate Saviour, worship, rituals and prayers, came into the Buddhist faith and life.

So Buddhism developed a magnificent style of Art and aesthetic expression. The Buddhist *stupas*, Nature poetry, the images of Buddha, and the superb paintings of Bodhisattva and others in Ajanta and other places in India, Ceylon, and all over Asia, have portrayed infinite tenderness and mercy, love and the serene exaltation of the triumphant spirit. This classical style of Indian Art and art-expression has been a major or notable influence on the art of the whole of Asia.

Spinoza and Kant, two of the greatest modern Western philosophers looked with disapproval on the play of emotion in moral and spiritual life. Kant insisted on Duty being done "for Duty's sake", apart from any kind of feeling, love or desire. Spinoza taught that true love, like the love towards God, should be "intellectual". The ancient Greek master Aristotle too declared that the highest fulfilment of life would be a rational contemplation, a life of pure ideas or intellect.

Similarly, some Advaita dialecticians in India regard the highest human perfection as one of pure Knowledge.

All these great masters take such a severe and distrustful view of emotion, in their anxiety to emphasise the supreme role of Reason, the supreme value of Reason as the guiding light of life and the judge of right and wrong emotion and conduct. But life is not mere thought. It is a threefold integral unity of thought, emotion and conduct.

So, the Buddha, though one of the greatest ascetics and renouncers, was also most human. He yielded to great and noble emotions, setting aside the severer demands of asceticism. His respect for womanhood made him retract his first severe decision against their admission into his Spiritual Order.

Another instance of his supreme human love and affection is furnished by the manner of his return to the Palace as a Buddha and his going forward to meet the Princess, his wife, from whom he had gone forth more than a decade earlier on his great quest of Illumination. The Scriptures say that the Buddha advised His disciples not to prevent the princess even if she embraced him against the rules of His ascetic Order. He lifted the kneeling princess, comforted her, and offered His great gift of Illumination.

These noble expressions of love represent the inner soul of religious asceticism in India. And so, another supreme Master, Sankaracharya expressed his overflowing love of his mother and performed the last rites for her, setting aside the restrictions of the Ascetic Order.

Feeling or emotion is only a natural warming-up and ebullition of consciousness; and Art is an ordering and expansion of the ebullition by a wider or narrower experience or vision of objects or other facts.

The Buddha did not set aside emotion but harnessed and associated it with moral and spiritual life.

Buddha, further emphasised most profoundly the third Value, viz., Dharma, Goodness, Right Action. All emotions and even Reason or Knowledge are useless without actual action. Truth and Beauty and their expression and end-result in Action, Conduct, Service, Dharma.

And so, the Buddha gave it the highest prominence. To Ananda's repeated questions about the first, the second and the next highest teachings of the Buddha, he answered "Dharma", again and again.

He avoided difficult metaphysical truths and problems, in spite of repeated requests for teaching regarding them; and emphasised the conquering power of Goodness itself, the rehabilitating and progressive power of *dharma*. He urged the essentiality of service to others,—of healing the sick, gentle love for even the most erratic and sinful. Setting a sublime example of service and ministration, the Master declined to enter the portals of Heaven, the Scriptures say, until the last humble creature in the world walked into Heaven with him or before him.

He formed the first Missionary Order known in world history.

All these are not antiquated but very modern lessons. Where these Values of Truth, Beauty and Goodness; or Reason, Right feeling and Dharma, are concerned, there is no past or present, antiquity or modernity. They are all perennial, always contemporary and modern, a here-and-now gospel, as Lord Buddha said of it.

* * *

The call of this Trinity of intrinsic Values is continuous, perennial. There can be no holidays for man from Truth, Goodness and Beauty. To the extent to which they are violated, the progress of man is arrested and even his bare survival or existence is endangered. History takes a terrible toll from men and societies that stagnate in un-truth, wickedness and ugliness,—in immoral art, licentious morality, and blind ignorance and superstition.

So in Hinduism, in the main Vedantic stream of Indian Culture, these Values have been explored for ages and verified and developed and defined in Philosophy, Aesthetics and Ethics,—*tattva sastra, alamkara sastra,* and *dharma sastra*.

This Trinity of Values has been identified as ultimate, self-critical, and self-rehabilitating in their integral unit. They are Attributes of Divinity, —*Satyam, Sivam, Sundaram*; the True, the Beautiful and the Good; Sat Chit Ananda.

The Indian classification of the *purusharthas* is not a classification of intrinsic Values. They are only the four types of the broad objectives of man,—*artha, kama, dharma,* and *moksha*; wealth and state, pleasure, morality, and limitless freedom. Their value is not inherent, or intrinsic. It depends on their uses, and content.

They can become evil in their excesses or egotistic in their uses and contents. The pursuit of wealth and pleasure and the exercise of the power of the State are all legitimate but their restraints have to be set by Truth, Beauty, and Morality. *Artha* and *kama,* wealth and pleasure are the "out-going objectives" which build up and enlarge the material and emotional life, but their worth has to be judged by the trinity of Values.

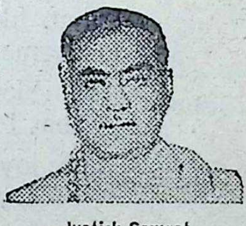
The other two objectives, *dharma* and *moksha,* are higher, moral and spiritual, building up and developing the spiritual self, "the returning or recovering objectives", the *nivrithi marga.* But these too may lose their value in superstitious, evil and ugly custom, and in an egotistic *pratyeka moksha* or fulfilment. So even these have to be judged by their uses and contents, by the standards or Values of ultimate Truth, Goodness and Beauty.

These Values have also been stated as Disciplines and Paths to Perfection and Fulfilment, in the *Yoga of Jnana, Bhakti,* and *Karma.*

The call of this Trinity of Values is perennial; and they make all religions and classical philosophies, in the degree in which they embody these Values, universal and always contemporary or modern.

□ □ □

The devout seeker, says Kabir, is he who mingles in his heart the double currents of love and detachment, like the mingling of the streams of Ganga and Yamuna.



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TIRUMOOLAR'S

Sunrise of Self-1

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DR. K. R. SRINIVASA IYENGAR

OMNIPRESENT REALITY

May the whole world share
 the bliss that's mine:
Omnipresent Reality
 from here to infinity
Is none other than
 the indwelling Self:
From steady communion flows
 this bliss supreme.

The sole creator
 of the seven worlds,
The sole sustainer
 of the seven worlds,
The sole destroyer
 of the seven worlds:
The self-same Power
 is Lord of our being.

He is body and life,
 He is earth and sea,
He is the cloud-heavy
 rain-dripping sky:
He's the seen and unseen,
 He's ambient ether:
He's the ravishing Lord
 my compassionate God.

Who can know and praise
 my Lord Divine?
Who can measure
 His length and breadth?
Incomprehensible
 the unfading Flame:
Rootless my knowing,
 yet I dare praise Him!

Few have knowledge
 of the Divine Being
That, like milk in water,
 permeates the world.
Ah! blessed am I
 that I can experience
The joy insatiable
 of Divine omnipresence.

He is the wind that blows
 in all directions;
He is fire, earth, sky
 and the embracing sea;
He fills the skin-bag
 of the body with life—
And releases it too
 when death's hour strikes.

Within the body,
 He is light and life;

From the sky He pours
  the blinding Sun-rays;

Encompassing the earth,
  He is atmosphere;

And as sensory windows,
He governs understanding.

Many a vessel is made
  out of the common clay;

The same Lord of all
  manifests as many;

The eye sees not itself
  but views a million;

And the soul sees all—
  but will not see the Self.

The clay in the revolving
  potter's wheel

Is moulded into the shapes
  his fancy dictates;

Like the potter's,
  my Lord's fancies too

Shape this marvellous
  world of phenomena.

MAHASHAKTI

Gods there are none
  who do not know Her;

No *tapas* can be done
  without Her sanction;

The gods cannot function
  unless she acquiesces;

Her Grace withheld, what use
  the pathways to God?

MAHASARASWATI

Three-eyed Saraswati
  has the Book in hand;

She's apparelled in white
  and is seated on lotus;

Brahma's Spouse, She chants
  the Veda; Her feet

On my head; my lips
  sing Her praises.

DANCE-DRAMA

On the delectable dance-stage
  of the universe,

Swinging to the chime
  of gesture and orchestration,

With the animate and inanimate
  in thrilled participation,

The Lord of the Worlds is lost
  in a riot of abandon.

The Lord's dance-drama
  of light and music
  Is set to the tune of magic chant
  from Veda and Agama,

The melody of Gita,
  the whirl of the seven worlds,

The drum-beat of the *bhutas*,
  and the tremble of the universe.

In His creative ecstasy
  He made the seven worlds;

In His rhythmic frenzy
  He traced the *yuga*-cycles;

In His native opulence
  He dowered the *pancha-bhutas*;[1]

In His warmth of love
  He moulded body and life.

Reining my turbulent desires—
  His feet on my head!—

---

[1] *Pancha-bhutas*: earth, water fire, air and sky.

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Delighting me with His frenzied
seeking of a human heart,
The King of Dancers
in His flaming stance
Found His harbourage
in my heart's sanctuary.

HOUND OF HEAVEN

The Divine by Himself finds
His way to the heart,
Yet who's aware or throbs
with adoration?
When I follow Him into myself—
albeit my eyes be closed—
What wonders I see:
all the seven worlds!

I sought Him, deeming myself
different from Him;
But the Sunrise within
of the Lord of Knowledge
Taught me during my search
that He and I are one:
And so the separative "I"
has ceased for ever.
Riding on the chariot Mind,
the seekers of the Lord of Maya
Cry hoarse, not knowing
whither He has gone.
Having wandered in vain
in country and continent,
I found Him at last here,
in the Kingdom within.

The blessed Lord
hid Himself in me;
The Lord of Knowledge
revealed Himself to me;
The Lord of my devotion
seated Himself in my heart:
Awakened to His Presence,
I now hymn His praises.

Fools! would you seek Him
in the sky?
Is the sweetness of honey
red or black?
Like rare sweetness
hid in honey.
The Lord is hidden
in the human heart.

□ □ □

"I do not hold for one moment that East and West cannot combine. I think the day is coming when East must meet West, West meet East; but I think the social evolution of the West to-day lies in one channel, and that of the Indian in another channel.

—Mahatma Gandhi.

Sri Sujayeendra Teertha Sripada of Mantralaya

R. A. Kashyap

SOME three hundred and odd years ago a lonely ascetic would be seen strolling on the banks of the Tunga, in utter abandon contemplating on the myriad aspects of the Lord of the Universe, Sri Hari. The ochre robe and a face that bristled with unshaven hair could hardly conceal that glow that emanated from one who had been the recipient of Divine Grace. By the thousands people were drawn to this Ascetic Supreme, the rich and the poor, the hale and hearty as well as the sickly, receiving healing balms and consoling words of wisdom. Great in life this ascetic became greater yet in death for he chose to mingle his ephemeral frame of clay in the lap of mother earth as he entered the Samadhi in the Brindavan that has become so famous today. The Brindavan at Mantralaya has encased this ascetic mortal frame and the earth around it has acquired a sanctity of its own.

Mother earth is glory incarnate; the silent performer of a myriad miracles which man through familiarity and lack of that poetic vision that presents old and familiar things in a new light of glory is unable to recognise. For, what more testimony do we need than the endless colours and shapes, odours and smells, that she throws up in unfailing regularity through the saplings that sprout from her lap! But mother earth's alchemy had been vitalised all the more when this Ascetic Supreme chose to mingle his frame in her lap. No wonder this clod is performing as it has in the past performed many a miracle of healing.

This great ascetic is Sri Raghavendra Swami of Brindavan, Mantralaya. The Mutt established there by him has carried on his mission, that of being a guide to the people in the life of the spirit and the healer of their mundane ills and miseries. For the goal of Hindu Dharma has ever been two fold: *Abhyudaya* and *Nisshreyasa,* worldly upliftment and eternal bliss. Many saints have graced this Pontificate after him and continued its glory and today it is graced by Sri Sujayeendra Teertha.

Bombayites have heard of this ascetic recently though they were not unfamiliar with the name of Sri Raghavendra Yati of Mantralaya. It was only last year that a Sri Raghavendra Swami Brindavan was established at Dombivli. This year the Brindavan established at Jogeshwari had added charm. The moola or original mrittika from the Brindavan at Mantralaya was, at the instance of Swami Sujayeendra Teertha, carried by his devotees who walked the whole distance on foot and reached in time to install and set it up here. The Swamiji himself, despite his feeble eyesight caused by a growing cataract, came to Bombay and performed the necessary ritual connected with it. That was on the 28th day of April 1971, a great day for the people of Bombay for the healing earth they can now get even here.

After this great event the Swamiji came back to his camp at Admar Mutt, Andheri. He busied himself the next day, Thursday, the day dear to Sri Raghavendra Swami, the Guru Sarvabhauma as he is known, with special worship. The special worship is a master symphony in itself; the Lord being awoken to the sound of pleasing Veena music with an udayaraga and every diurnal activity carried out with chant and song, culminating in the lullaby of a langurous evening raga when he lies down to sleep. This pooja had been done and the Swami had partaken with the other disciples and devotees of the sumptuous food that was prepared as an offering for the Lord. He had rested also for a while and was when I went to see him seated on the antelope skin spread over a cushioned seat, chatting with the devotees who had come to pay respects to him.

Tall, well built, with a body that reminded one of that of a wrestler's but with a glow and mellowness that at once put all at ease and comfort, the Swamiji sat his full height in a comfortable *Yogic asana.* The face beaming with a continuous smile struck anyone as that of an innocent guileless child's but pregnant with the wisdom of the ages. Unaffectedly and in a most unassuming manner he talked on and on with everyone and distributed the coloured rice, *Mantrakshata,* to the devotees who came to prostrate at his feet. It was a countenance that at once reminded me of the verse in the Bhagavadgita:

ihaiva tairjitassargo yeshaam
saamye sthitham manah.

They whose minds are fixed in equanimity have even here and now been rid of the shackles of samsara, the round of births and deaths. How had he acquired this state of *samattwa?* The answer dawned upon me as I pondered over that meeting later on when I went home.

Throughout that stay of mine with him for over two and a half hours Swamiji never spoke a word of himself. When an ailing family with the son suffering from some skin disease came to him asking for relief he asked them to take the *mrittika* daily and to have faith in Guru Raghavendra who would certainly cure him of the disease. He spoke of what the Mantralaya intends doing, what arrangements for study and propagation of the Dharmic life had been set afoot and a hundred other things he detailed and nowhere as even once did he use the first personal pronoun. It was the speech of one who had been in total identification with Sri Raghavendra Yati of Mantralaya. Naturally his intimate disciples were the only hope for information concerning the life of the Swamiji.

Among the Sannyasins belonging to the *Madhwa Sampradaya* there are two classes; the *aabaala brahmacharins* who take up *sannyas* and those who take up *sannyas* after going through the usual life of the *grihasta*. The eight *swamis* of the Udipi *moola* mutta belong to the first category and in the other *Mutts* no such strict rule of celibate *sannyasins* is there. These latter *Swamis* generally have a countenance that shows up contentedness and none of the strain born of a residuum of desires.

Sri Sujayeendra Teertha hails from Nanjangud, a small town on the banks of the river Kabini or Kapila, a brown river that mingles further on with the crystal like waters of the Kaveri at Tirumakudalu Narasipura. It is no strange accident that the Swami should hail from a place sanctified by a river. For the proto-type of religious life forged by our ancient forebears was a result of a life lived in the vicinities of a river. Think of the Bharadwajas on the Jumna, the great sage Kanva on the Malini and of the Raghavendra Yati on the river Tunga. Water, the first of the creations, alone is the fittest to purify the dross of man and lead him back to his Maker. The river, one of the many manifestations of water, has ever encouraged a religious tenor of life and so was it and perhaps it continues to be in and around Nanjangud.

Some thirty years ago one would have seen men and women moving towards the banks of the Kabini early in the morning for daily chores of ablutions, washing and worship. Then they would return, some in wet clothes, the women with the pitchers placed on their frames filled with water for the day's needs. Such was the life even though the Municipality chose to give the people tap water.

The brahmin community here mostly belonged to the group of the landed gentry, owning, sad to say, a few paternal fragmented acres of land, which were in constant danger of endless fragmentation in the course of further generations. Watered by the Kapini these yielded enough for two square meals for these folk who loved leisure more than anything else. Of course, the leisure was never ill-spent, for they engaged themselves in the time-honoured injunction of the Taittiriya Upanishad, of study and teaching, of *Swadhyaya* and *Pravachana*. Nanjangud can justly claim a good number of scholars known for their great learning in Jyotisha, in Ayurveda, the B.V. Pundits of the Sadvaidyashala fame, and others proficient in Tarka, Vyakarna and Vedanta. From one such Vaidic family of land-owners, Sri Sujayeendra Teertha comes, the son of Sri Sujnanendrachar, a great scholar himself who spent his time teaching and studying.

On *Pushya Shuddha Saptami* in the year 1908, Sujayeendra Teertha was born as the son of this Vidwan, Sri Sujnanendrachar. He was given the name Venkata Raghavendra, both names meaning a great many things to the fond parents. Venkata, the famed Venkata Ramana, the remover of all sufferings, of Tirupati, and Raghavendra, another great benefactor of the human race. In those days the parents never had the botheration of the parents of today. There was the injunction—Study and Teach. And so was the vocation, unquestioningly fixed for the son.

The old Sanskritic type of education was a very rigorous one. It always emphasised depth of learning and never countenanced a superficial extensive study. Its ideal was the hard work in a gurukula and its favourite comparison was the Manthara mountain that lay deeply immersed in the ocean waters and not the jumping monkeys that just went across the shore. Venkata Raghavendra got by heart the *Amara*, the *Shabda* and *Dhatu roopas*, memorised the *Kavyas* and studied them in the traditional manner. Then followed the study of *Vyakarana* and *Tarka*, two *shastras* that are essential for every other *shastra*. Then he was introduced to the more difficult *shastras* along with the study of Vedas, the Vedanta according to Sri Madhvacharya. After the study he entered the life of a *grihasta* and then for some time lived the life of a householder, upholding *Dharma*. As a householder he was also entrusted by the Swamiji of Mantralaya with the task of the *Sarvadhikari* of the Mutt and this brought Sujayeendra Teertha into closer contact with Sri Suyameendra Teertha, his predecessor. This closer contact and the consequent *upadesha* of the Pontiff paved the way for the *Sannyas* that he took to become the head of the Mantralaya Mutt, some eight years ago.

In 1963, Swami Sri Sujayeendra Teertha was made the Pontiff of the Mantralaya Brindavan Samsthanam and he ascended the throne to carry out the tasks for which Sri Raghavendra had established the Mutt. Though in his speech the Swamiji never betrays that anxious concern of success-seeking mortals, his actions have been constantly and without the least ado directed towards accomplishing many things. Sri Raghavendra Swamiji's blessings and inspiration keep him busy with a hundred and odd things.

The primary purpose of the Raghavendra Mutt as also that of the other Mutts established by Sri Madhvacharya and his disciples is the propagation of the Dharmic life in accordance with the tenets of the Dwaita School of Vedanta which considers Lord Hari as Supreme and the attainment of *Moksha* through the discipline of *Bhakti*. Of course, the Mutt at Mantralaya has been attracting a large number of people from all parts of India and abroad for its miraculous ministrations to the sick and ailing.

Vedic Dharma has to be sustained for it is that which will sustain us.

Towards this end this Mutt has been undertaking a great many things. First and foremost is the provision of all amenities for the devotees who flock to this place at all times but most so during the *Aradhana* of Sri Raghavendra Swami. They are to be provided with temporary shelter, food and other needs. And liberal-minded donors have never been wanting in this respect. In fact, the Swami narrated how even before any thought rose up for the purpose Sri Raghavendra himself in his great mercy would cause a dream to someone or the other and the money needed would flow. That was how one donor Sri Mallappa Shinde who is getting the Nataraj Theatres constructed at Poona had a dream and he came with a donation of three lakhs of rupees for the work to be undertaken at Mantralaya. So too have others offered their help. For the *Bhojanashala*, for the *Goshala* and other things similar help has been flowing at all times. These Mutts have been doing their best to provide means of living for poor and indigent men who have taken to a life of scholarship, that too in Sanskrit.

Swami Sujayeendra Teertha knew well the plight of the Sanskrit student and scholar, who after years of most painstaking and persevering study is hardly assured of a meal a day. So the Swamiji has devised a scheme whereby this state of affairs can be rectified to some extent. Ten per cent of the receipts of the Mutt have been ear-marked for the purpose of providing a sort of pension for these scholars. Those who study the *shastras* in the Mantralaya Pathashala and qualify themselves by learning the *shastras* and becoming proficient in the *Kalpa* or the performance of rituals will be assured of an employment at the end of their studentship. If for some reason they cannot be absorbed in the institutions over which the Mutt has jurisdiction, they will still get a sum of Rs. 200 per month for the rest of their lives or until such time as they get an appointment.

One other scheme in Mysore and Bangalore is the training in the conducting of rituals, given to people who are employed in other duties. These people have just to spare one hour in the evening and learn the various ritualistic procedures. In return for this they are entitled to free boarding and lodging. This is one scheme by which competent Púrohits who can assist *Grihastas* in the performance of their ritualistic duties may be made available for the benefit of our society.

Then there are the works of Sri Raghavendra Teertha which are still to see the light of day. Or works which are out of print and which need to be reprinted.

For various reasons some of the finest works of these Madhva exponents are still to see the light of day. Sri Raghavendra Yati has composed a large number of works. He has commented on all the works of Sri Jayateertha and has many original works of his own. The *Khandarthas* of the *Upanishads*, are already well known to many Madhvas. In addition, he has written other works, some in prose and some in verse. *Sri Rama Charitrya Sangraha* and *Sri Krishna Charitrya Sangraha* are poems which give in a summarised form the contents of the life of Sri Rama and Sri Krishna. Then there are the two prose works, *Pratah Sankalpa Gadya* and the *Sayam Samarpana Gadya.* There is the *Prameya Sangraha,* a beautiful treatise which summarises the essentials of Madhva system of Vedanta. This book is being prepared and made ready for the public with an English, Kannada and other translations.

Scholars of Sanskrit will surely be delighted to learn that a rare work of Sri Raghavendra has now come to light. It is the *Bhatta Sangraha,* a treatise on the *Mimamsa Sutras* of Jaimini and it is claimed that its treatment of the subject, its analysis of the *Sutras* individually is a feature unknown in the entire extant range of *Mimamsa* writings. This work is now being prepared and it will be available for the scholar in a short time. It is said that Sri Neelakantha Dixita had this rare work taken in a procession on an elephant to give it the great and rich honour it deserves.

The Swamiji of Mantralaya has also been organising *Vidwat Sabhas* and they are now held twice, once during the *Aradhana* period at Mantralaya always and a second time in shifting places so that all the States of India are covered and benefited. This time, on the 8th, 9th and 10th May, 1971, this Sabha was held at Poona and scholars came here for discussion and debate. They were honoured by the Swamiji and they were well looked after during the period of stay.

One more thing that the Swamiji wishes to do is to start a monthly magazine called *Guru Sarva Bhauma* in English, Sanskrit, Kannada and Telugu to begin with. This magazine will bring enlightenment to the devotees. The Swamiji has been blessed with other things too. He has four children, and the last of them, Raja Gururajachar is with him assisting his father. He is the Principal of Gurusarvabhauma Pathashala at Mantralaya and is a scholar in *Sahitya, Tarka,* and *Vedanta*. He has under him now some thirty-five scholars pursuing higher studies. He has been making a special study of the *Vyasa Traya*—the three great works of Sri Vyasa Raya Swami.

Sri Sujayeendra Teertha's entry into the city of Bombay and the setting up of the Brindavan here perhaps is a significant act in the life of the country. In a city known for its eminence in everything this act should be productive of great results. May Lord Sri Hari bless our land with those rich fruits of scholarship and virtue that this great institution is fostering through the upholding of Sanskritic studies, through the perpetuation of disciplines of *bhakti* and through that inculcation of action in a spirit of Harisamarpana!

□ □ □

हरिरेवपरो हरिरेव गुरुः
हरिरेव जगत्पितृमातृगतिः ।।

—Sri Madhwacharya in *Dwadashastotra.*

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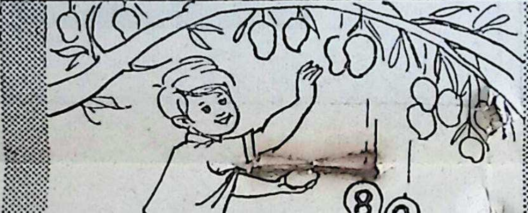

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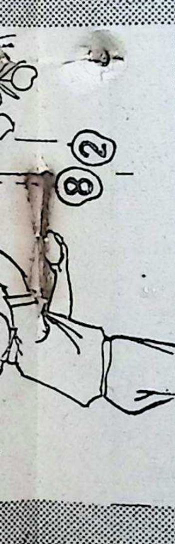

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COMPLEX	CONSCIOUS	STRIFE	SUPERIORI-
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16 CLUES

(1) A fact is not a fact until it is **ACCOMPLISHED/RECOGNISED.**

(2) **ACTIVITY/CURIOSITY** is a necessity of our nature, a blind impulse that obeys no rule.

(3) It is universally agreed that **AMBITION/RELIGION** is natural to man.

(4) Ours is an excessively **COMPLEX/CONSCIOUS** age.

(5) The ideals of equality of income and maximum progress will, as long as human beings remain mortal, continue to be in **CONFLICT/CURRENCY.**

(6) Without an ideal there can be no **CONTINUITY/CREATIVITY** in life.

(7) Man is not only an anxious animal but, by reason of his family history, a **CRAFTY/GUILTY** animal.

(8) Moral triumphs may in a myriad of cases be attributed with fairness to religion; but religion has to depend upon **EDUCATION/TRADITION** for much of her authority and fascination.

(9) Remember, the more unselfishly you **GIVE/LIVE** the happier you will be.

(10) The task of building up new **HABITS/HOPES** is not easy, but it is not so formidable as it seems.

(11) Man, a composite of matter and spirit, is the most mysteriously marvellous and the most singularly delicate machine endowed with **INBORN/INVENTIVE** genius.

(12) The value of **LEADERS/TEACHERS** lies in the fact that they mould national mind and national character.

(13) Much of our common knowledge is, as far as it goes, **PRECISE/PRIMITIVE.**

(14) The natural attitude of the individual toward his fellow men is one of **STRIFE/SUPERIORITY.**

(15) The most valuable **THINGS/TRUTHS** are generally the most obvious, though rarely the most regarded.

(16) Conscience is the voice of Man ingrained into our hearts, commanding us to **WEEP/WORK** for Man.

Notes: These are quotations. Author's words are correct solutions. Official Solution in the city editions (last page) of Sunday Standard & Bharati Jyot dated 13-6-71. Prize list in Litquiz Weekly Advance 20-6-71. Complete 27-6-71 Abridged in Sunday Standard & Bharat Jyoti of 27-6-71. Send 30 Paise stamps and receive translations of these clues in 9 languages including Tamil, Telugu, Kannada. Send self-addressed 10 Paise post card with your entries to receive Official solution immediately. Ask for a FREE Specimen copy of Litquiz Weekly.

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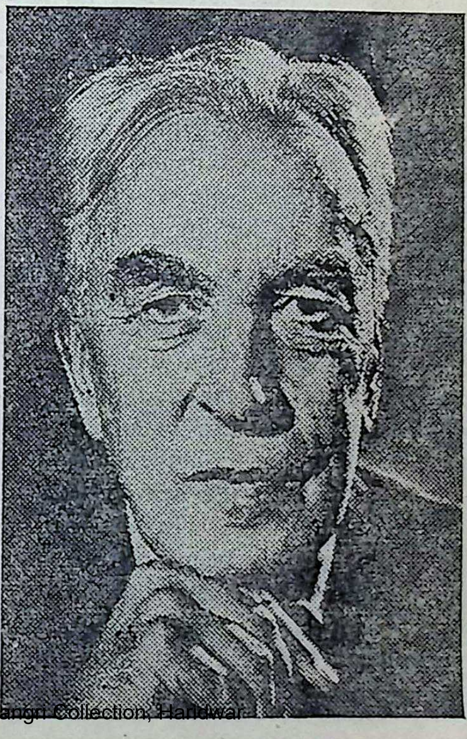
[We reproduce below the Foreword contributed by Dr. Arnold Toynbee to the third edition (1970) *of Sri Ramakrishna and His Unique Message by Swami Ghanananda, published by the Ramakrishna Vedanta Centre, 54, Holland Park, London, W.*11. *First published in* 1937, *this book describes Sri Ramakrishna's practice of numerous Hindu* sadhanas *and of other religions, and discusses the significance of his teaching of the harmony of religions.*—Ed.]

Indian Way the only way for salvation

A. J. TOYNBEE



SRI Ramakrishna's message was unique in being expressed in action. The message itself was the perennial message of Hinduism. As Swami Ghananda points out, Hinduism is unique among the historic higher religions in holding that neither Hinduism nor any other religion is a unique representation of the truth or a unique way of salvation. In the Hindu view, each of the higher religions is a true vision and a right way, and all of them alike are indispensable to mankind, because each gives a different glimpse of the same truth, and each leads by a different route to the same goal of human endeavours. Each, therefore, has a special spiritual value of its own which is not to be found in any of the others.

To know this is good, but it is not enough. Religion is not just a matter for study; it is something that has to be experienced and to be lived, and this is the field in which Sri Ramakrishna manifested his uniqueness. He practised successively almost every form of Indian religion and philosophy, and he went on to practise Islam and Christianity as well. His religious activity and experience were, in fact, comprehensive to a degree that had perhaps never before been attained by any other religious genius, in India or elsewhere. His devotion to God in the personal form of the Great Mother did not prevent him from attaining the state of 'contentless consciousness'—an absolute union with absolute spiritual Reality.

Sri Ramakrishna made his appearance and delivered his message at the time and the place at which he and his message were needed. This message could hardly have been delivered by anyone who had not been brought up in the Hindu religious tradition. Sri Ramakrishna was born in Bengal in 1836. He was born into a world that, in his lifetime, was for the first time, being united on a literally worldwide scale. Today we are still living in this transitional chapter of the world's history, but it is already becoming clear that a chapter which had a Western beginning will have to have an Indian ending if it is not to end in the self-destruction of the human race. In the present age, the world has been united on the material plane by Western technology. But this Western skill has not only 'annihilated distance'; it has armed the peoples of the world with weapons of devastating power at a time when they have been brought to point-blank range of each other without yet having learnt to know and love each other. At this supremely dangerous moment in human history, the only way of salvation for mankind is an Indian way. Emperor Ashoka's and the Mahatma Gandhi's principle of non-violence and Sri Ramakrishna's testimony to the harmony of religions: here we have the attitude and the spirit that can make it possible for the human race to grow together into a single family and, in the Atomic Age, this is the only alternative to destroying ourselves.

In the Atomic Age, the whole human race has a utilitarian motive for following this Indian way. No utilitarian motive could be stronger or more respectable in itself. The survival of the human race is at stake. Yet even the strongest and most respectable utilitarian motive is only a secondary reason for taking Ramakrishna's and Gandhi's and Ashoka's teaching to heart and acting on it. The primary reason is that this teaching is right and is right because it flows from a true vision of spiritual reality.

This book was first published in 1937, when the Second World War was looming up. The second edition was republished in 1946, after the atomic bombs had been dropped on Hiroshima and Nagasaki. This third edition is as timely as its two predecessors.

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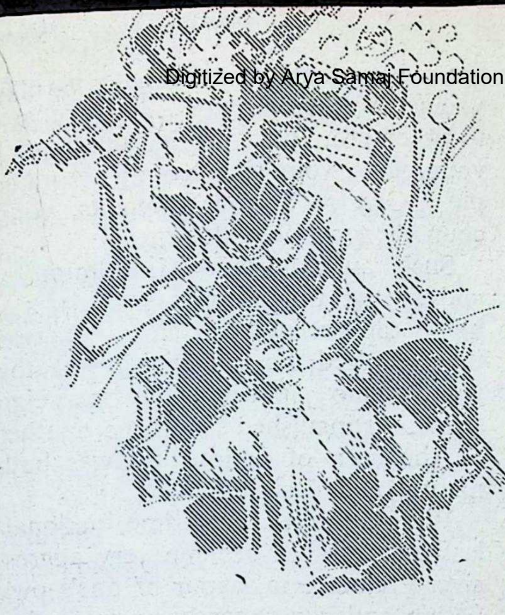


ANATOMY OF VIOLENCE

Group Aggression

DR. O. P. JAGGI

NO one set of considerations—economical, psychological, social or political can satisfactorily explain all manifestations of group violence and inter-group conflict. However, prejudices of various sorts stand among the most important factor in this regard.

Man is born into this world, not as an isolated individual, but as a member of a community. From the day of his birth a child is surrounded by parents, brothers and sisters, or whoever minister to his wants. He derives much information from them, directly or indirectly, and he imitates them incessantly. As time goes on, he enlarges his social horizon, and comes under the influence of other groups such as school mates and teachers who play their part in producing in him certain ideas and certain forms of behaviour. As he develops and grows into manhood, he comes into contact with still wider groups. He becomes a member perhaps of a social, religious or a political organization, and is duly influenced by it. Media of mass communication exert a tremendous influence upon him. In this way, he picks up and adopts a certain set of notions about people who do not belong to his way of thinking. If these notions that he adopts involve thinking ill of others without sufficient warrant, i.e. prior to or not based upon actual experience, and they are non-reversible even when new and fresh knowledge to the contrary is available, he can be said to have become prejudiced.

There are many reasons for a person to develop prejudice. Essentially it is in fulfilment of one's own needs and in support of an individual's own style of life, at the back of which is his own insecurity, fear and guilt. Prejudice offers him an opportunity of relieving his personal conflicts by offering a target for his hostile impulses.

Prejudices

One's family ordinarily constitutes the smallest and firmest of one's in-groups. Common feeling grows less and less as the contact lessens between an individual and his community, city, state, nation and other nations. In such situations, cultural variations of many sorts, for example differences in language, food customs, social habits, and so forth which seem unimportant at first glance, can and do lead to prejudice. So deeply rooted is our cultural heritage that we are rarely conscious of it. To us, it is the “human” way of behaving, the “natural”, “the proper and expected”. Any other behaviour we are apt to consider “difficult’”, “peculiar”, “unreasonable” or “unpredictable’”. The out-group is believed to be morally “far away”, or “much inferior”. This creates a very favourable atmosphere for developing emotionally charged symbols and myths which seriously distort the real face and character of the out-group.

Besides the prejudice against an out-group, there can be prejudice against another nation with whom our own nation has occasional unpleasant contacts. In such a situation one commonly comes across statements so much in favour of one's own nation that the other nation is reflected as painted badly. A typical example is a statement by Joseph Mazzini. Addressing his Italian countrymen he said, “Love your country. Your country is the land where your parents sleep, where is spoken that language on which the chosen of your heart blushingly whispered the first word of love; it is the home that God has given you, that by striving to perfect yourselves therein, you may prepare to ascent to Him. It is your name, your glory, your sign among the people. Give to it your thoughts, your counsels, your blood...”

Such an exhortation is admirable, and at the time it was said, it was highly appreciated by all as it was then believed that the division of the world into independent sovereign states, distinguished from one another on the basis of nationality, was both natural and desirable.

With the passage of time, nationalism all over has become very aggressive. Prejudice in favour of one's own nation and consequently against other nations, has created a very difficult situation for the mankind.

Opposing ideological systems are another source of conflict. World history documents how frequently they have come into open conflict. Many a time it is the authorities or the governments themselves who encourage the people to develop ideological prejudices against the opposing nation or system. It helps them to displace the wrath of the population from their own government to the people or government of the other state. For this ‘strategic’ prejudice to lead to open aggressiveness, the people are made to see the given group as being responsible for their frustrations. They are led to believe that an attack upon the group is ethically justified, and that they will not be punished for the aggression.

Another source of conflict is the racial prejudice. In the nineteenth century when European imperial expansion called for some justification, the concept of superior and inferior races was created. Coloured people were labelled as 'inferior', requiring protection', 'a lower form of evolution', 'a burden to be borne altruistically'. All this pious concern and condescension masked the financial advantage that came from exploitation.

Later studies, however, have completely exploded the myth of superior and inferior races. It has been found that no connection exists between the biological constitution of the peoples and the level of their past or present culture, nor is there any hereditary or other biological reason for supposing that.

In our own country, religious prejudice has been a major source of conflict. Hindus have called Muslims 'mlechhas' (impure), the Muslim have called Hindus infidels, and this has led to riots, killings, etc. In other parts of the world the Jews have been persecuted for their religion since ages. The crusades of the Middle Ages were another example.

While a religion unites co-religionists, it creates prejudice against those belonging to other religions. This is a paradox and a pity since the creeds of all the great religions are universalistic, all stressing brotherhood of man.

In practice, however, the creed of universalistic brotherhood does not work. Take first the claim of certain great religions—that each has absolute and final possession of truths! People who adhere to different absolutes are not likely to find themselves in agreement. The conflict is most acute when missionaries are actively engaged in proselytizing divergent sets of absolutes holding that people adhering to other religions dwell in error, but they too can be saved through God's mercy. Conversion of low caste Hindus into Muslims has been one of the dominant causes of prejudice against the latter religion in India.

Discrimination

A prejudiced person is liable to act in a way detrimental to the interest of the one against whom he is prejudiced. With like-minded friends, and occasionally with strangers, he may express his antagonism freely. If the prejudice is more intense, it may lead the individual to avoid members of the disliked groups, even perhaps at the cost of considerable inconvenience to himself. Yet up to this stage it does not directly inflict harm upon the group he dislikes.

A prejudiced person may start making detrimental distinctions of an active sort. He may undertake to exclude all members of the group in question from certain types of employment, from residential housing, political rights, educational or recreational opportunities, churches, hospitals, or from some other social privileges. For such a situation to develop, there are some prerequisites, (1) People must be categorized together as a unit and collectively regarded as a frustrating agent; (2) the group must be visible, i.e., there must be awareness of it and a perception of it as being "different". (3) There must be some frustrating contact with the group, for example a rapid influx of the group into an area which captures a lot of business or jobs.

Riot

An active hostility can break into a violent attack on the other group, when there is an outside strain upon members of the in-group e.g., they have long suffered from economic privations, unemployment or irritation due to religious or political developments, so much so that they grow tired of their own inhibitions and reach a stage of explosion. *They begin to lose the power to think of an out-group as individuals.*

When such discontented individuals are attached into a formal or informal social organization, they derive courage and support from other members. Their impulses to violence they find justified according to the standard of this organization.

At this stage some precipitating incident which previously might have been passed over as a trivial provocation now causes an explosion. The incident may be wholly imaginary or it may be exaggerated through rumour.

When violence actually breaks out, the operation of social facilitation becomes important in sustaining the destructive activity. To see other equally excited persons in a condition of mob frenzy augments one's own level of excitement and behaviour. One ordinarily finds his personal impulses heightened and his private inhibitions lessened.

The participants in fist fights, gang fights, vandalism, riots, are predominantly youthful. It seems unlikely that young people are more frustrated in their lives than older people, but presumably they do have a thinner layer of socialized habit between impulses and their release. It is relatively easier for a youth to regress to the tantrum stage of infant wrath and lacking long years of social inhibition, to find a fierce joy in this release. Youth too has the agility, the energy and the risk-taking proclivity, required for violence.

It has also been observed that rioters are usually drawn from lower socio-economic classes. To some extent this fact may be due (1) to the lesser degree of discipline (self control) taught in families of these classes and (2) to the lower educational level which prevents people from perceiving correctly the true causes of their miserable conditions of living. Certainly the crowdedness, insecurity, and deprivation of existence act as direct irritants.

After the riot has broken out, the resulting pandemonium has no logic.

Control

It is easier not to allow prejudices to be developed than to break those that are already well established in a community or group. Efforts directed towards children in this regard can be particularly rewarding.

While conformity with the home atmosphere is undoubtedly the most important single source of prejudice, it is not that the child grows up to be a mirror image of his parent's attitudes. The child himself is sometimes selective. While he lacks the experience and strength to counter his parent's value attitudes in his earlier year, he sometimes develops early skepticism regarding them. The school, and the state should inculcate the practice or teaching the principles of democratic living. Together, their influence may establish at least a secondary model for the child to follow. Their cumulative influence may affect the next generation of parents.

The following programme of action is advocated so as to make people more tolerant and less prejudiced.

Provide factual information through lectures and text books about the group against which prejudice prevails in a community. Information as such does not necessarily alter either attitude or action ; moreover its value may be long delayed but it does drive wedges of doubt and discomfort about the prejudiced group. Moreover all other methods require sound factual instruction as the basis.

Movies, dramas, fiction and other devices that invite people to identify themselves with members of an out-group can be effective because they induce identification with minority or group members. *Through it a group is taught what it is like to be in another's shoes.*

With both the above approaches, the person's own participation however is passive only.

Community study approach which calls for field trips, area surveys, work in social agencies or community programmes including exhibits, festivals and pageants encourages a sympathetic regard for the customs of minority or out-group, and calls for active participation. The person develops an acquaintance with minorities and not merely knowledge about them.

To be maximally effective, contact and acquaintance programmes should lead to a sense of equality in social status, should occur in ordinary purposeful pursuits, avoid artificiality, and if possible enjoy the sanction of the community in which they occur. The deeper and more genuine the association, the greater its effect.

Mass media of communication such as newspapers, radio and television can prove of immense help, provided they are utilized carefully and judiciously.

A very important factor in checking prejudice taking a violent shape is neither to spread nor to believe in rumours.

Legislation, if enforced, may be a sharp tool in the battle against discrimination. So too may be court decisions that invalidate discriminatory legislation left over from the past. Legal action, however, has only indirect bearing upon the reduction of personal prejudice. It cannot coerce thoughts or instill subjective tolerence. It says, in effect, "Your attitudes and prejudices are your alone, but you may not act them out to a point where they endanger the lives, livelihood, or peace of mind, of groups living near you." Law is intended only to control the outward expression of intolerence. But outward action, psychology knows, has an eventual effect upon inner habits of thought and feeling. And for this reason, legislative action is one of the major methods of reducing not only public discrimination, but private prejudice as well.

Discussion of individual agression and its causes, as well as of the group aggression and the different prejudices that predispose towards it, and the measures suggested in controlling them, properly understood and propagated, can equip us better to minimize aggression and violence around us. (*Concluded*) ◻ ◻ ◻

Concluded

Indian Medicine through the ages

DR. K. SRIKANTHA MURTHY

Tantric Period

The next phase in the history of India from 7th Century A.D. to 13th Century A.D. is again one of chaos and confusion. The achievements of the Gupta empire in the revival of ancient Hindu Dharma soon came to be misused. Rational methods of enquiry, which had helped the development of scientific doctrines, gave way to cheap and doubtful dogmas and irrational methods. The fine elements of ethics and philosophy were replaced by grotesque and horrid types of worship. The higher and benevolent gods of the past were replaced by malevolent minor deities, whose power the devotee could acquire. Various methods by which these gods could be appeased were put into practice, such as incantation of certain mantras (*Mantrayana*), incorporation of Yantras, Mudras and Chakras (*Yantrayana*), use of elixirs prepared from minerals and herbs (*Rasayana*). All these and many other techniques came to be designated as 'Tantras' and a vast literature also came to be written. The expression and language of these treatises were enigmatical and necessitated long periods of tutelage under a guru or Preceptor. The practices centred round the worship of a Male power (pum shakti) and a Female power (stree shakti), designated as Shiva and Shakti.

The Rasayana tantra, or Alchemy, aimed at transformation of this mortal body into one of immortal nature, to acquire powers such as walking on fire and water, moving in the sky, voyage to heaven and attainment of Moksha or eternal happiness. For this purpose, use of Mercury, which represents Shiva (male power) and Sulphur which represents Shakti, (female power) are to be subjected to different processes and elixir prepared (Rasayana) by which base metals can be converted to precious ones. Likewise, human body also could get transformed by these Rasayanas to remain free from disease, decay and death. These ambitious aims no doubt lured many intelligent people, but the outcome of their hard labour was despair and disappointment. A few attained some remarkable powers, but majority failed. The tantric practice continued to flourish till the 13th century A.D. Nagarjuna, the Buddhist monk (2nd century A.D.) and Vagbhata III (7th century) are great names in this field.

Rasayana tantra did not altogether become useless. It gave a fillip to other sciences like Metallurgy, Iatrochemistry, Physical chemistry, Geology etc., the most important of these being iatrochemistry. Effective chemical recipes, which could cure many diseases and which could be used advantageously over recipes of vegetable drugs, came into use. Physicians could hope to effect better cures by these. Rasayana became part of Ayurveda from 7th century A.D. onwards and continues as such even to this day.

Muslim Period

By 14th century A.D., Muslim rule had fairly established itself over whole of North India and some parts of South India also. Muslims, who were bitter opponents of Hindu religion, mercilessly destroyed everything. Hindu destruction was the rule of the day. They forced conversion of people to Islam, temples to Mosques. Islamic culture, as was in vogue in Persia and Arabia, became the Royal faith and so also of the gentry. As a part of this, the Persian system of medicine, known also as Unani system, acquired state patronage. Unani Hakims replaced Ayurveda vaidyas in the royal court. Hindus migrated to interior villages taking with them their valuable literature and adopting various vocations like that of an astrologer, teacher, priest etc. Ayurveda suffered badly without proper teachers and good practitioners. The term 'Unani' literally means 'system of Greece' and was being applied to ancient Grecian medicine which had spread to Persia during earlier Grecian rule of that country. Greece and India had close contact with each other as early as 2nd Millenium B.C. and Indian influence in the field of medicine was fairly well established. So it will be wrong to think that ancient Greek medicine, known as Unani, is something totally different from ancient Indian Medicine.

During the Moghul rule, few enlightened rulers like Akbar and Shah Jehan exercised some tolerance towards Hindus and encouraged their scholarship. Sanskrit texts on literature, religion and sciences were translated to Persian or Arabic. Some new books also came to be written. But all this was negligible as against the devastating political and religious tyranny. The set back Ayurveda received then was indeed very great.

British Rule

Muslim rule was dethroned by British rule in the 17th century A.D. and continued for two centuries with full sway over the entire land. European culture, i.e., Christianity, penetrated to the social fabric. The British rulers, however, did not cherish bitterness or hatred towards Hindu religion and scholarship. Onslaughts on Hindu temples and literature stopped. British, German and French scholars evinced keen interest in ancient Indian literature in view of the profound knowledge it contained. Thanks to the painstaking works of Max Mueller, Whitney, Jacobi, Bloomfield, Rawlinson, Zimmer, Monier Williams and a host of other European Indologists, almost all Upanishads, Vedas, general literature and scientific literature as well, found lime light.

Religious leaders like Vivekananda, Dayananda, Aurobindo and others revitalised Hindu dharma. Taking the cue from this, reformers like Rajaram Mohan Roy, Madanmohan Malaviya, Iswarachandra and Tagore, infused the spirit of Nationalism. English education was popularised. Ancient learning also received popularity. Schools and Colleges were started. Sanskrit colleges and Colleges of Ayurveda were established by private individuals as well as some provincial governments. Ayurvedic practitioners soon began to serve the society with available resources. Allopathy, the western system of medicine, which was in vogue in Europe, came to India through the British. Physicians and Surgeons of this system were employed in the service of the Army, the State Governors and the Viceroy. Many Indian Princes and landlords took pride in having English Doctors to attend on them. With the introduction of laws relating to prevention of epidemics, communicable diseases etc., the British Government established western medicine in all parts of the country. Schools and colleges to train natives in western medicine were opened and these native doctors were employed as assistants to British Physicians and Surgeons. Keen competition between Ayurveda and Western medicine continued to prevail.

Present Day

By the end of the 19th century. Ayurvedic system had firmly established itself in the society and gained popularity. It prevailed upon the Government for encouragement, which could not be ignored. A Committee was set up in 1942 under the Chairmanship of Dr. Joseph Bhore, the then Director General of Health Services, to investigate and advise the Government for development of Indigenous systems. Later, in 1948, soon after Independence, another Committee, with Dr. R.N. Chopra as its Chairman, proposed a rational solution to all problems facing this system. In 1952, an Ayurvedic Research Institute was opened at Jamnagar by the Government of India, and in 1956 a Post-graduate training centre. In 1968, the Government of Gujarat established an Ayurvedic University. Post-graduate colleges are being run by the Universities of Banaras and Poona. There are about 200 Ayurveda colleges all over India, run by State Governments and private organisations, some of which are affiliated to the regional Universities. Statutory provisions are being made to solve the difficulties of Ayurvedic practice and drug manufacture. Research on Indian drugs and other aspects of Ayurveda is being carried out in many Institutions. With this progressive trend, Ayurveda can hope to attain its pristine glory and assert its utility in the service of the country.

□ □ □

Will the phase of Indian mythologicals pass away, never to return? Yes. Unless . . .

Mythological and Reality

SMT. GIRIJA RAJENDRAN

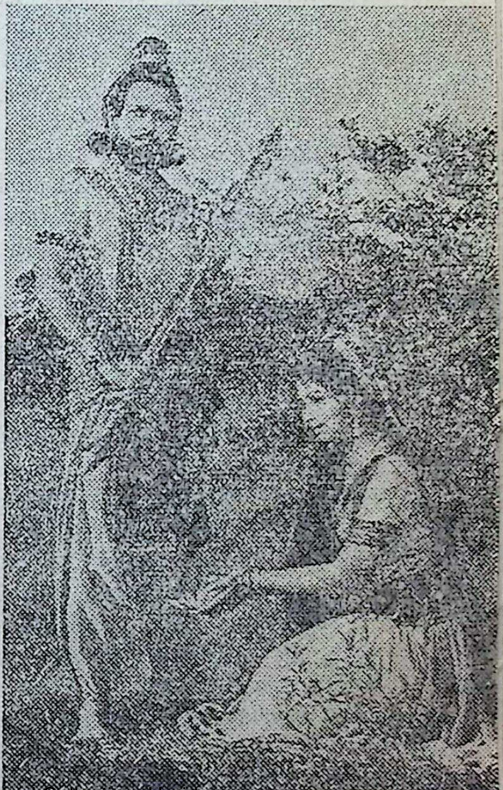
LAST year, when the centenary of Dadasaheb Phalke, Indian motion-picture pioneer, was celebrated, a selection of his films was screened for the public. A major portion of these films naturally dealt with our mythology and epics. In fact, until the sixties, mythology was a subject on which no producer could lose money, because there was always an audience for such devotional fare.

Though made in the thirties, Phalke's films were fresh as ever. And one was struck by their sincerity of purpose and inventive calibre. Not for a moment at any point in the unravelling could one doubt the *intention* of the maker. His approach, be it "Kaliya Mardhan" or "Raja Harishchandra", revealed the same solemnity of purpose and sacredness of the subject. Because of this all-pervading purposefulness and purity of thought, Phalke's films deservedly became successful.

Of course, for a people fed on stage-plays and legends for years, actually to behold the many "miracle" feats in an unbroken chain was something immeasurably thrilling and awe-inspiring. Still, had they discerned a lack of sincerity or any irreligious touch, the audience would have thrown the film out in no time. Such was the fervour of our people in those days.

Indian Cinema, like world cinema, has been an offshoot of the stage. It therefore took some time to come of age as an art form—as a powerful

Abhi and Jayshree Gadkar in "Bhagwan Parashuram".



instrument of social comment and as an opinion-setter.

Thus, there was always a class of Indian film-makers who devoted their entire screen career to mythologicals. They could well afford to do so, for such tried-out themes as "Bhakta Dhruva", "Bharat Milap" and "Ram Rajya" never failed to draw an audience, no matter how many times the same theme came their way.

These films served another purpose. The legendary epics have come from one generation to the next generation by word of mouth—that is, by vocal narration. But to re-live the many thrilling moments—like Lord Krishna killing his hated uncle Kamsa or the godly Pandavas triumphing over the evil Kauravas—was to imprint indelibly on the mind these well-known and well-loved incidents.

The question naturally arises therefore that, if mythologicals were such good business propositions, why have they been all but given up by present-day film-makers? For two reasons.

For one thing, in the forties, the Freedom Movement took the people's attention away from mythology and focused it on national themes, marking the beginning of a break with mythology and legend.

Secondly, the technique of presentation has changed so much now that the film-makers have to resort to colourful variations of the same technique of 'boy-chases-girl' even when depicting *godly* love on the screen. With the present craze for fomula-ridden calf-love, there is hardly any scope for a leisurely and dignified building up of the mythological milieu—a very important factor in the success of such fare.

For a long time, Prem Adib was Lord Rama or Lord Krishna on the screen. His personal image had nothing to do with his godly screen image.

Also, how many among us remember Shobhana Samarth as anything other than the Seeta of "Ram Rajya"?

This sort of complete identification of artistes with their screen image by the public was a great help in building up mere mortals on the screen.

Another reason is that these artistes never appeared in any of the social films to damage their carefully built screen image.

But now social emancipation has brought film stars so close to the common man that there is no longer any *real* mystery surrounding their roles. In fact, when in 1963, V. Shantaram tried to recreate his old classic, "Shakuntala", as "Stree" (with himself as Dushyanta and Sandhya as Shakuntala), the film failed miserably. This may have been due to the aging image of both Sandhya and Shantaram. Still, even in these days when the cinema in India is no longer just "filmed theatre", "Stree" *did* merit some credit for having an old-time aura about it.

A trick, however well executed, palls on the audience when it is witnessed time and again. And our mythological film-makers without exception did resort to the same set of camera tricks to depict any sort of godly clash.

For instance, one saw the same style of warfare between Shiva and Yama if it was a film about Markandeya as between Krishna and Arjuna if the theme dealt with Krishnarjuna Yuddha. Moreover, the artistes playing such divine characters hardly exuded the serenity or dignity of the characters they portrayed.

Yet another important reason for mythologicals going out of fashion and becoming tedious is that composers of the calibre of a Shankerrao Vyas ("Bharat Milap", "Ram Rajya", "Vikramaditya") are no longer on the scene while an Avinash Vyas ("Har Har Mahadev", "Chakradhari") or a Vasant Desai ("Shakuntala") no longer "sells".

For instance, Vijay Bhatt recently made a feeble effort to revive the mythological trend by remaking "Ram Rajya" under his old Prakash banner, with Bina Rai as Seeta and Kumar Sen as Rama. But the film flopped on the spot. This with the excellent music of Vasant Desai to commend it.

A public doped with inane formula fare, accompanied by absolutely un-Indian mannerisms, has so corroded audience taste that filmgoers today have neither the patience nor the sense of reverence essential to sit through a film of some length to witness bygone events. Let bygones be bygones is the average filmgoer's attitude!

Recently, I saw Mewar Films' "Bhagwan Parashuram". Viewing the film, it was easy to see why the public rejects such fare outright. There were ever so many improvisations to accommodate the "love angle" of Parashuram. Add to this typically artificial sets and static performances and you have the tragedy of Indian film mythology in the seventies.

Sushma-Jeevan in "Sampurna Teerth Yatra".

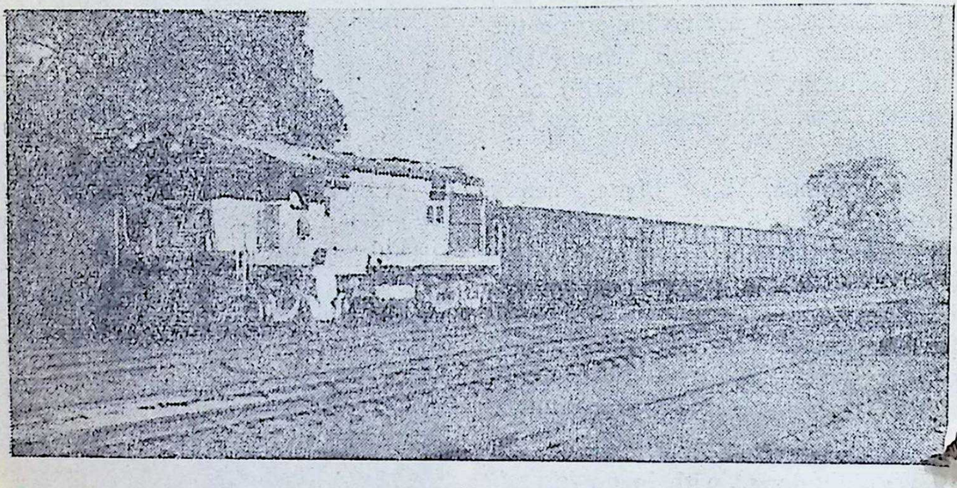
The late Bimal Roy in the mid-fifties toyed with the idea of making an authentic version of the Mahabharata but could not summon enough courage to do so. So too Satyajit Ray.

Unless therefore a film-maker of Ray's stamp ventures to create something fresh in this sphere and thereby revolutionise public taste, the phase of mythologicals will soon pass, never to return, thus denying the coming generations the pleasure of witnessing the unending chain of fascinating events that stud our epics.

□ □ □

SCIENCE *in the service of* RAILWAYS

—K. R. VAIDYANATHAN



THE wind of change has been sweeping the Railways in India for the last two decades. The fabled iron-horse is yielding place to powerful, sleek diesel and electric locos. The familiar four-wheeler wagon is being replaced by bogies which carry almost three times the load.

In the sphere of signalling, the old mechanical method is being changed over to modern electrical signalling. In place of red-and-white signal arms one sees the more efficient automatic colour-light signals. Huge and cumbersome signal levers which often prove a trial of strength for signalman and are, therefore, time-consuming are being replaced by push-button panels.

All this has been possible thanks to the scientific and technological discoveries the entire gamut of which have been pressed into service by the railways. It is the Research, Designs and Standards Organisation (RDSO) at Lucknow which, as technical advisers and consulting engineers to the Railway Board, ensures that the Indian Railways have sufficient and up to date technical 'know-how' to operate as an efficient unit.

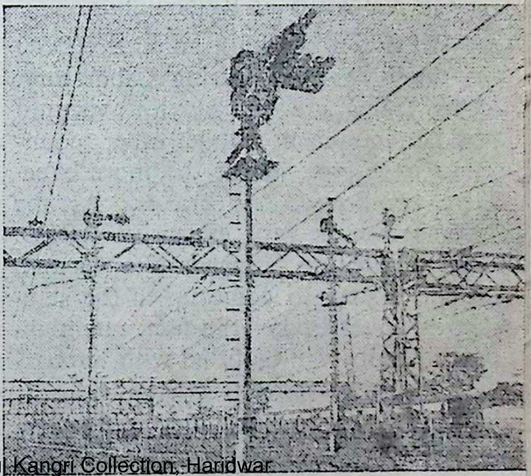
Indeed the technical 'know-how' required by the Indian Railways covers a very wide spectrum and ranges from soil mechanics at one end to highly sophisticated electronic equipment at the other. For this purpose RDSO utilises skills in civil, electrical, mechanical and telecommunication engineering, chemistry, metallurgy physics, and public health and sanitary engineering. The Research establishment has facilities for work in all these fields.

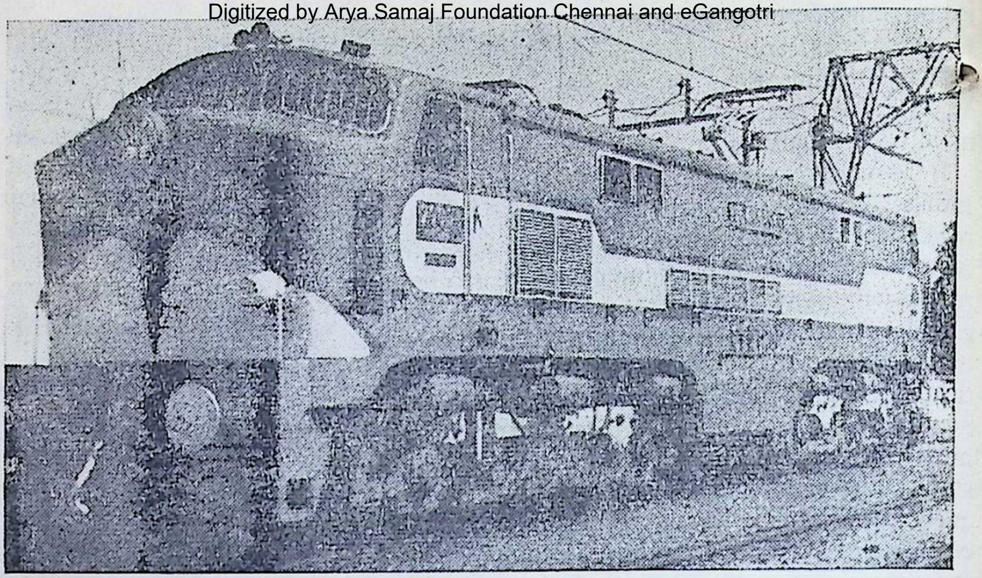
It is to the credit of RDSO that Indian Railways are self-sufficient in regard to all aspects of design, manufacture, operation and maintenance of permanent way equipment, bridges, carriages and wagons and most other items except some of the most sophisticated traction and electronic equipment. It keeps abreast of developments in more advanced countries and studies the economic feasibility of incorporating these developments into our system. What is more, it is constantly striving to eliminate the necessity for dependence on foreign sources for all aspects of design and manufacture of railway equipment. In fact, it has enabled the country to save a sizable foreign exchange.

The entire passenger coach requirements of Indian Railways including diesel rail cars and electric trains are now based on design developed by RDSO. It has several projects on hand to make journeys safer and more comfortable for all classes of passengers. There is a traffic research wing which ascertains the experiences of passengers, their difficulties and reactions to innovation. Of interest to middle-class passengers is the third class air-conditioned sleeper with 64 berths and a large dressing room, the design of which is presently in progress at the RDSO.

It is to the credit of this organisation which helped launch in March 1969, the fastest train in the country—Rajdhani Express which runs at 120 kmph between New Delhi and Howrah. What is noteworthy is that while other countries have invested huge sums of money on high-speed trains Indian Railways have achieved them without much additional initial or recurring expenditure. Rajdhani is the precursor of high-speed trains to be introduced on other trunk routes in India.

It is the objective of our railways to speed up freight trains too and carry more tonnage per freight train. The RDSO is, of course, presently engaged in studying all aspects connected with the objective and developing designs, improvements and test procedures for this purpose. Special types of wagons (Box type) transporting heavy loads, coal, ores etc. are already a common sight. Higher capacity wagons for carrying 90-ton and 180-ton transformers manufactured at Heavy Electricals, Bhopal, and wagons with a pay load of 140 tons for use by the Kota fertiliser factory are also being designed.





On the drawing boards are also design of a 4,000-HP diesel engine, and a 6,000 HP engine capable of hauling passenger coaches at 200 Kmph. These are, of course, long term projects. Special mention must be made of the RDSO designs for the new bridges across river Krishna at Vijayawada and the rail-cum-road bridge across Godavari at Rajahmundry.

The latest addition to the RDSO is the Brake Engineering Laboratory. Our trains are fitted with vacuum brake equipment while other countries have gone in for the more effective compressed air brakes. As the changeover is very expensive RDSO. has decided to improve the vacuum brake system to come up to the standards of air brake. In fact, our high-speed trains will be fitted with improved design of vacuum brakes.

Another interesting development is the design of a new "dynamometer car". This is a mobile laboratory having sophisticated equipment for testing all aspects of the performance of a locomotive, including velocity, hauling capacity, acceleration, fuel consumption and vibration. It can test trains running up to 160 Kmph while the one in use for nearly 40 years is meant for steam locomotives running up to 105 Kmph.

There are only representative examples of the developmental work by RDSO. There are many more items like improving track structure and signalling equipment to ensure safety. Apart from making Indian Railways self-sufficient in design, manufacture etc. RDSO. has also been playing a vital role in export promotion. It has been offering consultancy services too to several foreign railways, including the U.A.R. and Ceylon.

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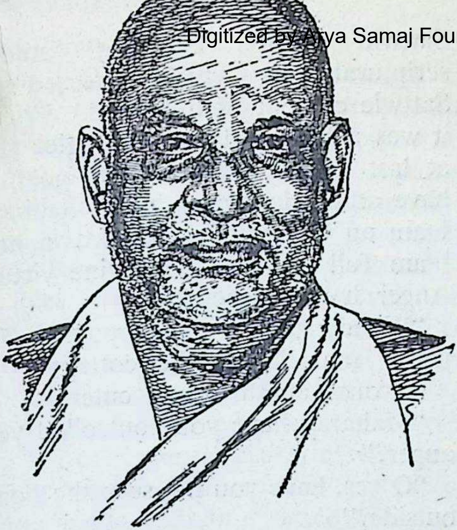

Conquest of Anger

SWAMI · SIVANANDA

THIS is the Kutir of the famous Santananda. See the colourful board which proclaims: "This is the abode of Santananda, who has acquired complete mastery over anger." "Come, let us have the Darshan of such a Mahatma," said a pious man to his friend.

"Oh, no, it is not so easy to control anger. So do not be deceived. What will you gain by the Darshan of this proud man who advertises his angerlessness? If you wish, you can go in and have the Darshan of the great soul! But, please stay there till the evening and then tell me if you would still admire the divine soul. I am off." And he went away.

When the pious soul entered the Kutir little did he know that his friend had set out to collect instigators of irritation.

"Maharaj," said the pious man, prostrating himself before the Mahatma, "What a great and divine soul you are to have acquired mastery over this formidable foe of man, anger. There is not one in the three worlds equal to you."

"Even so it is, my friend. The man who has conquered anger is greater than Brahma, Rudra and Indra, for even they were often overpowered by anger."

"Maharaj, will you kindly tell me the way to control anger?"

"O yes, gladly. Kindly remain with me and serve me. Even by such service of Mahatmas you will get over anger."

And the pious man became a disciple of the Mahatma.

Another young man entered. "O Maharaj, are you the Mahatma who has controlled anger?"

"O yes, did you not see the board outside?"

"Yes yes, but please tell me how you managed to do that."

"By my strong will-power. There is nothing that a man of strong will-power will not be able to do."

"Wonderful, thank you," The young man leaves the cottage.

Almost instantly another young man enters.

"Maharaj, have you controlled your anger?"

"O yes, did you not see the board outside?"

"Yes. But please tell me how you managed to do that."

"By meditation on the all pervading immortal Santa Atman that dwells in all beings. When one Self alone pervades all, how can one be angry with another, how can one abuse another, and how can one harm or injure another? I have meditated on this great truth intensely and have got over this anger which destroys the peace of man."

"Thank you. It is wonderful." The young man leaves the cottage.

Instantly another man makes his appearance.

"Maharaj, have you completely got rid of anger?"

"O yes, did you not see the board outside?"

"Yes, yes, Maharaj. But how did you manage to do that?"

"Come, sit down. I will tell you. You see, passion and anger are the twin children of Rajo Guna. Now if you persistently and diligently cultivate Sattwic qualities in you, you can completely eradicate these Rajasic qualities! I ate Sattwic (pure) food. I always entertained Sattwic thoughts. I uttered Sattwic words, full of love, truth, kindness and solicitude. I practised Sattwic Tapas. I performed Sattwic charity. I always studied scriptural texts which increased the Sattwic content of my mind. Friend, it was a long and hard struggle. But at last I have achieved the goal. I have attained success in my Sadhana. I am an embodiment of Sattwa now. I am full of love and divine virtues. Anger has vanished."

"Wonderful. Thank you." The young man leaves the cottage.

At once another man enters.

"Maharaj, have you controlled your anger?"

"O yes, have you not seen the board outside?"

"Yes, yes, but I want to know how you achieved it."

"I wish to excuse myself for a little while. But never mind, my duty towards you, my own Self, is more important. I shall tell you the secret. You see, anger has many forms. You are fully aware of the grossest forms. The blood boils, the eyes are bloodshot, there is great heat in the body, the limbs tremble, lips quiver, fists are clenched, and the man stammers and fumbles for words in great fury.

"The subtler form of irritability you know about. In a milder form all the symptoms I have just described exist here also. Still subtler is displeasure: it is pride mixed with anger. With a sharp word or grunt, you dismiss the 'nuisance' from your presence. These are all forms of anger. In extremely subtle forms, the anger becomes righteous indignation and pity. The man who thinks that he is always in the right, gives vent to what he calls righteous indignation in order to protect Dharma. If he does not, he, in the kindly style, pities the person who has offended him. Now, I have got over and beyond all these forms of anger. Even the Sattwic righteous indignation and pity do not trouble me now. I first controlled the gross forms of anger. The anger arose in the mind and it subsided there itself. Then by meditation I controlled these subtle ripples of irritability. Through the diligent cultivation of a feeling of oneness I got over the displeasure form of anger. I cultivated indifference towards wicked people and thereby got over the outbrusts of righteous indignation and pity. Now I shine as Santananda radiating peace and happiness to all."

"Thank you, Maharaj. It is a wonderful achievement." The young man leaves crossing the next on the threshold.

Santanandaji rose from his seat and once more attempted to leave the hall when the next young man accosted him.

"Maharaj, just a minute. Have you controlled anger?"

In slightly raised voice Santanandaji said: "Yes, why do you ask the question? Have you not seen the board outside?"

"Yes, Maharaj. But I want to know how I can achieve that also."

"I shall tell you. Drink a glass of cold water when you find your temper rising. Or, count from one to twenty. Or, leave the place at once."

And, Santananda tried to leave the Kutir along with the man, when the next one rushed in.

"Maharaj, have you controlled anger, and how?"

Visibly affected by this annoyance: "Only to avoid this constant repetition of the truth have I announced it on the board outside. I have told the methods also to a number of people."

"But I want to hear it from your holy lips."

"All right. Observe Mowna (vow of silence), and you will be able to control anger."

"Thank you, Maharaj."

"Look here," said Santanandaji, to the pious man who first came and who had been watching all these proceedings, "see that no one enters the Kutir for some time till I have a bath and also food and rest."

"Guruji, if I begin to prevent them, they will quarrel with me and I will lose my temper. I do not want to do that. I want to be your disciple."

At once another young man rushed inside. "Maharaj, you have eradicated anger perfectly. Kindly tell me how."

Santanandaji, addressing the first disciple: "Please ask him to go away. I have to leave my room urgently."

"But would you not share your secrets with me, Maharaj?" pleaded the latest arrival.

"I will not drive him out. Why should I lose my temper?" said the first disciple.

"I will kick both of you out of my house," roared Santananda. "Good-for-nothing young men troubling me the whole day long, without letting me have a few moments' respite. What do you think I am? A gramophone-box or a radio-receiving set? I have told you once and more than once that I have got over anger. And these people come again and again to trouble me. Get out all of you and see me no more. If you stay here a minute

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longer I shall murder you. Here, take this and get out if you don't believe that I have the strength to handle you."

He slaps the two young men, drives them out and locks the door.

Outside, the pious man's friend was waiting. "Have you had the Darshan of the great Mahatma who has controlled anger? Are you satisfied?" said he to the pious man.

"It is not so easy to conquer anger. It can be controlled only through the Grace of God. Continuous practice of humility is necessary. The ego must be crushed. Cosmic love must be cultivated. Selfless service must be ceaselessly and untiringly practised. Even then the seed of anger will be there hidden in the bosom. You don't know where it hides itself. By means of Japa, meditation and ceaseless Sadhana with self-surrender to the Lord, by constant prayer, you will be able to invite His Grace. Then will this greatest enemy of man—anger—be totally annihilated. Anyway, this Santananda had had a little success in his Sadhana. He had also given us valuable hints on how to control anger. We are all benefited. He failed only because he had allowed vanity to grow in him to the same extent. Ego assumes various forms. All these forms are different in name only. He who finds out the hiding places of this formidable ego by ruthlessly enquiring into its nature and the nature of the Self which is the Reality behind the false ego, he and he alone can be said to have conquered anger.

"Come, let us continue our search for such a divine personality." □ □ □

SIDE LIGHTS ON INDIAN PRINCES -14

TRAINED CAR - DRIVERS

JAISUKHLAL HATHI

HARDLY had Indira, the daughter of Maharaja Vikramsinghji, stepped into her thirteenth year when the Maharani started dinning into the ears of her husband that he should busy himself finding a suitable match for her. Of course a suitable match would mean a Prince from a State that had at least a minimum seventeen gun-salutes as stipulated by the British Crown. In those days the power and glory of the state was measured not in terms of either revenue or population but on the number of gun-salutes that the ruler was permitted by the British Viceroy here in India.

The Maharaja turned now to the Raj Purohit who was the one to be entrusted with all such work. A trusted courtier accompanied the Raj Purohit and the two made their search and finally pitched upon the most acceptable and eligible bridegroom by striking a bargain with the ruler of Narangapura salute state! The conditions of the bargain were that the bride's father should pay Rs. 3 lakhs in cash as dowry and Rs. 2 lakhs in jewellery and more important than these that the marriage party should be driven in cars only!

With a dozen brother princes attending the marriage the Maharaja had to make arrangements for at least some twelve cars. Shuklaji, the Raj Purohit did his best to persuade the Narangapur Maharaj to omit this condition but the Maharaja was adamant and he had to accept the terms. It appeared that the final 'yes' depended not so much on the cash and kind dowry but on the provision of cars.

When Sri Shuklaji, the Raj Purohit broke this news to the Maharaja the latter's heart nearly broke. After a while he came to his normal senses and since the Raj Purohit had struck a very good bargain with a Prince of the required number of gun salutes he agreed to the proposal. The Raj Purohit described in detail his adventure, the nature of the state, the bride groom and the terms of betrothal.

Five lakhs were cheap for the Maharajah as he knew that even for ten lakhs he could hardly get a prince from a salute state.

There were other helpful factors; the rains had been in time and the revenues had been collected in full and as such the Maharajah had nothing at all to bother. But the only thing that troubled him was the question of finding twelve cars for the entertainment of the marriage party.

The first step was to send telegrams to various firms in the leading cities of India to see whether twelve cars could be got. Of course they could be but that meant waiting for some six or more months for the imports to arrive. The marriage was to be much earlier.

In this plight he called the Dewan and consulted him on the question of providing twelve cars for the marriage party. The resourceful Dewan detailed to the Maharajah that their relations with the princely rulers of Narasinggarh, Bodapur, Shergadh, Kalinggarh, Lakshmanpur, Sitagadh and other states were very cordial and that there would be no difficulty in borrowing the cars of these princes for the function.

"Borrow the cars," came the wounded reply of the Maharajah to this suggestion. He would not borrow the car and be exposed when the marriage party saw the number plates of other states on them. The marriage party would be there for the first time in his state and he did not want any such thing to happen on the very first occasion.

The Dewan knew that there was no other way out of this situation. So he pleaded with the Maharajah that there was nothing wrong in the procedure and it was well known that on such occasions elephants, horses, carriages etc. were borrowed by Maharajahs. As for the number plates which might expose the identity of the cars, it was a simple matter. "We shall repaint them with our own number plates and that will do the trick," he told the Maharajah and finally persuaded him to write to the concerned Princes to place the cars at his disposal for the period of the celebration of the marriage.

The letters were written and sent to the various Princes and they were only too happy to lend their cars but one more problem cropped up as they could not spare their drivers for driving these cars. Those were days when the use of cars was not so much in vogue and hence in a villagish place it was rather difficult to find trained drivers, as many as twelve or more of them to manage the affair.

The Dewan was an experienced man, old both with age and experience. He would not be beaten so easily. He let his shrewd mind wander over possibilities and then came up with a very honourable solution. His master plan was to enlist the services of the youthful officers of the state for the purpose. There were the Nyayadheesh, the Police Superintendents, the Doctor, the Revenue Officers and others.

The young officers were summoned into the presence of the Dewan. He told them that the Maharajah wanted the young officers to be seen driving their cars during the marriage occasion. And since they did not have cars the Maharajah had made arrangements to place cars at their disposal during the period.

The cars were lent to the officers and they learnt how to drive with great care and enthusiasm. In a week's time they seemed to be tolerably good and reliable drivers.

The marriage day slowly approached. The party was expected in a short while. The Maharajah called the officers and then spoke to them. He wanted them to help him in making the marriage a success. The officers were only too willing to do whatever they could on this occasion.

The Maharajah thanked them for the spontaneous gesture of assistance. All that he wanted each one to do was to be in charge of the visiting Princes and escort them from the station to their Uttaras and then take them round in the cars.

The young officers who had their eye on their own future thought this a mighty fine opportunity. They would be driving in the cars some Maharaja or Prince of so and so-many salutes and perhaps who knows what good luck Dame Fortune may shower on them later!

The day arrrived and the party was at the station. Needless for us to say that the young Nyayadeesh received the Maharajah of Chattarpur, the Doctor received the Maharajah of Berhampur and so on.

The party of the bridegroom got more than what they had bargained for. No ordinary Chauffeur was driving them but young intelligent officers who enlivened the monotony of a slow processional sort of driving with words of seasoned flattery and good-will!

Indira, no wonder, became the darling daughter-in-law of the Princely family of Narangpur and seventeen and more gun-salutes resounded in the skies as she stepped into her new state! □ □ □

(*Continued from page 15*)

LANGUAGE WORK

Notice the *shirastah*= from the head. This is a *panchamyanta avyaya* word. Such words are formed by the addition of *tasil* or just *tah*. They are regarded as indeclinables with the sense of the Ablative case. Similarly the addition of *tra* renders the word possess the meaning of the locative.

There are some examples of the euphonic changes connected with the aspiration or *visarga*. The examples are :—

kapaalanetrantaralabdhamaargaih + *jyotih*=*kapala*... *maargairjyotih* | *jyotih* + *prarohaih*= *jyotih prarohaih* (No change)

prarohaih + *uditah*= *prarohairuditah*

uditah + *shirastah* = *uditah shirastah* (Change here is optional)

ASSIGNMENTS.

1. Write down all the compounded words in this stanza and then dissolve them into their respective members. □ □ □

English translation of
Bankim Chandra Chatterjee's
Bengali Novel
by
AMAL KANTI MAJUMDAR

KAPALAKUNDALA

The Fatal Wedlock

27

(This part which was missed in the serial is being reproduced.)

> "Stand you awhile apart!
> Confine yourself but in a patient list."
> —*Othello.*

While Kapalakundala was engaged in her household works towards the evening, the letter dropped off on the ground from her braid without her knowledge. Nabakumar was surprised when he saw this. While Kapalakundala was away, he picked it up, went out and read it. The reading of the letter led to one conclusion, "you will hear what you wanted to hear yesterday". What was that? Was it a confession of love? Was the Brahmin boy a paramour of Mrinmoyee? It is not possible for one who is not acquainted with the incidents of the last night to draw a different conclusion.

When fire is set to the funeral pyre —which a devoted wife ascends for accompanying her dead husband or for some other reason, then at first, a cloud of smoke gathers round it, blinds the eye and darkens all sides. Later on, when the firewood begins to burn, one or two flames, like the tongue of a serpent, rise from beneath and bite some parts of the body; the burning fire then envelops all the limbs and finally the flame, blazing in full fury, consumes the entire body and reduces it to ashes.

On reading the letter, Nabakumar passed through the same ordeal. At first he could not feel anything but later on he had suspicion about Kapalakundala's fidelity, then came the confirmation of it and finally the twinge of jealousy. Human heart cannot stand excessive pleasure or pain with equanimity but it gets used to it in time. Nabakumar was first surrounded by clouds of smoke, then his heart began to burn and finally the flames consumed it. He had already observed that for some time past Kapalakundala had ben disobedient in some respects. She used to move about alone wherever she liked without paying any heed to his words; moreover, she wandered all alone in the forest inspite of his warnings. Any other person would have become suspicious, but Nabakumar did not allow any suspicion to arise in his mind even for a single day, it would sting him like a scorpion. Even today, he would not have entertained any suspicion. But suspicion was out of the question now—he had been fully convinced.

Having recovered from the first sting of pain, he sat down and wept in silence for a long while. Tears brought him a little solace and he decided what he should do about Kapalakundala in future. He will not, he said to himself, disturb Kapalakundala; he will secretly follow her when she starts on her journey to the forest, make sure of her great sin and then take his own life. How long can he drag on like this? The burden of existence will be too heavy for him to bear.

It was with this design in his mind that he kept eye on the back door of the house and saw Kapalakundala going out. When she had gone some distance, Nabakumar was about to step out of the house. At this moment, he saw Kapalakundala coming back for the letter in question and he withdrew a little. At least, when she had gone out again and covered some distance, Nabakumar was on the point of leaving the house to follow her when he saw a man of tall figure standing at the door, barring his way. He was not in a mood to know who he was and why he was there; he did not even look at him. His mind was preoccupied with the thought of her movements. He tried to push him aside but the man stood firm as a rock. "Who are you? Be off; get out of my way;" shouted Nabakumar. "Don't you know who I am?" said the Kapalik in a roaring voice.

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Nabakumar came to recognize him as the self-same Kapalik with matted hair.

Nabakumar was startled but not dismayed. All of a sudden, his face brightened and he asked, "Is Kapalakundala going to see you?" The Kapalik said, "No".

The light of hope which flickered for a moment, went out and he looked as gloomy as before, "Let me go then," he said.

Kapalik: I will not bar your way; but first listen to me; I want some words with you.

Nabakumar: What on earth have you got to tell me? Are you come again to kill me? If you like, you may kill me; I don't resist. Wait a moment and I will come back presently. Why didn't I offer my body for the propitiation of the gods? I am now paying the penalty for it. The saviour of my life has now become its destroyer. Believe me, Kapalik, I will be back just now and surrender myself.

Kapalik: I haven't come to kill you; that is not the will of the goddess 'Bhawani'. You will approve of what I propose to do now. Let us go inside the house; give ear to what I disclose.

Nabakumar: Not now, please; I will hear you some time later. I have an urgent piece of business to do. Wait till I come back.

Kapalik: My son! I know everything. I know that you will follow that wicked woman and I also know where she will go to. I will presently take you to that place and show you what you want to see. Now listen to me, don't fear.

Nabakumar: I don't fear you any more; come.

So saying, Nabakumar took him inside his house and offered him a seat. Having seated himself, Nabakumar said, "Now you can tell me."

□ □ □

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Subject:

There are seven hundred verses in the Bhagavadgita. Of these verses which verse has had a great fascination for you?

(1) Write down the verse in Devnagari script and also in English transliteration. (2) Write down the Chapter No. and the Verse No. for this verse. (3) What is the sub-heading or name given to the Chapter of the Gita where this verse occurs? (4) In exactly five sentences but never more than five sentences, say why this verse has fascinated you more than other verses?

Your results will be based on the relevance and correctness of your answers.

Last date for answering and sending up your answers is 30th June 1971.

Cut out the coupon given below and attach it to your answer and send them to

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(To be continued)

CULTURAL TRENDS & EVENTS

Indian lady is a Magistrate in U.K.: Migrated to Britain for higher education from New Delhi, Sheela married a fellow-student at the London University, Mr. Fletcher, and both of them qualified for the Bar in due course. Sheela got engrossed in managing their family of four—two children were added early in the wedded life. During spare hours, Sheela continued to engage herself in social service: in building a bridge of understanding between the two communities she knew best. To Indians and others she taught English and ways of a happy English life; to the British people, she explained the Indian mental make up and their habits for a better mutual understanding. Thus she paved the road for her selection as the Vice-Chairman of the Community Relations Council of Maidenshead (Southern England) where she stays. She was chosen to be the Chairman of the Club for Boys of the locality. Now she has been appointed as a Magistrate by the U K Government. Bridge-building is an important and useful activity.

* * *

Organising Youth Sports Council: To organise the "sentimental, emotional and idealistic youth", Gujarat has taken steps in forming Youth Board and Sports Council. Youths are sent to neighbouring states for a stay of two weeks or more with families, and youths from other States are invited to stay with Gujarati families. This host-guest exchange has been appreciated and many parties are being arranged for exchange. Gujarati youth is taking greater interest in mountaineering activity, more than 1000 youths having been already trained.

* * *

Youths of Shivaji University (Kolhapur) have done a wonderful job in keeping educational costs down. They manage the messes of the University students' hostels and provide clean, nutritious food at minimum cost. They run the canteens and make the rupee spent by students go longer. In addition, what little profit they make goes to the Students' Welfare Fund. They have built by the sweat of their brow a two-storey hostel for students and they raise sugarcane, paddy and other crops in the land given to them by the University. Thus, they are busy in turns all the year round in gainful employment. They also do village welfare service. The effort is well worth imitation by students elsewhere.

* * *

Adivasi children at Kosbad (Near Dahanu, Thana District) are taught to take to poultry, lambs and calves and they love to be friendly with the growing bipeds and quadrupeds. They even render medical aid—preventive innoculations—to young birds and animals. How quickly they learn and gain mastery over a simple operation! Their education is not however disturbed; tending mute friends forms part of their daily school routine.

Other activities at Kosbad centre round improving the lot of the people; they are taught better methods of farming, fruit growing and what is more, they receive instruction in preparing nutritional foods and better utilisation of available food resources. They have now learnt to have two good crops or three, where they used to have barely one. The time thus saved is utilised in learning to read and write and keeping themselves well posted with happenings in the country and outside. A visit to Kosbad and its activity for the neglected people is a modern pilgrimage in the full sense of the term.

* * *

How useful is your telephone? A variety of services is rendered by the magic box connected by wires with the world outside. It gives correct time; it connects you with persons in and outside your country; it tells you standard information about so many topics that it is just like a master Answer-man. But a new service is being rendered by the Telephone in London: it sings you a poem the moment you dial. The scheme was tried as an experimental measure in Cardiff (Wales) for about 6 months before introducing it in London. When first introduced in Wales the demand was great—about 2000 calls a week; now it has settled down to less than a hundred a day. That's a good idea to secure for the poet a good return, for making certain books on poetry popular and to give the neglected poet a boost. Will Indian Telephones try it as an experiment?

* * *

Music concerts during the weekends: Classical music cannot be properly enjoyed in urban surroundings, what with disturbing noises, long distances to be covered both ways and the artificial loud-speaker which does not properly render the nuances. A new idea has been developed by wayside hotels in Britain. Concerts are arranged in such hotels in quiet and ideal surroundings. Such an arrangement gives fuller scope to the musicians and the listeners too are fully satisfied, being more at ease. In addition, they have a weekend out. Under Indian conditions, the arrangement would have more distinct advantages: *ragas* suitable for morning, noon and evening could be spread over the full day and night and a real feast of the Divine Gift could be provided. Holiday homes in many states could take a leaf from the London hotels and thus be helpful to musicians as well. The audience will really enjoy such a complete treat. As a change two or three artistes could make the entire programme. But the idea is worth trying in India.

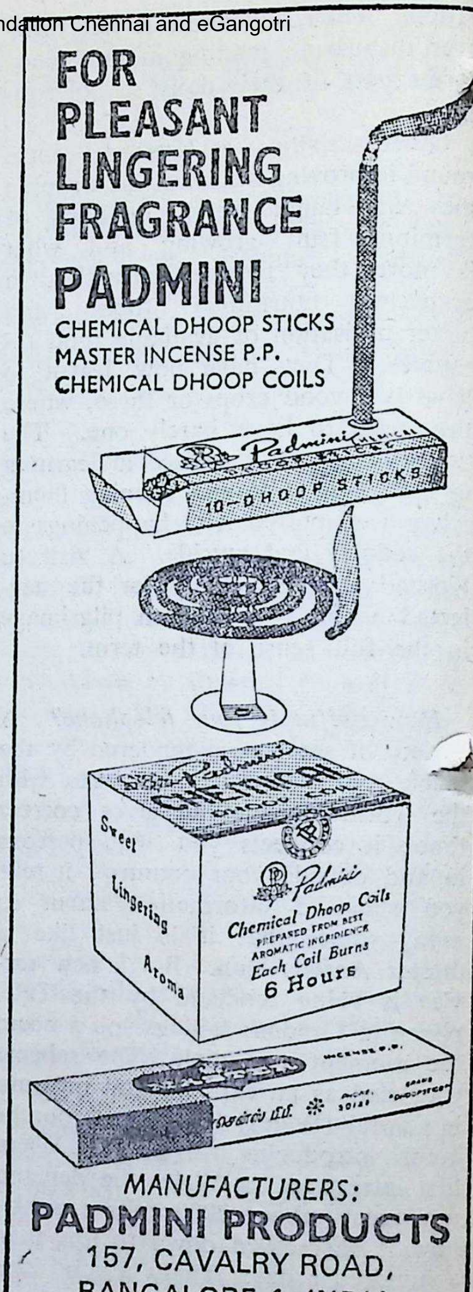
* * *

The youth everywhere is revolting: University students particularly are spear-heading the banner of revolt. They are dissatisfied with what they have; they want something new, something different. Their teachers have deteriorated as they have become professionally-oriented. In the academic professions, the main standard is research and publication and *not* teaching. The University is and should be the critic of the society. It must initiate the people into the tradition of discourse that is responsible for the existence of the Universities. Educating the young is another function of the University or the passing on of a civilization to them. University is a reservoir of highly individualistic people of great talent. This is how Dr. Charles-Frankel thinks. He is a consultant to U.S. Government on international education, and expressed himself about the Problems and Prospects of the University today. (UNESCO feature).

* * *

The I.P.I. way of education: In U.S.A., 50,000 students of primary schools are undergoing a new experiment of learning the two Rs, reading and arithmetic, the new way. It is the I.P.I. (individually prescribed education) way, under which the child works largely on his own and at his own pace. Little talking, lecturing is done by the teachers. Text-book and work-books are not used. Instead the students have to do the problems, or tasks and exercises. When the student gets stuck up, when some difficulty is felt in doing what the child is asked to, then teacher comes to his help. Teaching younger students, or helping a fellow-student and playing games that will help them in understanding their study, are part of school routine. In Bombay, the Tata Institute of Fundamental Research is trying something on these lines on a small-scale in the primary schools run by the Municipal Corporation.

□ □ □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WISDOM THROUGH THE AGES :

Gems from Dhammapada

Never in this world can hatred be stilled by hatred; it will be stilled only by non-hatred. This is the law eternal.

* * * * * *

Neither father nor mother nor kindred can confer greater benefits than does the well-directed mind.

* * * * * *

Let not a man heed the perversities of others—their sins of omission and commission, but let him attend to what he himself has done amiss, and what is left undone.

* * * * * *

Ill done is that deed for which repentance is due, and the consequence of which a man receives in grief and tears.

* * * * * *

A fool brings grief on himself with the thought: "This son is mine, this wealth is mine." How can he, *if he does not even belong to himself,* be the possessor of a son or wealth?

* * * * * *

Let a man make haste to do good, let him keep his mind from sin, *for if a man is slow to do good his mind delights in sin.*

* * * * * *

"He abused me, beat me, vanquished me, robbed me,"—those in whom such thoughts find refuge will never still their wrath.

* * * * * *

If a man commits a sin, let him not continue in it; let him not seek after evil; for suffering is the outcome of evil.

* * * * * *

He who formerly lived recklessly but afterwards refrains from such a way of life, brightens the world, as the moon when freed from clouds.

A PLEDGE

We, the members of the Staff of the Bhavan's M. M. College of Arts and the N. M. Institute of Science, Andheri, assembled here on the fourth day after recovering from the immediate shock of the passing away of our revered and beloved Kulapati K. M. Munshiji, do hereby solemnly resolve:

(a) That the ideals of Bharatiya Shiksha as propounded by our Founder shall for ever be our beacon-light to guide us in our daily work, and that we shall carry on, henceforward, as if he is continuing to live, guide and inspire us, as heretofore.

(b) That we, of this College, the first major educational venture of the Bhavan, shall consider ourselves as charged with a special responsibility to translate the ideals of our Kulapati into a living reality, and make a special endeavour to make this College a model institution of the Bhavan.

(c) That we shall for ever continue to extend our most sincere and loyal co-operation to the authorities of the Bharatiya Vidya Bhavan in their arduous and noble task of fulfilling the ideals of the Founder.

(d) That it will be our special privilege and pleasure to make all the efforts that we can, in all our sister institutions, to render our Campus at Andheri, a beautiful Munshi Vidya Nagar, under the competent, benign and inspiring guidance of Smt. Lilavati Munshi.

(e) That we shall ever remember and endeavour, as the members of the Bhavan Family, to subordinate all narrow, personal, sectional, parochial, linguistic, racial or sectarian considerations to the wider, national, educational, cultural, humane, moral and spiritual ideals in the service of the Bhavan and the College.

SO HELP US GOD

NOTE: *I hope all other sister institutions and Kendras of the Bhavan will follow the guidelines set by the members of the staff of Bhavan's. M.M. College of Arts and the N. M. Institute of Science, Andheri and work for the cherished ideals of our Kulapatiji.*

Smt. Lilavati Munshi.

...Without Comment

INDUSTRIALISATION at its best breeds Hippies.

—*Northcote Parkinson.*

THERE can be a "committed" Minister but not a "committed" judiciary.

—*H. R. Gokhale,* Union Minister for Law and Justice.

IN India, when you address a group of students or even grown-ups, if only a bird passes nearby, the audience will automatically be drawn to that bird and forget all about you and your lecture.

—*Swami Ranganathananda.*

THE United States has expended up-to-date 44,876 American lives and 120 billion dollars on the Vietnam war. Military assistance to Indo-China is now running at about $ 2 billions annually. —*Time.*

IT is the intransigence of the Indian mind more than anything else, that is holding up the progress of the nation.

—*Jagjivan Ram,* Union Defence Minister.

WHEN times are normal, God puts man at the helm of affairs but when they are abnormal, He puts women at the helm of affairs.

—*Valerian Cardinal Gracias* in August 1969.

EX-FACTORY prices of passenger cars in India with an indigenous content of 85 per cent are 120 per cent higher than of those produced in Europe.

—*World Bank report on Automobile industries in developing countries.*

A PHANTOM socialism is made to play before the people bedecked with jewels and gold and silver like the *Maaricha* stag that deceived Sita in the forest. —*C. Rajagopalachari.*

THE SSP and the PSP are the Siamese twins of Indian politics.

—*R. A. Gopalaswami.*

TAILPIECE

A secretariat chaprasi, *with long years of Government service, felt peeved after a sound dressing down by a new Minister.*

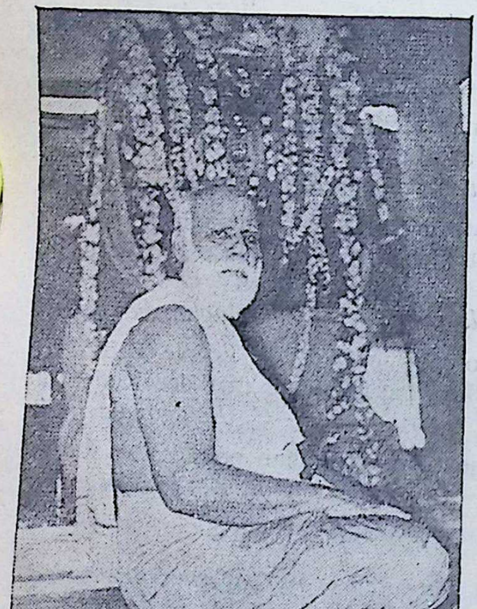
Walking out of the posh Ministerial chamber, he straight went to another chaprasi *and gave vent to his feelings:*

"Days have changed! That temporary *Minister has the guts to scold ME, a* permanent *employee!"*

Notes & News

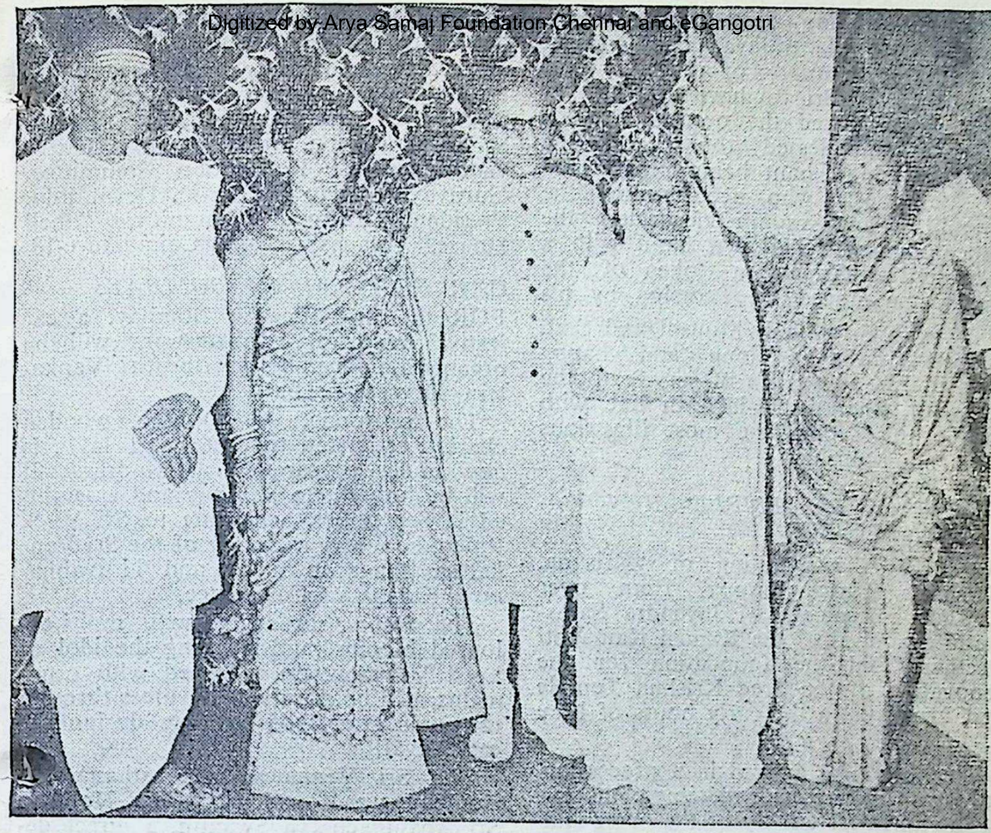
ABODE OF SPIRITUAL PEACE:

APRIL 28, 1971, was a red letter day in the annals of suburban Bombay, when His Holiness Sri Sujayeendra Tirtha Swamiji, the presiding pontiff of Sri Raghavendra Mutt, Mantralaya, performed the installation (*pratishtapana*) of a Brindavan of the celebrated saint, Sri Guru Raghavendra Tirtha, at Naupada near Oshivara Bridge, Jogeshwari. This momentous event was a landmark in the history of the metropolitan city of Bombay, providing as it has an abode of spiritual peace to devotees in this sprawling city.

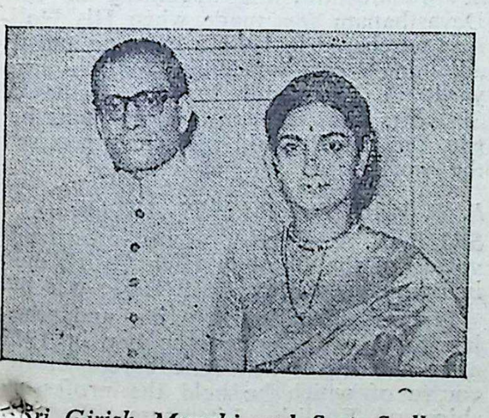


The day-long function of installation of the Brindavan in the extensive site at Jogeshwari was attended by devotees who had thronged in thousands to witness the great event and to pay their respectful homage at the feet of the great saint, the rays of whose spiritual power radiate in all directions crossing barriers of time and space.

Significantly, this shrine which has now been established in Jogeshwari, is located on a sacred spot where Goddess Parvati is said to have made penance when Lord Rurda was in the posture of a Mahayogi, passive, unmoved and lost in thought. The Brindavan installed in such a place sanctified by legend will serve to be a veritable lighthouse in the vast sea of humanity of this metropolis shedding its beacon light to drive out darkness and illuminate the path of enlightenment. This religious centre in the heart of the city will incessantly broadcast, as from an invisible Radio station, the efficacy of devotional treatment for worldly ailments. Truly is Sri Guru Raghavendra Tirtha, the great saint of Mantralaya, known as *Kalpavriksha* and *Kamadhenu*. As a writer has said: "Though screened, by the brick and mortar edifice of his Brindavan, from the physical sight of the common man, the magnificent spiritual presence of Guru Raghavendra Tirtha is making itself mysteriously perceptible and inscrutably widening in dimensions by its astounding magnitude and pre-eminent grandeur throughout the past three centuries." The establishment of this Brindavan centre in Bombay happily synchronises with the 300th anniversary of Saint Raghavendra's entering his samadhi alive at Mantralaya in 1671.



Smt. Lilavati Munshi with her son Sri Girish, and the daughter-in-law Smt. Sudha Munshi. Also seen at the right and left extreme are Sri T. Sadashivam and Smt. M. S. Subbulakshmi.



Sri Girish Munshi and Smt. Sudha Munshi

SRI GIRISH MUNSHI WEDS

ON May 3, 1971, Sri Girish Munshi, the youngest son of Kulapati and Smt. K. M. Munshi married Smt. Sudha, the youngest daughter of Sri Babu Rao Pai.

In deference to the wishes of the family the marriag was conducted in a simple manner at the Gita Mandir, Bharatiya Vidya Bhavan, Bombay-7. The richness of the Vedic rituals glowed all the more against the background of this marriage. No formal invitations had been sent. Girish Munshi and Smt. Lilavati Munshi had extended personal invitations to the relatives, friends and well-wishers, who attended the reception and blessed the couple.

In the evening Swami Sujayeendra Teertha of Mantralaya, the present Presiding Pontiff of the mutt established by Sri Raghavendra Yati of gdeat fame graced the occasion by his presence and blessed the couple; the Vedic Blessing Chant being prononuced by the priests who accompanied the Swamiji. The Swamiji decorated the bridegroom with his own hand with a silk laced uttariyam, a token of the great fame graced the occasion by his

We wish Sri Girish Munshi and Smt. Sudha Munshi a long and happy married life and a life of service to the cause of Bharatiya Vidya in line with that of his father, the most illustrious Kulapati Munshi.

GURUVAYUR TEMPLE RENOVATION BEGINS:

AMIDST the chanting of "Krishna, Krishna, Guruvayurappa" from over 1,50,000 devotees, Sri Jayendra Saraswathi Swamigal of the Kanchi Kamakoti Peetham laid the foundation for the renovation of the Sree Krishna Temple at Guruvayur in the early hours of May 1, 1971.

The Swamigal arrived in a procession, led by three caparisoned temple tuskers, to the north-eastern tip of the outer temple, the spot selected for laying the foundation.

Sri S. K. Acharya, the renowned shilpi (architect) who was associated with the Vivekananda Rock Memorial at Kanyakumari, is among the several architects who will be associated with the construction of the temple whose outer structure suffered extensive damage in a fire in November last.

His Holiness was received by the Minister for Devaswom, Sri N.K. Balakrishnan, and other members of the Renovation Commiteee and the temple authorities.

The renovation is expected to cost Rs. 15 lakhs. The Renovation Committee has prepared a Rs. 1-crore master plan to be implemented in three phases to beautify the temple and improve the amenities for the pilgrims.

Donations to the tune of Rs. 12 lakhs have already been received.

All devotees are requested to contribute their mite towards the renovation funds. Contributions may be sent to Sri K.K. Menon, Special Officer, Guruvayur Temple Renovation Committee, Guruvayur, or to Sri G. K. Devarajulu, President, Regional Committte, "Shell House," Avanashi Road, Coimbatore-18.

CAR FESTIVAL IN BOMBAY:

FOR the first time in Bombay, a car festival of Lord Venkateswara will be organised in October by the Sri Venkatesa Devasthan, Fanaswadi.

The six-tonne, 18-foot-high wooden chariot, estimated to cost Rs. 1 lakh, is now under preparation at Madras. It will be brought to Bombay and assembled in September, according to Sri V. S. Rajan, honorary secretary of the Sri Venkatesa Bhagavan Ratha and Tiruvabharana Kainkarya Committee.

The *Ratha,* bedecked with multi-coloured blooms, and carrying the idol of Lord Venkateswara adorned with ornaments, will be drawn by devotees through the main streets of Bombay during the car fetival.

The Sri Venkatesa Devasthanam, Bombay was founded by His Holiness Sri Ananthacharya Swamiji, a direct descendant of one of the 74 Gurus appointed by Sri Ramajujacharya.

The only one of its kind in the whole of Maharashtra, the beginning of this Devasthanam was made when His Holiness purchased in 1914, a building and its adjoining area of about 2,000 square yards in Fanaswadi for Rs. 1,15,000. Six years later the construction work began and the Swamiji himself supervised the work.

P. B. VACHHA PASSES AWAY:

SRI P. B. VACHHA, a well-known advocate of the Bombay High Court, died in Bombay on May 1, 1971. He was 89.

Lawyer, educationist, writer and scholar, Sri Vachha joined the bar in 1913 after a brilliant academic career in the course of which he held the professorships of English Literature, Persia

Logic and Law in Bombay University. He had been associated for over 40 years with *The Times of India* as leader-writer, book reviewer and legal correspondent. He also contributed to *The Indian Express* and the *Illustrated Weekly of India,* the *Kaiser-i-Hind* and the *Jam-e-Jamshed.*

Sri Vachha was the author of a number of books including *Firdousi and the Shahnama* and the *Judicial History of Bombay during the British period*—1661-1947.

He was a fried of Kulapati K. M. Munshi and a well-wisher of the Bhavan.

SRI K. SUBRAMANIAM PASSES AWAY:

SRI K. SUBRAMANIAM, one of the pioneers of the film industry in the South, and a veteran film director, died at Madras on April 7, 1971, after a heart attack. He was 66.

A law graduate, Sri Subramaniam entered the film industry in 1929 during the silent era and produced a number of purposeful pictures like "Thyagabhoomi," bringing to limelight Smt. S. D. Subbalakshmi.

A member of the Children's Film Society, and director of the Film Finance Corporation, Sri Subramaniam was also director of the UNESCO in India and vice-president of the local Sangita Nataka Sangam. He was also honorary adviser to the International Film and Television Council.

Sri Subramaniam was also closely associated with the Bharatiya Vidya Bhavan.

A founder-member of the Film Institute at Poona and Madras, he was elected president of the South Indian Film Chamber of Commerce four times.

Sri Subramaniam is survived by his wife, four sons and four daughters.

IMMERSION OF THE ASHES OF LATE KULAPATI DR. K. M. MUNSHI.

AT Broach in the river Narmada the ashes of the Late Dr. Kulapati Munshi were immersed on the 23rd February. The Urn containing the ashes was taken to the holy river by Sri Jagdish Munshi, and othere who accompanied him were Smt. Sarala Sheth, and Bhupendra Munshi. This was the very first immersion of the ashes in the river that flows through the land where Late Kulapatiji was born. In the picture Smt. Sarala Sheth is seen by the side of the urn placed in the Jeep which carried the ashes to the sacred river.

Smt. Lilavati Munshi proceeded to Haridwar on the 19th of April 1971 and on the morning of the 20th the ashes were immersed in Har ki Paidi at Haridwar. She then proceeded to Prayag for the purposes of immersion of the ashes.

Allahabad : Sangam

The party carrying the ashes of Kulapati Dr. K. M. Munshi reached Circuit House Allahabad on Tuesday the 27th April 1971. The urn containing the ashes was kept at the Circuit House for visitors to pay their resptcts to the departed soul. Then at 6 p.m. the ashes were taken to the Premises of the Hindi Sahitya Sammelan where a citizen's meeting was arranged for the purpose of paying tributes to the departed leader. It might be recalled here that Kulapati Dr. K. M. Munshi was formerly a Governor of the Uttar Pradesh.

Smt. Mahadevi Verma, Prabhat Shastri, Ram Pratap Tripathi, K. L. Misra, Baburam Saxena, Shyam Natha Kacker, Kamala Bahugana and Beni Prasad Tandon and other leading men of the place appealed to the people to be present in large numbers at the Citizens' meeting and a large gathering in the evening paid homage to Dr. Mushi.

Next morning Smt. Lilavati Munshi proceeded to the Sangam and the ashes were immersed in the Sangam early in the morning. At 5 p.m. the same day the ashes were immersed at Hanuman ghat in Banaras.

On the morning of the 28th April the ashes of Kulapati Dr. K. M. Munshi were immersed in the holy Triveni Sangam at Dehotsarga, a place dear to the late Kulapatiji, in Prabhas Patan amidst the chanting of mantras by holy Brahmins. The immersion took place sometime around 11 a.m. Before this the Urn containing the ashes was kept in the Temple Guest House at Prabhas

Patan and a Bhajan Mandali was engaged from the early hours of the morning in chanting the singing holy hymns. At ten a.m. the Urn was carried in a solemn procession and the leading citizens of the place with a large following of others proceeded to the holy Triveni Sangam to witness the immersion. The urn was carried by Sri Shantilal Shastri who waded into water shoulder high and then amidst the shouts of Jai Somnath it was immersed by him.

The ceremony was concluded with the pouring of holy water from the confluence of the three rivers and the sea on the Peepul tree at Dehotsarga and on the Moksha Peepul tree at Prachi, 16 miles from Prabhas.

Arrangements were made for the immersion of the ashes in all the sacred rivers and the sea and these have been undertaken by the various branches of the Bhavan in the different states and regions of India. In most cases the 2nd of May was fixed as the day for this ceremony.

At Madras the Hon. Director Sri Shankaranarayanji had made elaborate arrangements for the ceremony of the immersion in the Bay of Bengal and a large number of distinguished persons of Tamilnadu and associates of the Bhavan's Kendra and its officers and employees witnessed this ceremony, thus paying their respects to the departed soul.

At Bangalore the Registrar of the Bangalore Kendra had made arrangements for the carrying of the urn to the sacred Paschimavauhini near Srirangapatna where the western stream of the Kauveri river flows—a place usually associated with the immersion of the mortal remains of departed persons. Dr. R. R. Diwakar, Chairman, Gandhi Smarak Nidhi, himself performed this ceremony. One of the distinguished guests who accompanied the party consisting of officers of the Bangalore Kendra was Sri Nittor Srinivasa Rao, a freedom fighter and Judge and Justice of the Mysore High Court.

GUNTUR KENDRA:

THE immersion of the ashes of Kulapati Dr. K. M. MUNSHI took place on the morning of the 5th of May 1971 in the Krishna River at Amaravathi, some twenty miles from Guntur. Sri Mrityunjayavadhanulu Garu, a renowned Sanskrit Scholar and Astrological Pundit chanted the Vedic Mantras before the immersion was ceremoniously done.

BARODA:

THE ashes of Kulapatiji were immersed in the river Mahisagar at Baroda with the usual chanting of the Vedic mantras and Mr. Vyas performed the ceremony for the Vallabha Ram Mehta Public School.

KERALA KENDRA:

THE urn containing the ashes of Kulapati K. M. Munshi were kept at the Kerala Kendra, Ernakulam on the first of May 1971 and a large number of visitors paid their respects to the mortal remains. Next morning the ashes were ceremoniously taken to Ashrama Ghat on the river Periyar in Kalady, the birthplace of Sri Adi Sankaracharya and the immersion ceremony was performed amidst the chanting of Veda mantras by priests, the urn for immersiin being taken by Sri K. P. Krishnan Kutty Menon, of Kerala Kendra.

DELHI KENDRA:

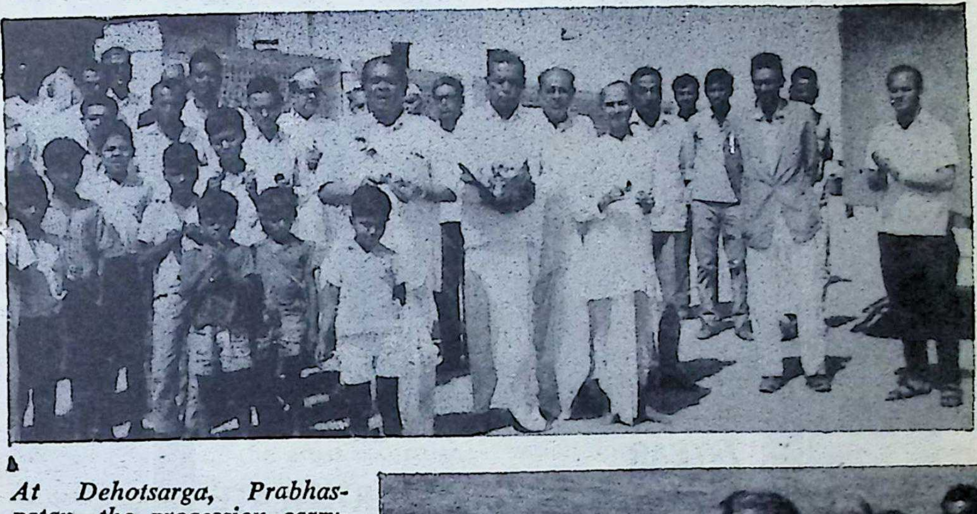
THE immersion ceremony of the ashes of Kulapati Munshiji took place on Sunday, the 2nd May, 1971 at 9.15 A.M. in the Nigambodhghat on the banks of the Yamuna. The Chairman of the Delhi Kendra, members of the Delhi Kendra Council and members of the staff of the Delhi Kendra started from the Bhavan at 8.30 A.M. with the Urn containing the ashes of Kulapatiji. After the Sthalashuddhi, Bhasma-Sthapan, Sankalpa and Bhasmapooja, Arati was performed which was followed by recitation of the Vedas and collective singing of Raghupati Raghava Raja Ram. The Urn was then taken to the midstream and amidst the chanting of mantras, ashes were immersed. The immersion ceremony was witnessed by a large number of people.

Reports from other Kendras and the photographs of the immersion in the sacred rivers will be published in the next issue of the Journal. See Page 89 for four photographs of the immersion ceremony.

□ □ □

Smt. Saralabehn, eldest daughter of Kulapatiji, is near the urn containing the ashes of Kulapatiji ready for immersion in Narmada. The immersion was done by Sri Jagdish Munshi, the eldest son. Others with him were Sri Bhupendra Munshi and his wife.

Brahmins performing puja of the urn in the temple guest house at Prabhaspatan.



At Dehotsarga, Prabhaspatan—the procession carrying the urn leaving for Triveni Sangam at Dehotsarga.

Sri Shantilal Sastri, Manager of the Somnath Trust, taking the urn for immersion at the confluence of the three rivers flowing into the sea at Dehotsarga.

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A GLIMPSE OF BOOKLAND

TRUTH AND NONVIOLENCE: A report of the UNESCO Symposium held in Paris in October 1969; Editor: T.K. Mahadevan. Publishers: Gandhi Peace Foundation, New Delhi. Price: Rs. 15.00. Pages: 385.

ON behalf of the Indian National Commission for cooperation with UNESCO, New Delhi, The Gandhi Peace Foundation has published this substantial book containing a number of papers read at the 3 working sessions of the UNESCO symposium on Truth and Nonviolence in Gandhi's humanism. The symposium was held in Paris during 14-17 October, 1969 in connection with the Centenary celebrations of Mahatma Gandhi. This symposium marks, as Mr. Mahadevan points out, the fourth stage of our comprehension of Gandhiji.

The opening session was addressed by Rene Mahean, Director-General of UNESCO, Philip Noel-Baker, Nobel Peace prize winner, William A. Eteki Mboumoua, President of the General Conference of UNESCO, Edmone, Michelet, Minister of State for Cultural Affairs, France, and Prem Kirpal and S. Chakravarthi.

Philip Noel-Baker's address is succinct, and thought-provoking. "Dynamic Truth and constructive nonviolence were the motive principles of the great compaigns he led", says he and argues that we need that truth and that nonviolence far more today than when he died. He poses the significant question—Did Gandhi die in vain?

The great scholars participating in the symposium were drawn from many corners of the globe. The themes that came up for discussion at this international gathering ranged from the nature and meaning of truth to ethics and economics. The learned participants have examined many new aspects of Gandhiji's life and thought. In the years to come there will be many more new aspects which would be examined. The book under review anticipates, one might say, the trend of discussions and investigation in the 'Seventies.

Gandhi Peace Foundation, New Delhi, has been doing mighty good work and the publication of this very lively book is just another proof of the devotion, love and sincerity of the active members of the foundation. The book is well desinged and beautifully produced. Indraprastha Press and Associated Artists, both of New Delhi, deserve a word of appreciation for a job neatly done. This moderately-priced Volume edited by Mr. T.K. Mahadevan is a substantial addition to the growing literature on Gandhiji. It needs to be read closely and understood clearly. One would certainly be the better for it.

—*N. Nanjunda Sastry*

THE AMERICAN NEGRO REVOLUTION: By Benjamin Muse. Published by Lalvani Publishing House. Price: Rs. 7.00. Page xii+345.

MR. BENJAMIN MUSE'S remarkable book has the significant sub-title "from Nonviolence to Black Power". It traces in a magnificent manner the mighty transition from the great nonviolent campaigns by the Negros of the United States of America during 1963-64 to the nationwide riots of 1967 which resulted in the vindication of their rights and assertion of "Black Power".

Sponsored by the Potomoc Institute of Washington, Mr. Benjamin Muse undertook the work almost like a research project. The book is a thorough-going analysis of the various influences and factors which enabled the Negroes of the USA to fight for and seize their civic and other rights. Though the events from 1963 to 1967 are much too near for an objective analysis, Mr. Muse has, with the researcher's acumen, sifted the facts and examined them critically and in a fairly objetive manner. Mr. Harold C. Fleming, President of the Potomac

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Institute calls the book "a truly good Book". He points out that it can be read in one of three ways. In the first place it can be regarded as a "preview of history". Secondly, "as a stirring chronicle, the story of a long oppressed people's climactic struggle for dignity and opportunity"; thirdly, it can be read for thoughtful guidance by those who seek a better understanding of how the liberal minded "whites" of the USA have failed or succeeded in activising the national promise of equality for all.

Mr. Benjamin Muse's present book begins with the "March on Washington" of August 28, 1963 when 200,000 Citizens (170,000 Negros and 30,000 Whites) marched in Washington in protest against oppression of the Negro in the USA. It should be remembered that the ten years, following the Supreme Court's decision of 1954 outlawing public School Segregation were years of intense preparation, active campaigning and hard work for what happened during the crucial years 1963-67. Mr. Benjamin Muse's earlier book, *TEN YEARS OF PRELUDE,* traces this. After explaining the March on Washington and the principles underlying it, the learned author takes us through the various stages of the transition from nonviolence to Black power. He also describes the scores of organizations and hundreds of men who fought heroically for upholding the dignity of man. All organizations from NAACP to Black Muslims; all the fearless fighters from Nobel Prize winner Martin Luther King to Stockely Carmichael. Every significant aspect of the fight has been dealt with, every event analysed and every factor carefully examined.

The book is indeed remarkably well documented and beautifully written. Besides the experience and consummate skill of the writer his human qualities such as compassion, honesty and courage of conviction have added ocnsiderably to the charm of the book. The importance of Mr. Benjamin Muse as an able participant in the field of race relations is greatly enhanced by this very well written, truly authentic book.

—*N. Nanjunda Sastry*

***INDIA WITHOUT MAKE-UP*: By Ranjee Shahani. Publishers: Jaico Publishing House, Bombay. Price: Rs. 4.00.**

MR. RANJEE SHAHANI, no stranger to the art of letters, has assumed the role of a carping critic in *India Without Make-Up.* He quotes Rabindranath Tagore to justify this role—"those that I love have a right to chastise". Starting with Miss Mayo we have had many writers of distinction including Mr. Nirad Chaudhuri and Mr. V. S. Naipaul who have exercised the "right to chastise" India. Didn't E. M. Forster, who found a passage to the Soul of India, say that India is a "muddle" and a "mystery"? The muddle is there for any one to see; the mystery? Only a few who have had the sympathetic understanding of E. M. Forster or the great depth of Raja Rao have been able to explore India's mystery.

Mr. Ranjee Shahani lives abroad most of the time. He has attempted to look at India both from within and without. In the 12 chapters into which he has divided his provocative book he has lashed out at the habits and customs, beliefs and behaviour of Indians. According to the widely-travelled and thoroughly-critical writer "an Indian is above or below man; he is rarely just man". Since the writer's aim is to remove the "make-up" and see India in the raw it might be said that he is obliged to take an extreme point of view. Some of his statements are caustic, some cynical and quite a few unsupportable. Let me give a few examples:—

Trying to justify the Indians' so-called "craving" for money the writer says, "Many an Indian father or mother, even today, marries off a pretty daughter to an ugly toothless man because he is rich". After saying that during the past ten centuries or more we have created nothing but have gone on merely imitating others, he says, "The sad and ineluctable truth is that there is not a single Indian artist in any medium who has broken new ground". A vague generalization indeed! After having said that all Indians are notorious posers, Ranjee Shahani attacks the "marvellous Maya-theory". He continues, "take for example, Karma...... to tell men, however, that it is because of their deeds in a previous life that they are in misery is sheer scoundrelism". He goes on in the same strain throughout the book. Here and there we do find some concrete suggestions offered. In the chapter called *Dearest Foes* we are told how to deal with the Muslims of India, and in chapter VIII how we can reorganise the educational system in India.

The concluding chapter entitled *The Last Struggle* contains pen-portraits of Rajendra Prasad, Nehru, G. B. Pant, Morarji Desai, Krishna Menon and Mrs. Gandhi. The portraits are drawn in a lively manner. Though the slim volume of Ranjee Shahani abounds in typographical and other errors, it does have the quality of readability.

SOCIAL & POLITICAL THOUGHTS OF RAMDAS by T. D. Joshi, Vora & Co., Bombay-2. Rs. 12/- p. 176.

AMONG the poet-saints of Maharashtra the position of Ramadasa (1608-82) is striking, because of his teachings, his practicality and his concern for this world first. Other poet-saints were concerned primarily with the other world and they preached devotion to Vitthal of Pandharpur. But Ramadasa as his name implies was a firm devotee of Rama, the militant and bow-carrying *avatara* of Vishnu, and preached devotion to such a warlike hero, and insisted on making one's family life a success.

The author has divided his interpretation of the teachings of Ramadasa into 7 chapters. After supplying the historical background, philosophical basis of the teachings and social content of his thought are dealt with. The concepts of freedom, of the state and its origin and nature are topics next taken up in two chapters while Kingship is considered in the next. The state and the individual forms the last chapter of the study.

Ramadasa built the foundation of his philosophical and moral thought on the solid rock of Vedanta philosophy (p. 151). He believes that in an ideal sage, activity should alternate with meditation and expects social work from saints. (p. 152). On Ramadasa's moral

UPSET STOMACH?
GAS? ACID STOMACH?
HEARTBURN?
INDIGESTION?
DIGESTIF RENNIE
DIGESTIF RENNIE
Chew 2 RENNIE
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and philosophical thought, we see a distinct influence of the *Bhagavadgita*. (p. 153). Though Ramadasa was aware of the evils of the *varnashrama* system, he does not advocate abolition of caste system altogether but wants to base it on the rational and psychological principle of capacity, (p. 154). Ramadasa lays stress on political freedom along with individual and social freedom, considering political freedom more important than the latter (p. 155). Like many Western and Indian thinkers, Ramadasa thinks about the pre-state social condition. According to Ramadasa, state has its origin in force. His rejection of the Divine Origin of the state shows the influence of his time on him (p. 156). Ramadasa can rightly be regarded as the precursor of the idea of secular state in India (p. 159). These are some of the choice expressions of the author.

The author puts on the glasses of modern theories and conceptions of the state, the kingship, the nation and secularism to assess the writings of a poet-saint of the 17th century. The confusion between *varnashrama* arrangement and caste-system is interesting even as his back projection of the present day conceptions into past 30 years or more is amusing.

The attempt of an enthusiast to interpret the teaching of Ramadasa can be understood and appreciated; but what cannot be understood is the academic stamp that is sought to be given to it. The publisher has paid but scant attention to the printing of the book. Standardised spellings of classical names are discarded; in citing authorities, *ibid* is used throughout in place *op.cit*. and at places used as if it meant *ditto*. Titles of books are quoted without reference to their editions. Block letters are used where italics are necessary and overall proof reading is neglected. Surely, Ramadasa deserved a better study and a far more careful publication.

—*S. R. Tikekar*

MAHABHARATA: Retold in English by Sri Kukke Seetarama Sastry. Published by the Academy of General Education, Manipal (Mysore India).

1. *ADI PARVA*: Pages 233. Rs. 10.
2. *VIRATA PARVA*: Pages 130. Rs. 8.
3. *UDYOGA PARVA & SHANTI PARVA*: Pages 61+61. Rs. 8.

THE most precious gems that this land of ancient culture and civilization has contributed to the world, are the Ramayana of Valmiki and the Mahabharata of Vyasa. These two epics have entered into the veins of the people in various forms to such an extent that it is very difficult to conceive our culture without them. The Mahabharata is the biggest work in the world both in quantity and quality; and we come across characters in it that are mostly human. Being a great encyclopaedia of knowledge, it has been for centuries a source of themes for writers in a number of languages. There is nothing which the Mahabharata does not contain—religion, ethics, politics, arts, science. Thanks to the translators, even the west could enjoy the worth of this mine of learning all these centuries. The story of this great work has been retold by eminent writers ilke Rajaji.

The work (4 parvas) under review is one of the latest successful attempts of retelling the story of the Mahabharata in English. It is a beautiful prose-poem. Words fail to express the standard of readers required to enjoy the style and and diction employed here and its literary excellence. The episodes are, no doubt, taken from the original work; but the method of presentation is Sri Sastry's own. The characters and events come out of the author's intellect-furnace and enhance the literary value of the epic. The present tense appropriately employed here adds to the beauty of the style.

Sri Sastry's vision is so board that he views many characters from different angles. Like many modern geniuses like Kailasam, he has tried to remove some pitfalls in characterisation. For example, in the Ekalavya episode as narrated by Vyasa, Drona's character is belittled as he himself demands the thumb of Ekalavya as *gurudakshina*. But, like Kailasam, Sri Sastry makes Drona nobler. Bewildered at the marvellous skill of archery of Ekalavya and pinched by the allegation made by Arjuna, he is not made to speak, as it is but natural that a man in great conflict cannot speak. It is the sensitive Ekalavya who himself understands the situation and offers his thumb to his *guru*. What a dramatic event! The reader becomes the spectator who experiences the various *rasas* produced by such dramatih scenes created by the author.

Just a suggestion regarding the Samskrit words used in the work, e.g. *Saptapadi* (Adi Parva, page 184), Purusharthas (Adi, page 188). Their English equivalents and explanations may be given as foot-notes to facilitate the reading of the work by a foreigner. Another minor point which is not clear is: instead of the word *Krishna* (ending a) for Droupadi, why the author has used the word *Krishne*, which seems to be a word having a Kannada inflexional ending in the Nominative case.

A great work like this cannot come out unless the author himself has realised the various implications of Dharma in the comprehensive sense of the term. The author's dream will be fulfilled only when the higher values of life of our ancient people are reassimilated by us. It is indeed very rare to find such a work that caters to the needs of all—men of letters, of religion, of politics etc. In brief, Sri Sastry is really the *Vyasa* of the twentieth century. The Manipal Academy of Education deserves all compliments from the readers for bringing this excellent work to light.

—S. Krishna Bhatta

BHAVAN'S BOOKS

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BETTER READING

BOOKS RECEIVED

1. "Selected Talks' of Sri Sadguru Omkar; Published by Bapco Publications, P.B. No. 1807, Bangalore-18; pp. 167; Price not mentioned.
2. East and West Series "The Little Way" Edited by T.L. Vaswani; Published by Gita Publishing House, 10 Sadhu Vaswani Path, Poona-1. pp. 32; Price Re. 0.50.
3. "India and the Germans" 500 years of Indo-German Contact, Art, Poetry, Religion, Philosophy, Research, Medicine, Economics, Politics; by Walter Leifer; Published by Shakuntala Publishing House, 10 Garden Homes, 1st Road, Khar, Bombay-52. pp.. 350; Price not mentioned.
4. "Lila Har Dayal" (Biography of a Revolutionary Freedom-Fighter and Intellectual Giant.); Edited by Dharma Vira; Published by Indian Book Company, 19/20 Windsor Mansion, Janpath Lane, New Delhi-1. pp. 363; Price Price Rs. 25/-.
5. "To Live or Not to Live!" by Nirad C. Chaudhuri; Published by Indian Book Company, 19/20 Windsor Mansion, Janpath Lane, New Delhi-1. pp. 197; Price Rs. 20/-.
6. "Introduction to the Constitution of India" by Durga Das Basu; 5th Edition; Published by S. C. Sarkar & Sons Private Ltd., 1-C, College Square, Calcutta-12; pp. 383; Price Rs. 14 for Paper Bound and Rs. 18 for Board Bound.
7. Shivaji University Sanskrit & Prakrit Series. Vol. III. Saptasatisara with Bhavadipika of Vema Bhupala along with the Chappannaya—Gahao (Text and Chaya) Edited by Dr. A.N. Upadhye, published by Shivaji University Kolhapur; pp. 81; Price Rs. 7/-.

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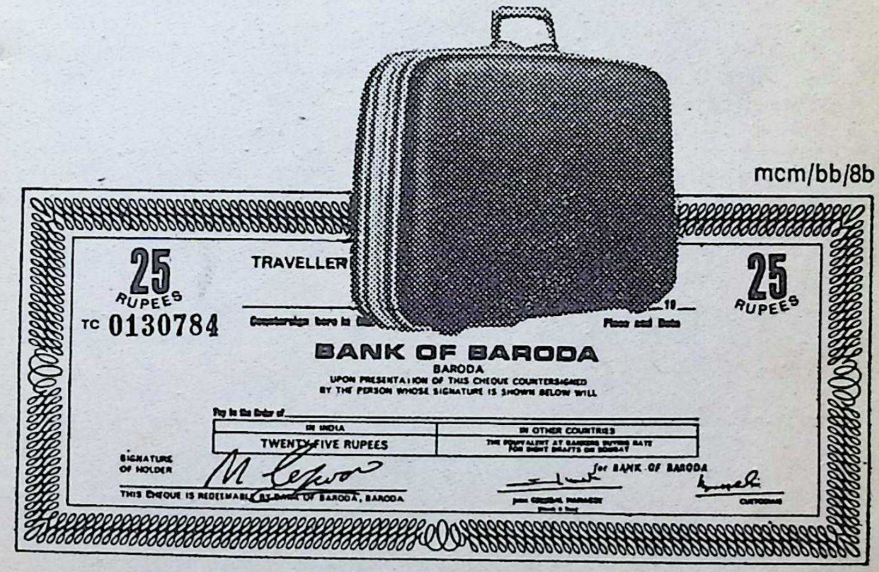
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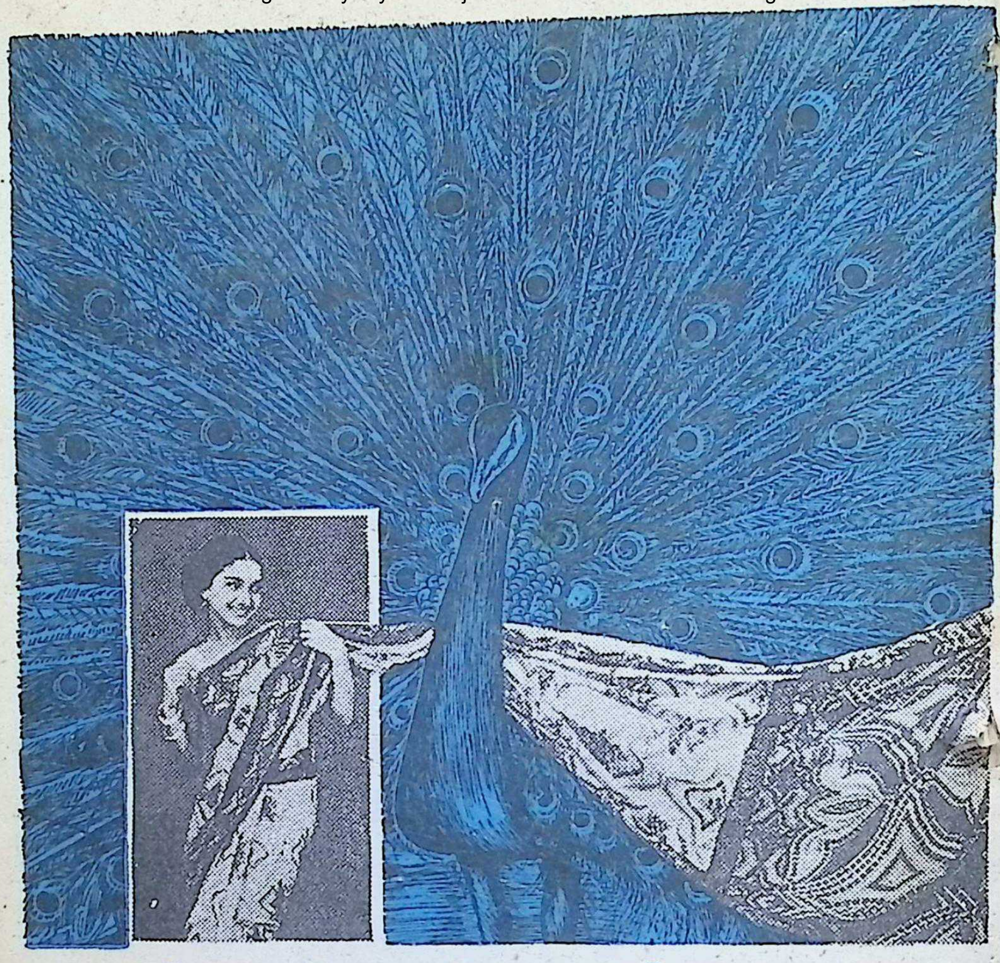

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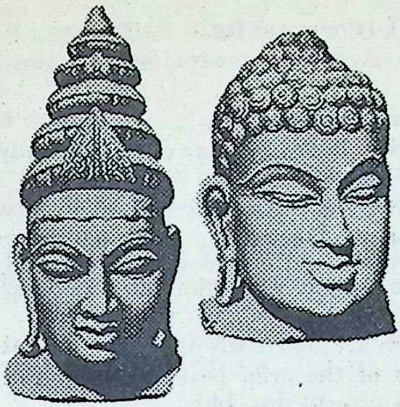

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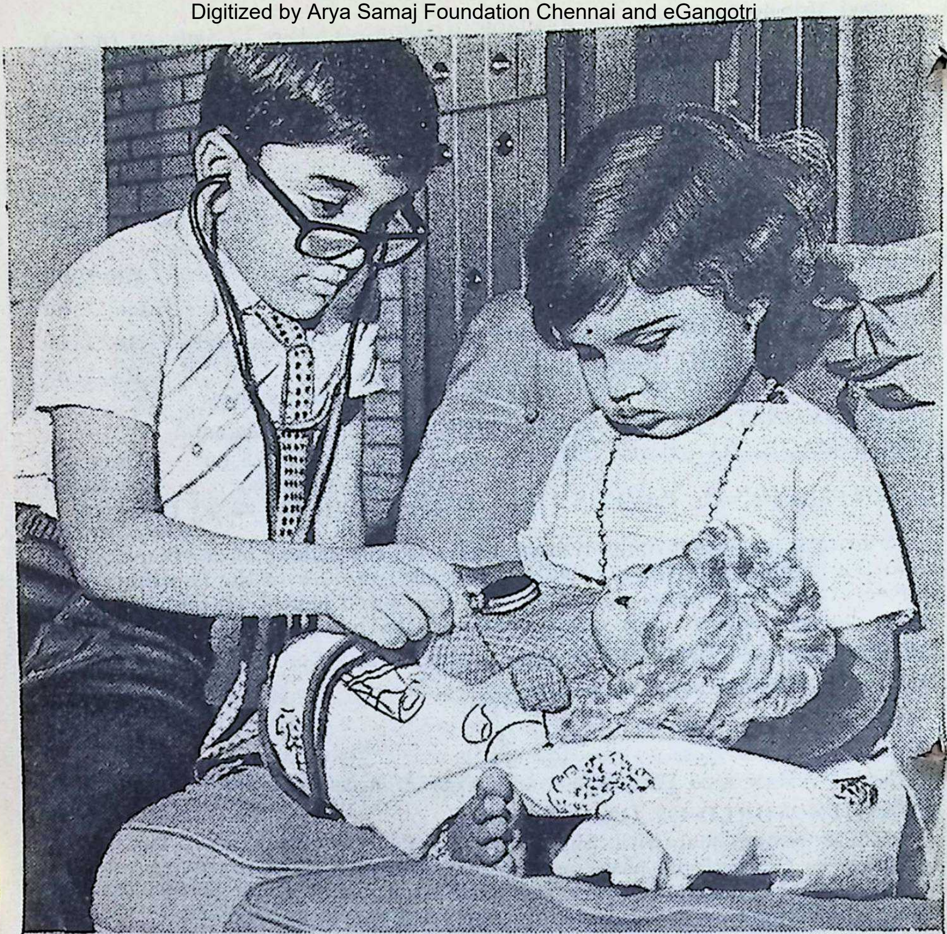

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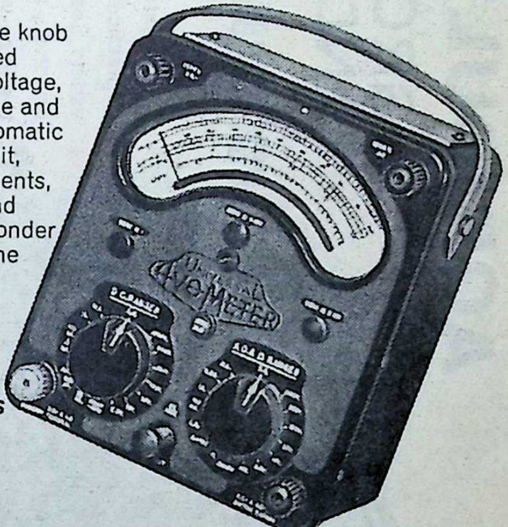

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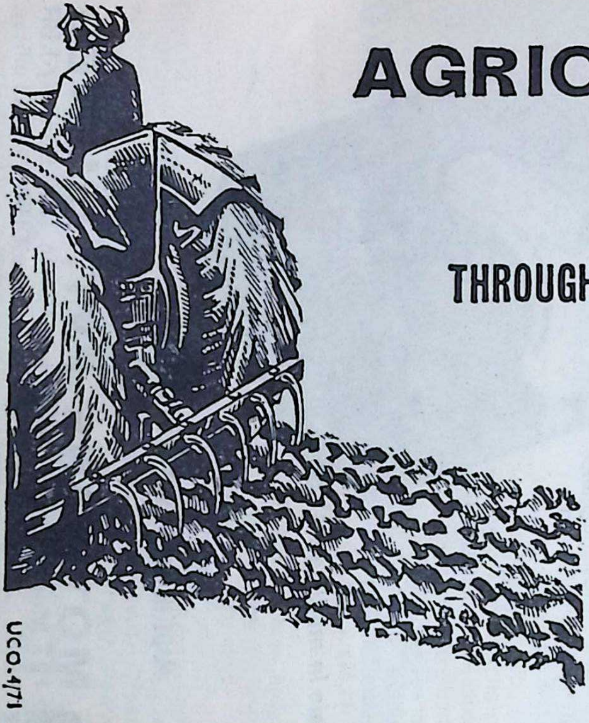

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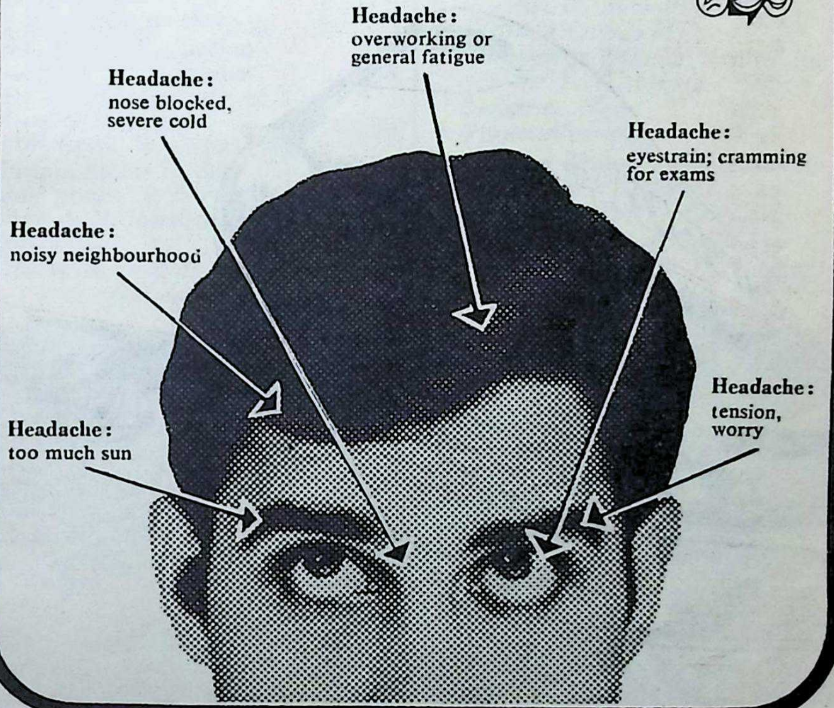
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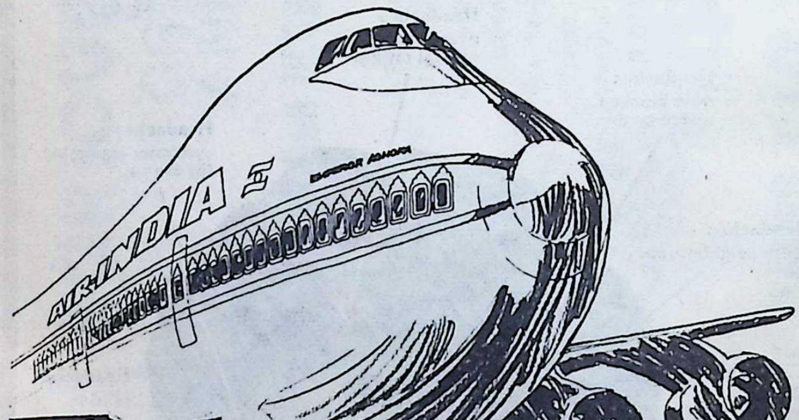

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I am not born a wise man. I am merely one in love with ancient studies and work very hard to learn them.

* * * * * *

A man who has committed a mistake and does not correct it is committing another mistake.

* * * * * *

When you find a person worthy to talk to and fail to talk to him, you have missed your man. When you find a man unworthy to talk to and you talk to him, you have wasted your words. A wise man neither misses his man nor misses his words.

* * * * * *

When you see a good man, try to emulate his example, and when you see a bad man, search yourself for his faults.

* * * * * *

Do not worry about people not knowing you, but strive so that you may be worth knowing.

* * * * * *

A gentleman is ashamed that his words are better than his deeds.

* * * * * *

The character of the ruler is like wind, and the character of the common people is like grass. The grass bends in the direction of the wind.

* * * * * *

Men are born pretty much alike, but through their habits they gradually grow further and further apart from each other.

* * * * * *

To know what you know and know what you don't know is the characteristic of one who knows.

* * * * * *

आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let Noble thoughts come to us from every side

—Rigveda I-89-1.

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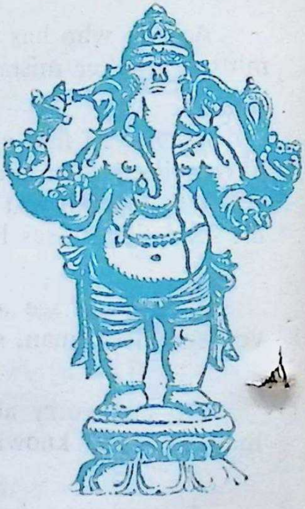
PRAYER TO VANI AND VINAYAKA

वर्णानामर्थसङ्घानां
रसानां छन्दसामपि ।
मङ्गलानां च कर्त्तारौ
वन्दे वाणीविनायकौ ॥

I reverence Vani (the Goddess of Speech) and Vinayaka, (Lord Ganesa) the originators of sounds represented by the alphabet, of the multitudes of objects denoted by those sounds, of poetic sentiments as well as of metres, and the begetters of all blessings.

Sri Ramacharitamanas
of Tulsidas



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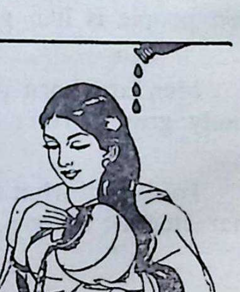

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Adhyayana Bhaga

स्वाध्याय प्रवचनाभ्यां न प्रमदितव्यम्

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TEXT

मनो नवद्वार निषिद्ध वृत्ति
हृदि व्यवस्थाप्य समाधि वश्यम् ।
यमक्षरं क्षेत्रविदो विदुस्त-
मात्मानमात्मन्यवलोकयन्तम् ।।

TRANSLITERATION

mano navadwaara nishiddha vritti
hridi vyavasthaapya samaadhi vashyam
yamaksharam kshetravido vidustam
aatmaanamaatmanyavalokayantam.

WORD FOR WORD TRANSLATION

manah = the mind; *nava* = nine; *dvaara* = openings or apertures, *nishiddha* = controlled or withdrawn, *vritti* = (from) the modifications (arising from) *hridi* = in the heart, *vyavasthaapya* = having firmly fixed, *samaadhi* = (by virtue of) *samaadhi* or Yogic concentration, *vashyam* = brought under control; *yam* = Him whom, *aksharam* = the Changeless or Eternal, *kshetra* = the Ground, *vidah* = knowers of, *viduh* = know as, *tam* = That, *aatmaanam* = the Self, *aatmani* = in his own self, *avalokayantam* = seeing or beholding.

TRANSLATION.

Manmatha beheld that Three-eyed Lord who by virtue of the control exercised by His Yogic Concentration, had stabilised the mind freed from all the modifications arising out of its contact with the nine openings of the body in his heart and who (in his *Samadhi*) was beholding that Self in his own Self, the Self which is styled as Akshara or the Immutable One by those who are the knowers of the Ground.

ANALYSIS AND COMMENTARY.

The final part of the description of Shiva in meditation is described here. What has the Lord Himself to see in his own transcendant absorption in Yoga? He is the Self in his own self. When man achieves success in Yoga he becomes capable of experiencing the Self. The *Yoga Sutra* says that when the mind is freed from all outgoing activities, then the seer sees himself or the *Drashtaa* stays in his own natural existence. *tadaa drashtuh swaroope avasthaanam*— *Yoga Sutra* I— 3. Such *Swaroopa avasthana* is possible if the mind is not allowed to undergo modifications caused by the sensory organs. The nine outgoings of the mind are through the nine apertures or openings in the human body through which man obtains the knowledge of the external world. When the contact is established between a 'person and the external world through one of these openings then the mind undergoes a modification. The mind is likened to a calm lake which gets disturbed when a pebble is dropped in it. Waves arise; so too waves of thoughts, feelings, etc. arise in the mind when the contact with the outside world is established. Then the mind takes up the form of the modifications and the *Yoga Sutra* says: *vritti saarupya-mitaratra*. That is when the mind is not in a state of samaadhi it has a form similar to the modifications that have arisen in it. And *Yoga* is defined by Patanjali in his *Yoga Sutra* as *Yogah citta vritti nirodhah*; that is, a stopping of all the modifications of the mind is *Yoga*. Such a thing is possible only when the person is capable of withdrawing his mind from the contacts through the nine openings with the external world.

The verse may be construed as follows : *avalokayantam triyambakam dadarsha* = (Manmatha beheld that three eyed Lord who was seeing. *aatmani aatmaanam avalokayantam triyambakam dadarsha* = ... who was seeing in the Self his own self. *yam kshetravidah aksharam viduh tam aatmaanam aatmani avalokayantam triyambakam dadarsha* =........ who was seeing in his own self, the Self whom knowers of the Ground designate the Immutable. Such a sight has been rendered possible by virtue of the mind that is fixed in the heart after it has been brought under control through *Samadhi*, a result of the total withdrawal of the mind from the modifications arising from the contacts with the nine openings in the body. This is put in the first half of the verse. *navadwaara nishiddha vritti samadhivashyam manah hridi vyavasthapya yam kshetravidahaksharam viduh tam aatmaanam aatmani avalokayantam triyambakam dadarsha.*

This and the previous verses being descriptions of Shiva in meditation naturally have the same sentence structure in which the meditating Lord is described with the help of a large number of enlargements in the form of compounded words. The reader we hope would have by now noticed this peculiarity of these sentences.

LANGUAGE WORK

manas = mind, s-ending neuter; *navan* = nine, n-ending; Numeral. *dwaara* = door or opening aperture, a-ending neuter; *nishiddha* = withdrawn, past passive participle; *vritti* = i-ending feminine, here in the compounded form because it qualifies manas a neuter noun; the whole word —*nishiddhavritti* is neuter. *hrid* = the heart, d-ending neuter; *samaadhi* = Yogic concentration or absorption, i-ending mas. *vashyam* = brought under control, an indeclinable or *avyaya*. *akshara* = the Immutable, a-ending mas. *kshetra* = body of a person, or field or ground, a -ending neu. *vid* = knower, d-ending kridanta from the root *vid* = to know. *viduh* = optional and special form of the present tense of the verbal root *vid*, III person plural. *aatman* = the self, n-ending mas. declensions of the word follow the pattern given in *Adhyayana Bhaga* I—9 and the point to be noted is that the first five forms namely the three of the nominative, three of the vocative and two of the accusative have a long *aa* in the middle while the a later forms drop it.

Examples of compounded words in this verse are :

navadwaaranishiddhavritti — This is bahuvrihi compound which may be dissolved as follows : *navabhyo dwaarebhyo nishiddhaa vrittih yasyatat* and the compounded word qualifies *manas* which is neuter and hence the last member of the compound namely *vritti* which is normally feminine is changed to neuter. *samaadhivashyam* = *samaadhina vashyam*, a *tatpurusha* compound Instrumental case type. *kshetram vidanti iti* = *kshetravidah*. (upapada variety of compound.)

Notice the construction :—

yam aksharam kshetravido vidhuh tam aatmaanam aatmanyavalokayantam.

The pronouns *yat* and *tat* follow each other. Look at some of the following sentences for further examples of this type and note that the two words generally are in the same case and number.

yasya naasti swayam prajnaa shastram tasya Karoti kim, What will the *Shastras* do for him who has no inborn intellect ?

ASSIGNMENTS.

1. With this verse the description of the meditation of Shiva is complete Write down all the items of description that Kalidasa has introduced in these verses.

2. Another interesting thing, though rather difficult that you can do is to search for similar descriptions of *samadhi* in Sanskrit literature. If you are able to get copies of Sanskrit works with English translation you may try to find out how other poets have attempted such a task. In books on *Buddhist* monks and saints, *Jaina Thirthankars* and in the *Ramayana* and *Mahabharata* and the *Bhaagavata* or in *Kavyas* based on these you may come across such descriptions. Try to get at one more example of such a description and study the same with an eye on comparisons and contrasts. Of if you have not the patience to do this consult some Sanskrit scholar or pundit who may direct you straight to the concerned passages. However you get at the passage and try to make a study of it. □ □ □

Kulapati Vani

Equality of Vision

ONE of the volumes of my autobiography I have styled *The Steep Climb*. The whole of my life has been a steep climb; from a weak childhood to a tolerably good health at sixty; from an eating house costing Rs. 5 a month to a comparative luxury; from complete obscurity to some recognition; from inability to frame two sentences well, to half a hundred volumes in every branch of prose. But God had been indeed good. I have climbed, no doubt strenuously, but laughing, playing, running. Sometimes I have stumbled, but on my way I have picked flowers, and every morn has brought me new joy.

I have fought ceaselessly against frustration, despair and inertia. I have fought every philosophy of life that I considered false. I gained success, but I was never content with it. I made money, but I could not remain satisfied with making it all the time. I was popular in 1930—over a hundred thousand people came to receive me at the Victoria Terminus. I have been unpopular; critics have called me a traitor to the country and to Gandhiji—the Master whose affection and confidence I have cherished more than most things in the world. My writings have been both admired and condemned.

I am indifferent to praise or blame. But it is not the result of vanity; this attitude has been acquired by me through a long and strenuous struggle. In the words of Sri Krishna—"indifferent to praise or censure"—I have always found the greatest strength.

Like most men, I have concealed thoughts and often acted contrary to what I thought proper. But ever since I can remember, I have hated divergence between thought, word and deed.

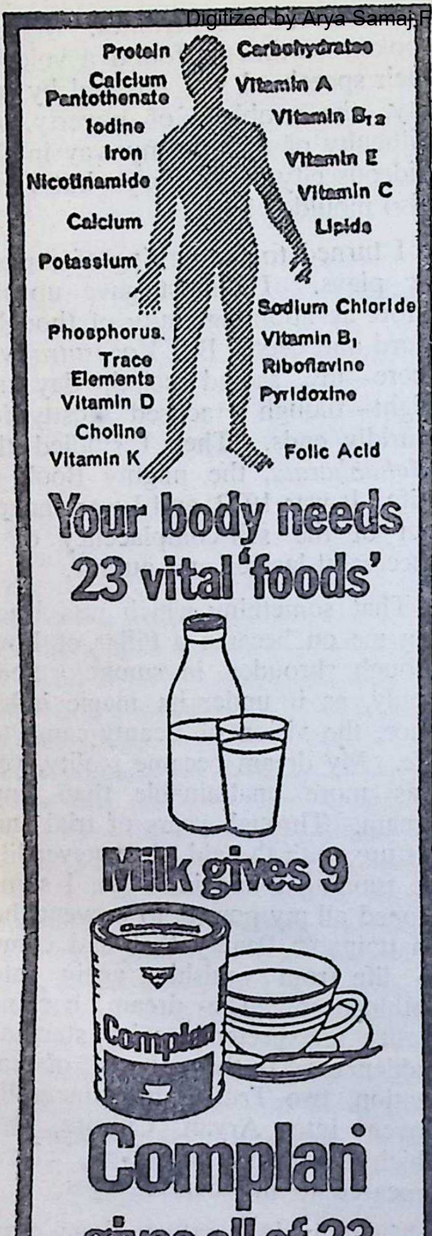
It was a hard, ceaseless struggle for achieving this unity. I often yearned for strength and courage; and I was weak, sensitive and timid. I wanted words to be like burning shafts—and I was shy, diffident, unable to speak well. I wanted hungering, all-absorbing love—and the life around me furnished no scope for it. I wanted my Motherland to be powerful; and I found her sons enslaved. I longed to be a 'Rishi' as my forefathers were, and I was no more than a little Brahmin boy enclosed in a fossilized religious and social groove. And like a child trying to grasp the moon, I struggled to project my world of imagination into reality. I yearned; I cried and struggled; at times I thought of killing myself; and I worked. I was neither a philosopher nor a man of great intellect. But my heart was full of passionate longings and my soul of irrepressible tumult. Through vast, foolish programmes of self-development, through laborious efforts to become what I called "the incessant wheel of work", through childish efforts at crudely practised Yoga, I tried to bring unity to my imagination, word and reality—and I only succeeded in bringing confusion instead.

Through this confusion, something, nevertheless, led me on—something that was unattainable and yet which roused high enthusiasm. Napoleon's deeds, Dayanand's fiery gospel, Sri Aurobindo's prophetic vision, all threw light on this something. Oft it took the shape of a phantom—a vision of beauty. And the beauty and strength which I missed in real life, I tried to create in my imagination; and thus I gave them life in words. My passing experiences became piquant situations in my fantasy. My problems became heroes and heroines. My unspoken sentiments found a voice in their speech. I was repelled by reality, the problem of poverty, the difficulty of making my way in this hideous city of Bombay—but I was also moulded by it.

I turned to the writing of romantic plays. I almost gave up the effort at attaining unity of thought, word and deed. But *Yogasutra* was there—my sacred recital, day and night—though practised mostly for worldly ends. Then I studied the *Mahabharata,* the mighty Book of Life. It was 1922, and I was shaken out of the self-complacency of a successful lawyer and author.

That something which was leading me on became a Pillar of Fire, though shrouded in smoke. Suddenly, as if under its magic influence, the vision of Beauty came to life. My dream became reality, yet was more unattainable than any dream. Through years of trial and torture, with the aid of whatever little training I had in Yoga, I summoned all my powers to prevent the unattainable Beauty that had come to life from vanishing again into nothingness. The dream became reality unexpectedly, with startling suddenness. In that moment of realization, two Truths, fundamentally woven into Aryan Culture, yet which I had not perceived before, appeared to my dazzled eyes.

My individual nature alone prescribed my way of life; to pursue this way was the law of my being; any other law for me was false and



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fraught with fear. To be ready to die any minute to fulfil this law of life was my self-realization—this was the first of the two Truths.

The other Truth which I perceived rent for me, once and for ever, the curtain separating creative art from creative life; whenever my concentration on any object of experience was steadfast, vivid and intense, to the elimination of my consciousness of being myself, it became creative; and creation followed.

Sri Krishna and Patanjali, the great Masters, had taught these truths to the world. It was given to me, a humble worldly man, to capture—in a little way—their secrets in actual life. The vision of beauty, for which I had yearned so intensely, thus became a true living reality for me.

The Pillar of Fire was assuming a definite shape as it led me on, destroying the mists of sorrow and defeat and guiding me from darkness into light. For a moment it took the form of Gandhiji. I saw how the Truths which I had captured had come to life in him. Then one evening, under the influence of a highly charged imagination, I saw the Pillar of Fire in all its blazing glory. The Radiance blinded me, but in that moment my faith in Aryan Culture was strengthened a million-fold.

In that wonderful light, I felt I understood the secrets of Sri Aurobindo and Gandhiji, of Indian Culture as an eternal, over-arching phenomenon of life. Truth—compact-ness of thought, word and deed—stood revealed as but a step to the Absolute Integration of Human Personality attained through a stern adherence to the Law of Moral Causation on which the order of the Universe was ordained.

But to understand a truth is one thing, to concentrate on it is another—to realise it by creative concentration is again quite different—and so infinitely more difficult.

I have tried to understand the phenomenon of Aryan Culture—its spread, its trials, its triumphs, its eternal power. My English works—*Gujarat and Its Literature, The Aryans of the West Coast, The Imperial Gurjaras, The Creative Art of Life*, *Bhagavad Gita* and *Modern Life*—are but feeble attempts at studying this phenomenon. I know that the picture I have drawn is but a faint, inadequate sketch of what I saw. How I wish I had the creative touch of a master artist—a Vyasa, a Homer, a Phedias, a Michaelangelo !

In my active life the Pillar of Fire has led me on, often without my knowing it. Building up a tradition of law and order, the spreading of the gospel of Akhanda Hindustan, the constructive effort which has culminated in the Bharatiya Vidya Bhavan, and the little contributions towards restoring India to the free and mighty Aryavarta of our dreams, are but the materialisation of an urge which is not mine, but only lent to me.

□ □ □

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Gandhiji observed the laws of sanitation in Railway compartments. Spitting within the compartments was an instance in point. He also deprecated disregard of railway rules like pulling the alarm signals without sufficient cause.

Prayer Speech, Delhi, Oct. 20, 1947.

●

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Dawn of Wisdom in the West?

S. RAMAKRISHNAN

From the "Sexy Sixties," America seems to be moving on to the "Sober Seventies" as far as the films go. This is indeed a welcome trend. Does it portend the dawn of wisdom?

"Permissive films might have been successful six months ago, but they are not now. The whole country has undergone a remarkable reversal of taste." This is what James Aubrey, President of Metro-Goldwyn-Mayer, the giant film producers, distributors and exhibitors, has to say.

Analysing the new trend in American films, *The Times of India* correspondent, M. V. Kamath, formerly Head of the Department of Journalism, Bhavan's Rajendra Prasad College of Mass Media, Bombay, writing last week from Washington says: "There are fewer and fewer pictures with an X or R rating around. No one as yet knows how the transformation has occurred and sociology students, no doubt, will soon be writing learned Ph.D. theses on Sexy Sixties."

To quote MGM's Aubrey again: "For a while, the industry wallowed in its new-found freedom....the pendulum has now begun to swing back towards the middle as far as taste is concerned."

II

Last year, in the United States there were over 300,000 illegitimate babies! Concurrent with the sexual revolution—proliferating promiscuity and illicit relations—a parallel explosion of venereal diseases, marital frustrations, sky-rocketing divorces, broken homes, unwanted pregnancies and abortions occurred.

Advocating *right morality*, based on tried and time-tested principles, as the only remedy for the alarming situation, William F. Dankerbring, writing in the *Plain Truth*, has cited the warnings of history to buttress his contention:

"The decline of ancient Rome coincided with a breakdown in sexual morality. The people of Rome had become sex-oriented; they had discarded their historical sexual ideals, and then the Empire collapsed."

For us in India, who have always believed in the sacredness and virtue of monogamy, and the sanctity and fidelity of marriage—*ekapatnivrata* for men and *pativratya* for women—there is a word of cheer from the Oxford and Cambridge scholar, J.D. Unwin. After his painstaking and deep study of sex regulations in various types of societies, Unwin has concluded that virtually all the ancient civilised societies started their careers to greatness in a state of *absolute monogamy.*

"Any human society is free to choose either to display great energy or to enjoy sexual freedom; the evidence is that it cannot do both for more than one generation". (J.D. Unwin, *Sex and Culture*, Oxford University Press, London.)

III

The twin-pillars of India's ageless culture are: Sovereignty of the Moral Law and Sanctity of Married Life.

There is an unassailable *rationale,* intended to secure personal and national welfare, behind most of our age-old customs and manners—only we must have the patience, humility and wisdom to comprehend it.

Gone are the days when the "progressive" West could jeer at us about our ancient system of early marriages. Today, plagued by the uncontrollable problems of pre-marital sex relations, appalling number of divorces among teen-age couples and ever-increasing juvenile crimes, many noted Western sociologists are veering round the view that prepuberty marriage is possibly the only remedy to this galloping epidemic.

Addressing an audience in London in 1896, Swami Vivekananda explained the *raison d'etre* behind the Indian concept of early marriages thus:

"The Hindus, to keep up a high standard of chastity in the race, had sanctioned child-marriage.... Chastity is the life of a nation. Do you not find in history that the first death-sign of nations has been unchastity? When that has entered, the end of the race is in sight. Where shall we get a solution of these miseries then?

"If parents select husbands and wives for their children, then this evil is minimised. The daughters of India are more practical than sentimental. Again, if people select their own husbands and wives, that does not seem to bring much happiness.

"The Indian woman is generally very happy; there are not many cases of quarrelling between husband and wife. On the other hand, in the United States, where the greatest liberty obtains, the number of unhappy homes and marriages is large."

IV

The rising tide of sex-saturation has been befouling all facets of life, literature and culture. Modern sex-obsession is beginning to transgress the limits of safety. Nay, it is degenerating into anarchy, with its abundant harvest of bestial deeds and criminal acts committed for satisfaction of lust: rape, sadism, masochism, seductions, abductions and murders.

The sanctity of marriage seems to be fast disappearing. "Fluid" marriages and illegitimate and out-of-wedlock sex-relations cannot result in the enjoyment of the legitimate marital union in its infinite richness. On the other hand, they only create a host of turbid problems, social and personal.

We too must betimes stem the sex-flood threatening to inundate our dance, drama and music, public relations and marketing, our schools and colleges, our hearths and homes. If we tarry, one shudders to think of the future of our India, the ancient home of religion, culture and philosophy.

True, the West perhaps set in motion the modern unhealthy trend of unabashed sexy living. However, having tasted its bitter fruits, the West is now slowly turning a new leaf.

What is pleasant is not necessarily good. Anything in excess is ruinous—to the individual, society and the nation. Western experience confirms this. Let not history adjudge us as bankrupt of wisdom. □ □ □

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JAGADGURU SRI CHANDRASEKHARA BHARATI

FATE

* *

Indian philosophy is rational, positive and forward-looking. Yet it is considered by many—foreigners and Indians—as irrational, negative and backward-looking! At its doors is laid many a blame of creating a nation of fatalists, *of making a nation of lazy men. Such views stem from an imperfect understanding of Indian philosophy.*

The fundamental difference between Indian and Western philosophy is this: In India, religion and philosophy are synonymous. Philosophy is nothing but the explanation *of religious* experience. *There is no* speculative element *in it. But in the West, religion and philosophy are two different things. Let us constantly keep before our eyes this vital difference between the two. It will help us to exercise caution before we are inclined to go by the Western-oriented pronouncements on the time-tested, experience-based findings of our philosophy.*

Let us take the case of fatalism. *"Indians are fatalists," is a common charge levelled against us. And, most often, we are inclined to submit to this charge. A lucid explanation of the philosophic concept of Fate and Free Will is given in this article. If only we digest the words of wisdom contained in this sermon, we would be bold enough to hold our heads high and ask. "Who says we are a nation of fatalists?"*

The explanation contained in the article is the classical view of Hindu Dharma in its pristine purity, for it comes from His Holiness Jagadguru Sri Chandrasekhara Bharati who adorned the Sri Sarada Pitha of Sringeri for 43 years from 1912. Sringeri is the first seat of Advaita Philosophy established by Sri Sankara. His Holiness was a saintly personality of great spiritual eminence and profound scholarship in the Sastras. *He gave up his body in 1954.*

The Jagadguru's discourses on religion and dharma, *which were simple in language and lucid in exposition, were punctuated with homely illustrations, and had the power to convince the doubting, and convert the sceptic.*

The excerpt is taken from Our Duty, *a Bhavan's publication.*—Ed.

* *

पुस्तकालय
गुरुकुल कांगड़ी विश्वविद्यालय
हरिद्वार

& FREE WILL

* * *

THE so-called problem of the conflict between fate and free will is really no problem at all if we bear in mind that they are not two different things.

Fate is nothing extraneous to us but is the sum-total of the results of our past actions. God is but the dispenser of the fruits of past actions and does not impose the fate upon us.

Fate is thus only free will exercised in the past, and we confine the term "free will" to what is being exercised now. Really speaking, both are free wills, though they differ in point of time.

There is of course this difference that *fate,* being past free will, is not now perceptible. It is rightly called *adrishta*—unseen, though it may be perceptible to a few highly advanced souls.

Our ignorance of it is really an advantage. If we happened to know all the limitless varieties of results which we have accumulated by our actions in this life and in the countless lives that have preceded it, we will be simply staggered at the magnitude and number of such results and will give up in despair any attempt to overcome or mitigate them.

Similarly, the divine spark in us is ever bubbling with hope and makes it possible for us to confidently exercise our free will. Forgetfulness of the past and hope for the future are really two boons which the merciful God has been pleased to bestow on us.

It is not correct to think that fate places any obstacle in the way of free will. On the other hand, by seeming to oppose our efforts, it tells us what is the extent of free will that is necessary now to bear fruit.

Fate, being but a creature of our own, can never be stronger than our free will. If we fail to succeed in the exercise of our free will, it only means that the present exercise is not sufficient to counteract the result of a past exercise of free will.

There is no question of relativity between fate and free will as distinct factors in life. The relativity is only as between the intensity of our past action and the intensity of the present action.

* * *

Suppose we see a nail projecting from a wooden pillar and we want to pull it out. We do not know the exact length of the nail that had gone in or the composition of the wood that is gripping that length or the number of strokes that drove it in or the intensity of each such stroke.

All these are now *unseen*. Do we desist from the attempt to pull it out simply because we are ignorant of these factors? Do we not persist and persevere in pulling it out by increasing the number and intensity of our present pulls till we succeed? Similarly, we must exert ourselves in the present to overcome the effects of past exertions.

Really there is nothing in the universe which cannot be attained or achieved by proper exertion. It may however happen that it is beyond our reach in the stage we are in or with the limited qualifications that we possess now.

It may be asked: How are we then to know whether in our present capacity we may exert ourselves to attain a particular object and what is the right kind of exertion to lead to such attainment?

The whole aim of our *Dharma Sastras,* Codes of Law, is to give a detailed answer to this question. They analyse our capacities and prescribe the activities which one endowed with a particular competence may engage himself in gainfully and without hurting himself.

Such regulated activity is called *Swadharma,* one's own proper function. By such regulation, religion does not fetter man's free will. On the other hand, while leaving him quite free to act as he pleases, it tells him what is good and practicable and what is harmful and impracticable. The responsibility for profiting or not profiting by the advice is entirely his.

It very often happens that, though we know that a particular act is wrong, we feel impelled to do it and that, though we know that another act is right, we feel unable to do it. It would seem therefore that there is some power more potent than our will power.

This power which seems to make us act against our own will must not be confused with fate.

The facility and ease with which we handle an instrument will incre with the number of times we use it;

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the impression left by a particular kind of enjoyment will create a taste for enjoying it again. The residual facility or taste left by an action or an experience is called *Vasana.*

The punishment or reward, in the shape of pain or pleasure, consequent on an act, good or bad, is alone the province of fate or destiny.

As even this Vasana is only the resultant of our own action, it can never be really stronger than our will. They can be easily handled if only we exercise our free will now correctly.

The *Sastras* themselves enunciate in detail what *Vasanas* are good and have to be encouraged and what *Vasanas* are bad and have to be overcome. As the *Vasanas* imbedded in the mind seek expression in outward acts, we will be conscious of it when it impels us to act in accordance with it.

Then, we cannot possibly say with any truth that we are at its mercy. It is quite open to us to encourage or check it, and it is our duty to do so.

Thus, it will be seen that *fate* or *past free will* is responsible only for giving us pain and pleasure and does not fetter the exercise of free will at present in the cause of virtue or vice.

If we honestly believe in the Law of *Karma* and that pain and pleasure are the results of antecedent *Karma* and if we do actually get one of them, namely, pain, without the least attempt or intention on our part to get it, why should we long for and work for the other, pleasure, alone? Will it not come of its own accord if we have merited it by our past actions and will it ever come to us, in spite of the most earnest efforts now, if we have not merited it already? Why should we waste our time and energy in this futile endeavour?

We must spend them only in accumulating the store of virtue to enable us to lead a higher and better life in other regions or in future births or, better still, spend them in trying to eliminate birth altogether.

□ □ □

TRUE GREATNESS

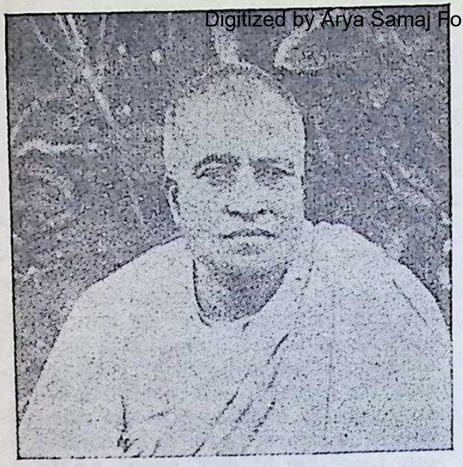
A man's greatness lies not in wealth and station, as the vulgar believe, nor yet in his intellectual capacity, which is often associated with the meanest moral character, the most abject servility to those in high places, and arrogance to the poor and lowly.

A man's true greatness lies in the conscientiousness of an honest purpose in life, founded on a just estimate of himself and everything else, on frequent self-examination, and a steady obedience to the rule which he knows to be right, without troubling himself about what others may think or say, or whether they do or do not do that which he thinks and says and does.

—George Long

Life consists not in attainment, but in the effort to attain; not in success, but in the struggle to succeed. But in the pursuit of knowledge there is no arrival, there is all journeying; there is no attainment, it is effort; there is no success, it is all struggle.

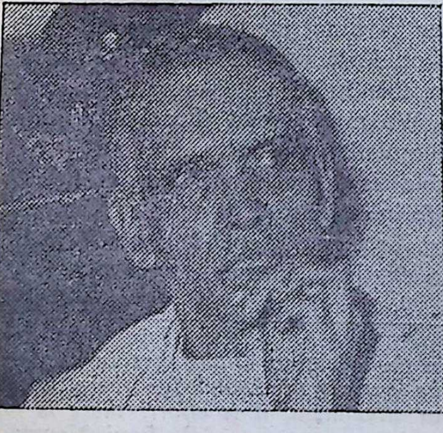
—B. Paul Neuman



...a great guru

MY GURU

SWAMI RANGANATHANANDA



...a great disciple

Swami Ranganathananda of the Ramakrishna Order has earned world-wide fame as an orator who transports his listeners to realms of divine bliss.

Here is what the Swami himself writes about his Guru, Swami Shivananda, a direct disciple of Sri Ramakrishna.

The reminiscence is taken from Swami Shivananda (Sri Mahapurusha Maharaj), *a latest publication of the Bhavan.*—Ed.

IT is from Mahapurusha Maharajji that I have received all that sustains one in the life spiritual. From him I received *mantra diksha,* 'spiritual initiation'; from him also I received the most spiritually impressive *Brahmacharya* and *sannyasa* initiations of the Ramakrishna Order, and from him I also received the monastic name I bear.

Though most dreams are just dreams, useless except for the psychoanalyst, some dreams may reveal the trend of the future development of one's life and destiny. From this point of view, Mahapurushaji, whose monastic name of Shivananda is more than a mere name—his brother disciples saw in him a manifestation of the Siva nature—came into my inner life years before I saw him with my physical eyes.

Devoted from childhood to the worship of God in His aspect as Siva in the impressive cave temple situated on a rocky hill in my native riverside village of Trikkur in central

Kerala, I had a vivid dream when I was just nine or ten. I felt myself being carried high up in the sky, above the din of the world, and ushered into the presence of an old sage sitting cross-legged in a large room which vibrated with his holiness and peace. The sage, whom my heart spontaneously recognized as Siva, lovingly beckoned to me to take my seat to his left; and I obeyed. He then imparted to me some spiritual instruction. I felt a great sense of joy and blissfulness, and in that mood I woke up from the dream.

Four or five years later, at the age of fourteen and a half, I came across, first, the remarkable book, *The Gospel of Sri Ramakrishna*, and later, the biographies of Sri Ramakrishna and of the Holy Mother, and the life and teachings of Swami Vivekananda. The impact of the study of these books on my young mind is indescribable. It helped to generate a spiritual tide which gave form and force to the inchoate spiritual ideas and aspirations struggling for expression in my boyish mind and imagination.

And, during the next three years, the tide developed into a flood of love for and dedication to the holy cause for which this blessed trinity appeared in the world, founded the holy Ramakrishna Order of monks, and attracted spiritually-sensitive youths to join it.

At the age of seventeen and a half, I left home and parents on June 25, 1926 to join the Order in its Mysore branch, which was then presided over by the late Swami Siddheswarananda. I accompanied him by a night train from the town of Trichur, which is six miles from my village, and where he had come on a visit, to the city of Ooty situated at an altitude of over 6,000 feet. We reached Ooty the next morning. Here he wanted to meet Swami Shivananda, familiarly known as Mahapurushaji, a direct disciple of Sri Ramakrishna and the second President of the Ramakrishna Math and Mission, who was then spending a few months in that beautiful hill station. Swami Siddheswarananda took me to his presence; I prostrated before him and felt blessed to be in the presence of a direct disciple of Sri Ramakrishna. And we stayed there for a week as his guests.

On the fifth day of my stay, Swami Siddheswarananda arranged for my spiritual initiation by Mahapurushaji. I entered a large room where Mahapurushaji was seated cross-legged on a carpet. He motioned me to sit on a seat spread to his left. As I took my seat and received spiritual instructions from him, I found the entire scene strangely reminiscent. I found it to be a re-enacting, in the world of fact, of the dream I had in my boyhood, dream of the going up the hill, being ushered into the presence of Siva in the form of a serene old person, getting seated to his left, and having a blissful feeling generated in my heart. After the initiation, he asked me whether I had anything with me to offer him as *gurudakshina*, 'offering to the guru.' When I replied in the negative, he placed two or three mangoes in my hand asking me to offer those to him. I did as directed and left the room after prostrating before him.

Siddheswarananda was familiarly known as Gopal and was much loved by Mahapurushaji. When he and I went to take leave of Mahapurushaji and receive his blessings on the eve of our starting for Mysore, Mahapurushaji gave me this brief parting message along with his blessings: 'Serve Gopal.' And for the next twelve years, I was privileged to Siddheswarananda, both in a personal sense and with regard to the holy cause of which he was the local leader; I served for nine years in the Mysore, and three years in the Bangalore branch centres of the Order. During the first seven years of this period, I had my *brahmacharya* and *sannyasa* initiations from Mahapurushaji, the first, on Bhagavan Buddha's birthday in May 1929, and the second, on Swami Vivekananda's birthday in January 1933. On the first occasion, Mahapurushaji was present throughout the ceremony which was held, in those days, in the room behind the old chapel of Sri Ramakrishna dedicated by Swami Vivekananda in 1899. His physical presence, with a smiling serene face, intensified the spiritual atmosphere of the ceremony, at the end of which he conferred on me, as is the custom, a new name, Yati Chaitanya. Due to the infirmities of age, he could not be physically present on the occasion of my *sannyasa.* But after the ceremony, I and the other eight fellow-candidates went to his room to receive, from the guru, the monastic vows and blessings, and monastic robes and names.

On each of these two occasions, I had the privilege to spend over three months at the Belur Math in his elevating company and render him little personal services, which included bringing tube-well water daily from nearby Lilooah for him and a cup of curd for the diet of his faithful dog.

The most memorable experiences on these occasions were the daily morning sessions in his room after breakfast, lasting sometimes for over an hour. I remember them clearly. Monks come in batches and prostrate before him and stand aside. He is sitting on his bed or in his chair, indrawn, often with the *hookah* (hubble-bubble) in front, from which he draws a puff now and then, mostly absentmindedly, and occasionally exchanges courtesies with the monks and novices present. When the indrawn mood relaxes, he converses on various topics with those present, interspersing his talk with humour and laughter, an endearing trait especially characteristic of Sri Ramakrishna and his disciples. Sometimes the talk turns on the deep spiritual themes, and those present wait on every word that then falls from his lips. In between all these, one hears him utter, in a tone suffused with deep devotion, such spiritual phrases as: *Satchidananda Siva, Jai Guru Maharaj, Jai Ma.*

Though I lived far away in Mysore and Bangalore, I had the good fortune to receive from him extremely valuable spiritual guidance through letters. To my earnest request to be allowed to stay with him and serve him for long periods, he pointed out the futility and impracticability of seeking to be physically near one's guru, and exhorted me to serve the guru through devoted service to the Order in the various fields of its activities. He encouraged the monks of the Order to develop a many-sided character and exhorted them to cultivate knowledge, secular and sacred, and develop practical efficiency. He always emphasized the need to combine meditation with work, and pointed out the importance, for all monks generally, and for me specially, of the company of the monastic brothers for gaining spiritual strength. He warned me against the weakening effects of religious sentimentalism and explained that true love of God was to be gauged not by sentimental effusions but by purity of character and the spirit of dedication and service. He always exhorted the monks and laymen to strive to acquire spirituality, and warned them against all forms of showy piety and cheap religiosity.

Mahapurushaji impressed every monk and devotee as a mass of love and blessings. Hundreds of monks and thousands of laymen were the fortunate recipients of the love and blessings. He gave me to understand that by initiating me or any other seeker he had only offered me or the seeker concerned at the feet of the Lord. To any one asking for his blessings, his characteristic reply was: 'What else have we with us to give others except blessings?' Because of his being very rational in his attitude and outlook, and of his being singularly informal and deeply human, sainthood and holiness and the presidentship of an international spiritual and

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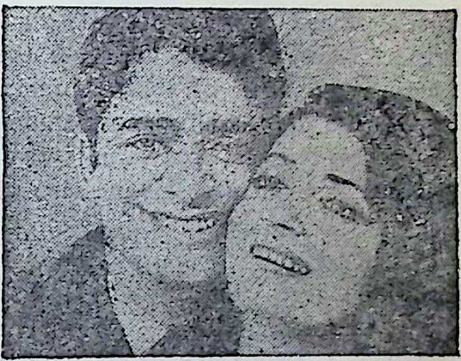

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humanitarian movement sat lightly on his mind and heart.

A few weeks after my *sannyasa,* I sought his blessings on the eve of my going to the Ramakrishna Mission Ashrama, Sargachi, Murshidabad, in order to fulfil my heart's long-cherished craving to meet, and receive the blessings of Swami Akhandananda, another direct disciple of Sri Ramakrishna Math and Mission. As the founder and head of that Ashrama, he was the first and foremost among the fellow-disciples of Swami Vivekananda to implement his message of the service of God in the poor and the suffering. Mahapurushaji was happy to learn that I was going to meet Akhandanandaji to receive his blessings. I spent three happy days in the latter's holy company at Sargachi and received his love and blessings in ample measure. But sad news awaited me on my return to Calcutta ; for Mahapurushaji had suffered a stroke of apoplexy that very day, April 25, 1933, and lay in his room in the Belur Math with the right side of his body paralysed. After a few weeks' treatment and care, the crisis passed, though the paralysis of the right side, with resulting incapacity of speech, continued, till his passing away about ten months later.

The last time I saw him was on the eve of my departure for Mysore after he had passed the crisis. I entered his room ; he was lying on his back with his head resting on high pillows ; his face was serene, calm, and majestic. As I prostrated, Swami Apurvananda, who was attending on him, informed him that I was leaving for Mysore to resume my duties in the ashrama there. Unable to utter any speech as he was, his eyes had an eloquence of their own and conveyed the feelings of his heart. Mahapurushaji's face beamed with a smile of benediction, which found expression in the lifting of his left hand in an act of blessing. He communicated to Apurvananda by signs to give me some money with which I was to offer special worship to the Divine Mother at the temple on the Chamundi hill in Mysore, which was a favourite shrine of his, and to Sri Ramakrishna in the shrine of the local ashrama. I received the money as a sacred charge and did what he had desired me to do, on reaching Mysore, and sent him the sacred *prasada* of the worship.

I consider myself thrice-blessed for getting a shelter under a teacher of his spiritual eminence, for being offered by him at the feet of Sri Ramakrishna, and for receiving his blessings in as large a measure as I could spiritually digest and assimilate.

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Half the world is on the wrong scent in pursuit of happiness ; they think it consists in having and getting and being served by others. It consists in giving and serving others.

—Henry Drummond

BANGLA DESH—II

SMT. LILAVATI MUNSHI

AFTER my first article on Bangla Desh in the *Bhavan's Journal* of the 16th May 1971, much water has flown under the bridge. Bangla Desh has a population of 7½ crores of people, out of which already about three million have come to India by now. This is over and above the millions of people that we received and settled in India since partition.

Our Government is hoping that the new arrivals may go back as soon as the Bangla Desh question is settled. However, it does not appear that a solution will be available in the very near future. It will take a long long time and I should not be surprised that another million or two may cross over to India.

There is a suggestion that the refugees should be dispersed in different parts of India. If that suggestion is acted upon, I see very little possibility of most of them going back, because tracing each one will be difficult. Besides, most of them may take to new occupations or professions and settle down to a new life and again they may not like to be uprooted. So, if they are dispersed, there is a distinct possibility of most of them not going back.

There are reports that the American Government has sanctioned 5 lakh dollars for relief work of Bangla Desh, and the British Government has also given one million pounds for the same purpose. This, I am afraid, is too little and too late—a mere drop in the ocean, for the purpose. The situation in Bangla Desh has arisen because of these nations giving arms aid to Pakistan; and by giving this paltry sum, they may want to quiet their conscience and feel that they have done their duty.

The U.N.O. which represents almost all countries has not come out with anything substantial. It seems most of the countries do not feel the responsibility for a situation when such things can happen. Under the circumstances, I wonder whether the U.N.O. has any justification in being alive politically. Very recently, it failed in Czechoslovakia; it failed in West Asia; it failed in South Pacific and now it has failed in Bangla Desh. I am not counting its failures during so many years of its existence. They are many but I wonder whether there is any justification for its existence. More or less, it has become a debating society where people talk and talk and feel important. In recent years the U.N.O. has hardly done anything to solve any problem.

Strangely enough, our Arab friends are also very silent. Mr. Sadat, the U.A.R. President, even did not find time to meet Sri Jayaprakash Narayan, the Sarvodaya leader who has undertaken the world tour to rouse the conscience of people. Our Arab friends are expecting that India should support them in everything, but they keep quiet if they have to support us when we are in difficulties.

We feel very much elated when Bangla Desh leaders sing the song of Tagore, *Amar Sonar Bangla,* but we forget that it was they who were the first to vote for the separation of Pakistan and made it difficult for Hindus to stay with honour all these years in Bangla Desh.

What are our Muslim brethren doing? There are not many who have spoken out or collected donations for the support of the refugees of Bangla Desh till now.

I am very much disappointed with our friend, the Frontier Gandhi, Khan Abdul Gaffar Khan. He recently came to India, gave a lot of advice to Hindus and received a sizeable purse, but strangely enough, does not appear to have spoken a word about Bangla Desh till now.

And what about Sheikh Abdullah, whom our Government has been keeping in luxury all these years? We do not know whether he ever spoke a word against the butchery that is going on in Bangla Desh.

I have a suggestion to make to the Government that the responsibility of Bangla Desh is not only of the Government of India alone, but of the whole world; specially of those countries who are selling arms to Pakistan. Is it not their responsibility to finance the refugee programme fully? I believe Russia has sizeable funds in India—though it has never published the figures—from which, it is alleged, it generally finances most of the Communist activities. Under P.L. 480, America has also crores of rupees. I think there are other countries who also have accumulated money in this country. The Government of India should ask all these countries to spend all those funds in feeding and looking after the Bangla Desh people till the problem is settled. After all, they have accumulated the money in this country, because of our liberal policy. What better use could be made of this money than spending for the refugees coming from Pakistan?

There is another suggestion that I would like to make. There are some big countries in the world which have vast lands, which are either unpopulated or very sparsely populated. Why can't they take these refugees and settle them in those territories?

I am sorry to say that Indian propaganda machinery in foreign countries is inadequate if not bad. The foreigners, specially the common men in many countries, hardly know anything about the magnitude of the problem and the atrocities committed in Bangla Desh. China, of course knows everything, but it suits her to befriend Pakistan. Nepal cannot say a word, because she is a friend of Pakistan and China and may be afraid that she may be saddled with responsibility if she shows sympathy.

Our Government is being pressurised to recognise Bangla Desh by many parties and prominent people. This is the way to earn cheap popularity, but they forget that if it is done, there are a number of problems and people at home who will raise their heads at once. The communists and separatists are ready to take full advantage of such a situation. We must realise that at the moment we are sitting on a volcano and we should not do anything which would add fuel to the fire.

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Doctrine of Reincarnation

SADGURU KESHAVADAS

THE doctrine of reincarnation, immortality of the soul and liberation are the bedrock of Indian philosophy and culture. Sanatana Vedic Dharma of the Hindus has emphasised this truth again and again in the *Vedas, Upanishads, Brahmasutras, Gita* and *Puranas*. Buddha taught it through his philosophy and narrated his 500 previous lives to his close disciples which is known as the Jataka Tales. Jainism believes in transmigration.

Pythagoras and his teacher, Pherecydes, introduced this concept into Hellenistic thought. Plato, Ennius and Menander wrote about it during the third and second century B.C. We find references of Orphic and Pythagorean ideas of reincarnation in Virgil's *Aeneid*: "In epicurean Rome at about the time of Christ, reincarnation appears in the worship of Pythagoras and his teachings." The Orphic sect in Greece sought refuge in Dioysus to escape from future birth. Appolonius and Plotinus contributed to the idea of the descent and ascent of souls.

The old Jewish mystics firmly believed in this doctrine and much information about reincarnation is found in their book called *Kabbalah*. References to reincarnation also appear in the *Talmud* which is the body of Jewish civil and canonical law.

In this research article, Sadguru Keshavadas says that modern science is today affirming the veracity of the doctrine of reincarnation which is an article of faith with the Hindus from the Vedic times.—Ed.

The ancient Egyptians believed in this doctrine of reincarnation as well as esoteric Christianity and some references are found in the Bible about this.

Mr. Earnest C. Wilson in his book *Reincarnation* has quoted many such passages from the old and the New Testaments. Malachi promises: "Behold, I will send you Elijah, the Prophet before the great and dreadful day of the Lord." Jesus says to his disciples that this prophecy was fulfilled in John the Baptist. He said, "and if ye will receive it, this is Elias (Elijah) which was for to come. He that hath ears to hear, let him hear."

Christianity believed in the doctrine of *karma* due to influence of Jews who in their turn are influenced by Zoroastrianism and Hinduism. When Paul wrote to the Galatians (Gal 6:7) he succinctly puts the *Karma* theory which is very well known, "for whatsoever a man soweth, that shall he also reap."

Edgar Cayce, the sleeping prophet of America, in his famous life-readings confirmed this doctrine and in his trance state told many who they were in their past lives.

Professor Max Muller, Schopenhauer, Emerson and Walt Whitman also wrote about their faith in reincarnation. "Trailing clouds of glory do we come from God who is our home," are well kown lines in Wordsworth's poem, *Ode on Intimations of Immortality*.

In modern times, many great thinkers, scientists and psychologists have done research on this subject and have found the truth of reincarnation.

Dr. Ian Stevenson, Chairman of the Department of Neurology and Psychiatry at the University of Virginia, has done great research in this subject and has gathered "twenty cases suggestive of Reincarnation."

Parapsychologists are carrying on various experiments in different universities in the west and we have heard from authoritative sources that a rich lady in Canada has donated 125 thousand dollars to the Toronto University for research into reincarnation.

Yogananda writes: "The early Christian church accepted the doctrine of reincarnation which was expounded by the Gnostics and by numerous church fathers, including Clement of Alexandria, the celebrated Origen (both 3rd century) and St. Jerome (5th C). The doctrine was first declared a heresy in A.D. 553 by the second Council of Constantinople."

According to Hindu scriptures the last thought of a dying individual determines his future births and his last thought is determined by his constant thought throughout life. In other words, that thought which becomes a habit and a character due to its deep impression in life becomes the last thought of that dying man.

Lord Krishna says in the *Bhagavad Gita*: "He who departs from the body, thinking of Me alone, even at the time of death, attains My state; there is no doubt about it." (8:5) And again, "Arjuna, thinking of whatever object one leaves the body at the time of death and that alone he attains, being ever absorbed in its thought." (8:6).

The doctrine of reincarnation is always linked with the doctrine of *karma*. The sum total of *karmic* effects are known as *samskaras* or tendencies. It is these tendencies which are divided into merits (*punya*) and sins (*papa*) which follow the soul when it departs from the body. Enjoyment due to merit and hellish sufferings due to sin are experienced by the soul in the astral, ethereal and celestial realms. But the *vasana*, the subtlemost desire that was responsible for the last thought of the dying man brings him back to earth for his reincarnation. So it is the *samskaras*(the tendencies) that cause *samsara* (round of rebirth).

One who eradicates the ego (*aham*) and impressions that cling to the mind through wisdom, devotion and selfless action, verily attains *mukti* or liberation. Lord Krishna says: "He who leaves the body and departs, reciting the one-syllabled Brahma, Om, and dwelling on Me, in My absolute aspect, attains the supreme state." (8:13) and again, "great souls, who have attained highest perfection, having come to Me, are no more subjected to rebirth which is the abode of sorrow." (8:15)

Unless one goes beyond merit and sin, pleasure and pain and all pairs of opposites, so long one will not attain final beatitude (*mukti*). The secret of two paths the Lord reveals again in the *Gita*. They are known as *Devayana* and *Pitriyana*, the divine and the ancestral paths.

In *Bhagavata*, they are known as *Archiradi Gati* (Milky Way) and *Dhumadi Gati* (Smoky Way). The same are described in the *Gita* as the *shukla* (bright) and *krishna* (dark) *gatis* (paths). Realized souls proceed by the bright path and reach God. Proceeding by the smoky way, the desirous souls return to the mortal world after their period of enjoyment or suffering. When the soul leaves the body it takes with it the five senses of perception (*jnanendriya*), five senses of action (*karmendriya*), five subtle properties called *tanmatras*, i.e., sound, touch, form, taste, smell and the mind, intellect and ego. Lord Krishna says: "As the wind carries away odours from their seat, even so the Jivatma, the Lord of the body, snatching the mind and the senses from the body, which it casts off, migrates into the body which it acquires."

The soul descends again with the same instruments which it took while departing, i.e., the ego, astral and causal bodies containing the mind and senses. With these it enters the womb of the mother at the very inception even though its full manifestation is known with the full growth of the body. Until one attains liberation, birth and death are inevitable law. One gets the new bodies according to one's *karma*. "Embodied soul, casting off worn out bodies, enters into others which are new, as a man discarding worn out clothes, takes other new ones (2 : 22).

Life is a preparation for progression. Unfortunately, in most cases progression towards perfection is too slow. But every effort towards progression is met with blessedness. "None who works for self-redemption meets with an evil destiny," says Lord Krishna. Such a soul "takes birth in the house of pious and wealthy men." If he is highly evolved then "he may be born in the family of enlightened yogis: but this kind of birth is very difficult to obtain in this world."

IMPORTANCE OF PERFECTION

That writer who aspires to immortality should imitate the sculptor, if he would make the labours of the pen as durable as those of the chisel. Like the sculptor, he should arrive at ultimate perfection not by what he adds but by what he takes away. Otherwise, all his energy may be hidden in the superabundant mass of his matter, as the finished form of an Apollo, in the unworked solidity of the block.

A friend called on Michelangelo, who was finishing a statue. Sometime afterwards he called again. The sculptor was still at his work. His friend, looking at the figure, exclaimed: "You have been idle since I saw you last." "By no means," replied the sculptor. "I have retouched this part, and polished that; I have softened this feature, and brought out this muscle; I have given more expression to his lip and more energy to this limb." "Well, well," said his friend, "but all these are trifles." "It may be so," replied the sculptor, "but recollect that trifles make perfection but perfection itself is no trifle."

It is very interesting that the Russians are also carrying on a great research through parapsychology regarding the astral or the energy body which goes out and enters in during death and birth. They have photographed, it seems, the legendary energy body, our second subtle body. Valentina Chrisanfovna Kirlian and Semyon Davidovich Kirlian through a special photographic process have found "whole galaxies of lights—blue, gold, green, violet" and "a fire world, great channels of blazing, glittering light" in living things. This they found out during the moments of death which they have photographed.

The doctrine of reincarnation and the immortality of the soul are the greatest contributions of Hinduism to world thought, and the world as a whole is ever indebted to the great sages of India for their universal religion and scientific philosophy.

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Rich in wisdom and mature with experience, Rajaji is not fascinated by anything commonplace.

And out of the vast treasure of Christian literature, he chose for translating into Tamil a precious little book, The Practice of the Presence of God, *containing some of the writings and sayings of a great saint, Brother Lawrence.*

The book was sent to Rajaji by Sri P. Seshadri Aiyar, a deeply religious scholar, known as much for his humility as for his erudition.

The Bhavan's Journal *has pleasure in reproducing some excerpts from that great little book. The teachings contained in it directly appeal to the heart.*

Brother Lawrence was born at Herimesnil, in Lorraine, about the year 1611. His family name was Herman, he was christened Nicolas, and he was well brought up by his parents, who were religious folk.

At the age of 18 he became a soldier, but was wounded in a raid by the Swedes on the village of Rambervilliers, and he had to give up that profession.

For some time he was a footman, but his natural religious tendency, encouraged by the example of an uncle who was a Carmelite friar, impelled him towards the religious state.

Several times, he attempted the life of a hemit, but was soon reduced to such a state of spiritual instability and uncertainty that he realized that he must submit himself to rule.

The PRACTICE of the PRESENCE of GOD

Brother Lawrence

ALL things are possible to him who believes; still more to him who hopes; still more to him who loves; most of all to him who practises these three virtues and perseveres in them.

Always regard God and His Glory in what you are doing, saying and undertaking; let the end you propose be to become the most perfect adorers of God in this life. Make a firm resolution to surmount, with God's Grace, all the difficulties met with in the spiritual life.

Consider who you are and you will find yourselves deserving of all contempt, subject to all sorts of miseries and to an infinity of accidents which

At last, after a further period of irresolution, he offered himself as a lay brother to the Discalced Carmelites of Paris; he was accepted, received in the name of Lawrence-of-the-Resurrection, and was set to work in the kitchen.

Abbe de Beaufort, vicar general of Cardinal de Noalilles and chronicler of the Conversations, *has written of him: "Nobody can paint the saints so well as they themselves . . . so nothing can bring this servant of God more clearly before you than his own words spoken in the simplicity of his heart."*

Brother Lawrence exemplified to a remarkable degree "the simplicity that is in Christ." He was very careful to avoid singularity, and "did not assume that melancholy pious air which only puts off ordinary people; he was not one of those persons who never unbend and who regard good manners as incompatible with holiness."

His was a hidden life; his spirit was rapt in God, and his body for 30 *years employed in the kitchen of a Carmelite monastery. Nevertheless, he was known to and revered by the whole of Paris. And not only by the crowd of nameless and poor Christians who, in all ages and places, have had such a genius for detecting holiness, but also by the learned, the distinguished and the noble, both clerical and lay.*

Brother Lawrence died on February 12, 1691, *being about* 80 *years of age.*—Ed.

upset you and render you unstable in your health, in your moods, in your interior and exterior dispositions.

Believe that it is good for you and agreeable to God to sacrifice yourselves for Him; without submission of the heart and mind to the will of God, devotion and perfection cannot exist.

A soul is all the more dependent upon the Grace of God, the more it aspires to high perfection and the help of God is so much needed at each moment, because without it the soul can do nothing.

Practices necessary to acquire the Spiritual Life

The most holy, common and necessary practice in the spiritual life is the presence of God, i.e., habitually to take pleasure in His divine company, speaking humbly and conversing with Him lovingly in all seasons, at every minute, without rule or measure, above all, in the time of temptations, sorrow, dryness, distaste, even of infidelities and sins.

Try continually so that all actions without distinction may be a sort of little conversation with God, just as they happen, with purity and simplicity of heart.

Do all actions with deliberation and care, without impetuosity or precipitancy. Work gently, calmly and lovingly before God and beg Him to accept your work.

During your work and other actions, even during reading and writing on spiritual topics, more, during your exterior devotions and vocal prayers, stop a few minutes, as often as you can, to adore God in the depth of your heart, to enjoy Him, as it were, in passing.

How to Adore God in Spirit and in Truth

You must worship Him with a simple, sincere adoration of spirit in the depth and centre of your soul. Only God can see this adoration which you must repeat so often that at last it becomes natural to you, as if God were one with your soul and your soul were one with God; practice only will demonstrate this.

God is infinitely perfect, infinitely adorable, infinitely apart from evil.

He is willing to make you like Him, if you wish it.

The Union of the Soul With God

Habitual union occurs when one is united to God only by Grace.

Virtual union exists when, commencing an action by which one unites onself to God, one remains united to Him by virtue of this action, as long as it lasts.

Actual union is the most perfect kind. Wholly spiritual, it makes its movement felt. It is an ineffable state of the soul, gentle, peaceful, devout, respectful, humble, loving and very simple. You must admit that God is incomprehensible and that to unite oneself to Him, one must deprive one's will of all sorts of tastes and pleasures of mind and body, so that being thus disengaged, one can love God in everything.

In the Presence of God

The presence of God is an application of your soul to God or a remembrance of God, present, which can be made either by imagination or by the intellect.

By means of acts, frequently recalling to one's mind the presence of God, one can form such a habit that as soon as one is free from one's external occupations and even when one is most engaged in them, the life of one's spirit or the highest part of one's soul, rises without any effort on one's part and remains as suspended and fixed in God, above all things, as in its centre and place of repose. In this repose, one feels one's soul almost always accompanied by faith that suffices. This is the actual presence of God, when one can live as if there were no one but God and even in this world one converses everywhere with God, asks Him for what He needs and rejoices with Him ceaselessly and in a thousand ways.

This conversation with God occurs in the depth and centre of the soul, speaks to God heart to heart and always in a great and profound peace that the soul enjoys in God. Everything that happens outside is to the soul only a blaze of straw that goes out while it is catching fire and scarcely ever disturbs its interior peace. The Presence of God is, then, the life and nourishment of the soul which can be acquired with the Grace of God.

Means of Acquiring the Presence of God

A great purity of life.

A great fidelity to the practice of this presence and to the interior gazing upon God in faith. This must always be done gently, humbly and lovingly, without giving way to any trouble or anxiety.

Take particular care that this interior glance, although it may last only a moment, precedes your exterior acts, that from time to time, it accompanies them and that you finish all of them with it. Time and effort are needed to acquire this pactice and a habit can be formed only with difficulty; but when once it is formed, everything will be done with pleasure. It is in the heart that one must carefully produce this interior glance, which must be done without trouble.

Take care that the mind does not wander nor return to creatures; it must be attached to God alone, so that, pressed and forced by the will, it will be obliged to dwell with God.

The presence of God, a little painful in the beginning, operates in the soul marvellous effects when it is faithfully practised. It draws down in abundance the Grace of the Lord and conducts the soul insensibly to that pure gazing, that loving sight of God present everywhere, which is the holiest, the firmest, the easiest and the most efficacious manner of prayer.

To arrive at this state, you must mortify the senses, for, to be with God, one must absolutely quit creature comforts.

SITA

As Mary, the Madonna, to the women of Christendom, so is Sita, Queen of Ayodhya, to them of Hinduism. For she is the ideal of womanhood itself, and she wields undisputed sway, in millions of hearts, over the kingdoms of love and sorrow, and stainless womanly honour and pride. Though beautiful and a queen, she never chose ease. To her the simple lives of saints and scholars were more joyous than all the luxuries of courts. She knew every mood of the forests, joining in their praise in the early morning, when birds wake and blossoms open and the dew is fresh; and bowing her soul with theirs in the evening adoration. She shared a throne, yet never forgot that for their people's good, and not for their own pleasure, do sovereigns reign. She knew the highest human happiness, and was not blinded by happiness. She knew the bitterest and deepest sorrow, and lived serene amidst her sorrow. Such was Sita, Queen of Ayodhya, crowned of love, veiled in sorrow and peerless amongst women.

—Sister Nivedita

The Utility of the Presence of God

The soul's faith becomes livelier and more active in all the circumstances of life. Gradually, the soul will be able to say, "I no longer believe but I see (God) and experience."

It strengthens one in hope.

This practice inspires in the will a contempt for created things and sets it aglow with the fire of holy love, because the soul is always with God.

By the presence of God, and by the interior gaze, the soul familiarizes itself with God to such an extent that it passes almost its whole life in continual acts of love, adoration, confidence, actions of grace, of offerings, of all the most excellent virtues. Sometimes, it even becomes one single act that does not end, because the soul is always in the ceaseless exercise of this divine Presence. God is present before you during your actions; He is in the depth and centre of your heart; so, why should you not cease your exterior occupations, at least, from time to time and even your vocal prayers, to adore Him internally, to praise, petition Him, to offer Him your heart and to thank Him. Leave external things from time to time to adore God within yourselves and enjoy in peace some few moments of His divine presence.

All this adoration should be made by faith believing that God is really in your heart, that He must be adored, loved and served in spirit, and in truth; that He sees all that passes and will pass in you and in all creatures; that He is independent of all, the One upon whom all creatures depend. Infinite in all sorts of perfection, you owe Him all your thoughts, words and actions.

Examine what are the virtues most necessary for you, those most difficult to acquire, the sins into which you frequently fall and the most usual and unavoidable occasions of your fall. In the time of struggle, you should have recourse to God with entire confidence and remain firm in the presence of His Divine Majesty. You ought to adore Him humbly, declare to Him your misery and weakness and lovingly beg the aid of His Grace.

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Mathematics can become mathemagics once we master the subject. Swami Rama Tirtha, who was Joint Professor of Mathematics in the Forman Christian College, Lahore, before he became a monk of world fame, gives here some valuable guidelines to excel in mathematics, in a style marked by his saintly charm.—Ed.

How to Excel in Mathematics

Swami Rama Tirtha

THERE is no royal road to Mathematics. Mathematicians, like poets, cannot be made but they are born. Still I have firm conviction that the following guiding principles and cautions, if strictly observed, shall convert Mathematics from a cold, unsociable stranger with knit brows and frowning countenance into a warm-hearted, cheerful and loving friend.

1. (a) Never approach Mathematics just after taking heavy meals. Let the food be well digested, and then apply yourself to this subject. Otherwise, you will find it a very dry and rather repulsive study and most uninteresting.

   (b) In days of hard Mathematical work, you ought to take light simple food that you can digest very easily ; and be temperate. Don't take ghee in excess. High thinking and plain living should go side by side.

2. (a) Don't attack Mathematical problems or hard pieces of book-work when you are sleepy or when about to go to bed. You will, in that state, find them quite invincible and impregnable. Not only will they offer passive resistance, but will then lay you flat down on your bed. Plainly speaking, you will in two or three minutes, after taking a difficult problem in hand, fall fast asleep. But you may, with advantage, at such a time, revise that part of Mathematics which you are already thoroughly conver-

sant with, or work easy sums and simple riders that require very little mental exertion.

(b) In order to excel in Mathematics, you should always give to *sleep* what is its due. We cannot have a clear brain if we do not have enough of sleep. It is said of a great Mathematician, Des Cartes, that on account of his delicate health, he was permitted to lie in bed till late in the mornings; this was a custom which he always followed, and when he visited Pascal in 1647, he told him that the only way to do good work in Mathematics and to preserve his health was never to allow any one to make him get up in the morning before he felt inclined to do so.

3. (a) If, however, circumstances oblige you to study difficult portions of Mathematics or solve hard problems just after taking meals, or just before retiring to bed, you ought to keep standing as you work, or be walking up and down while you think. Otherwise, your efficiency of labour will be very small, and laziness will get the upper hand of you.

(b) Never neglect to take bodily exercise. This is a neglect which proves ruinous to most students.

Irregular students waste the greater part of their time in idleness but overwork themselves just before the examination, taking no exercise and setting at nought the laws of health. Thus, they succeed very easily in breaking their health though not in passing the examination. Then, is imputed to labour what is brought about in reality by laziness; the charge is laid at the door of hard work, whereas it was indolence that impaired their health. Remember it is not labour that kills a student, but it is laziness or neglect of exercise that does so. Workers are sadly wanted in India, but not lazy workers.

4. When you begin a new book, it is advisable, first, to go through the book-work of the whole, at the same time doing the easy sums which come out at the first or at most at the second trial. After thus once passing through the book, begin it anew, and omit no example. By adopting this system, you will save a great deal of your time and labour and your work will be most efficient.

5. As far as possible, try to do everything with your own unaided efforts. Not only should you try to solve the examples by your own exertions, but try to do the book-work also without the aid of the author. Try, as it were, to re-discover everything. This will do you immense good. Read the heading in the case of each Article or the enunciation in the case of each Proposition and then shut your book, and try if you can give your own demonstration. Think over the subject for a time; if your exertions seem to be fruitless, read

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16 CLUES

(1) A fact is not a fact until it is **ACCOMPLISHED/RECOGNISED.**

(2) **ACTIVITY/CURIOSITY** is a necessity of our nature, a blind impulse that obeys no rule.

(3) It is universally agreed that **AMBITION/RELIGION** is natural to man.

(4) Ours is an excessively **COMPLEX/CONSCIOUS** age.

(5) The ideals of equality of income and maximum progress will, as long as human beings remain mortal, continue to be in **CONFLICT/CURRENCY.**

(6) Without an ideal there can be no **CONTINUITY/CREATIVITY** in life.

(7) Man is not only an anxious animal but, by reason of his family history, a **CRAFTY/GUILTY** animal.

(8) Moral triumphs may in a myriad of cases be attributed with fairness to religion; but religion has to depend upon **EDUCATION/TRADITION** for much of her authority and fascination.

(9) Remember, the more unselfishly you **GIVE/LIVE** the happier you will be.

(10) The task of building up new **HABITS/HOPES** is not easy, but it is not so formidable as it seems.

(11) Man, a composite of matter and spirit, is the most mysteriously marvellous and the most singularly delicate machine endowed with **INBORN/INVENTIVE** genius.

(12) The value of **LEADERS/TEACHERS** lies in the fact that they mould national mind and national character.

(13) Much of our common knowledge is, as far as it goes, **PRECISE/PRIMITIVE.**

(14) The natural attitude of the individual toward his fellow men is one of **STRIFE/SUPERIORITY.**

(15) The most valuable **THINGS/TRUTHS** are generally the most obvious, though rarely the most regarded.

(16) Conscience is the voice of Man ingrained into our hearts, commanding us to **WEEP/WORK** for Man.

On account of a technical error, the clue No. 11 in No. 82 stands cancelled & no mistake will be counted against any word.

Notes: These are quotations. Author's words are correct solutions. Official Solution in the city editions (last page) of Sunday Standard & Bharat Jyoti dated 13-6-71. Prize list in Litquiz Weekly Advance 20-6-71. Complete 27-6-71. Abridged in Sunday Standard & Bharat Jyoti of 27-6-71. Send 30 Paise stamps and receive translations of these clues in 9 languages including Tamil, Telugu, Kannada. Send self-addressed 10 Paise post card with your entries to receive Official solution immediately. Ask for a FREE Specimen copy of Litquiz Weekly.

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one or two sentences from the top in that Article or Proposition and then closing the book try to complete the proof; if even then your attempts avail nothing, read one or two sentences from the *bottom* of the same Article or Proposition, and do your best to supply the parts of the proof not seen by you. If then also you fail, read a little more of the book, and try to fill up the gap yourself. Thus, a part at least of each Article or Proposition must, by all means, be drawn out from your own brain, if you want to acquire a sound knowledge of Mathematics. You may, at first, read very little by this method, but whatever is not learnt in this way forms but a very poor part of education. By and by your power will increase and this process will no longer be slow. Your progress will, after trying this method for a time, be both rapid and thorough, and you will find yourself quick to perceive and slow to forget. It is to such readers that the Roman proverb applies: "Beware of the man of few books."

"The great danger," says a Mathematician, "which all mathematical students have to guard against is that of learning off book-work without fully mastering the essential points of the methods. Mathematics cannot be crammed. To be able to write out book-work faultlessly is not sufficient. The why and wherefore of each step must be fully grasped, and students must not rest content unless they fully understand in every case what is the property to be proved, what known results are assumed, and what methods are to be applied. Otherwise, their memory will be unfairly taxed, the work will degenerate into mere drudgery, and all this will be of little avail if the book-work so assiduously committed to memory should be set with some trifling alteration—a frequent artifice among examiners for finding out whether candidates *really* know their work."

The solution of easy problems and riders, which is also practically indispensable, also depends almost entirely on a thorough knowledge of fundamental principles and methods, and those who do not clearly realize this are too often apt to rush on to results in their answers in the examination, and to use the words "it is obvious" or "evident" to conceal their ignorance of the intermediate steps, which, however, deceives no one but the candidates themselves. On the other hand, those who will take the trouble to realize fully the methods of the book-work and the framework of facts on which each Proposition is built up, will possess sufficiently powerful machinery to solve any reasonable problems that may be set.

All that will then be required is *readiness* in applying their knowledge, and this can only be brought about by frequent practice in working examples.

6. Don't disdain or pass over sums containing easy applications of the formulae, and never be satisfied with *knowing* merely the *way* how to work out a rider; work it out *actually*, carry your theory into practice. Never forget the precious maxim "The way to more light is the faithful *use* of what we have." By so doing, you will

acquire practice which alone makes us perfect. You know the greater part of your University Examination papers will consist of such easy riders; and even those questions in which brainwork is most prominent, depend not a little for their full and ready solution on practical applications of the formulae. If you are already practised in that work, you will finish in a very short time the whole of the paper except those portions which require thinking, and out of the total amount of time allotted having got a great deal at your disposal for thinking only, you will most probably succeed in your efforts in this direction too, and thus do the whole of the paper. As it is not enough for a man to know the theory of swimming but he ought to have practice in that art if he wants to swim across a river, so is *practice* necessary for you if you want to swim across the troublous sea of University Examinations. Simple riders and easy sums are a great recreation to the student of Mathematics.

Most students when asked to work out a sum, sometimes after making a few feeble efforts but frequently before making any, give up in despair ejaculating the words "it is very difficult, it will not come out." But the self-same students, after the problem has been explained to them, cannot help uttering "Oh, it was so easy!" I say, yes, it was so easy, but you could not *get it out* because you did not *enter into it*. You got frightened by the very appearance of the exercise. You had no courage, no strong will, no patience, or no Mathematical virtue.

7. Frequently *revise* the portions which you have already read; otherwise, your further progress will be very very slow, and you will find yourself no match for the examiners. "Every Mathematical book that is worth anything," says Professor Chrystal, "must be read backwards and forwards. Go on but often return to strengthen your faith. When you come on a hard or dreary passage, pass it over and come back to it after you have seen its importance or found the need for it further on."

8. In order to attain dexterity in analysis and calculation and become expert in giving ready solutions to problems, it is desirable to acquire the habit of performing mathematical investigations *mentally*. No other discipline is so effectual in strengthening the faculty of attention; it gives a facility of apprehension, an accuracy and steadiness to the conceptions; and what is a still more valuable acquisition, it habituates the mind to arrangements in its reasonings and reflections. To give an illustration of how much it improves the intellectual powers, I may cite the case of Euler, who had always accustomed himself to that exercise; and having practised it with assiduity he is an instance to what an astonishing degree it may be acquired.

"Two of Euler's pupils had calculated a converging series as far as the seventeenth term, but found, on comparing the written results, that they differed one unit at the fiftieth figure; they communicated this difference to their master, who went over the whole calculation by head, and his decision was found to be the true one. For the purpose of exercising his little grandson in the extraction of roots, he has been known to form to himself the table of the first six powers of all numbers from 1 to 100, and to have preserved it actually in his memory."

9. Mathematics requires of us a great deal of time and energy; we should be continually working at it. But though it requires our body to be always in motion, ever working, and subject to the laws of Dynamics, it demands our mind to be always at rest, in equilibrium and in a state subject, as it were, to the laws of Statics. A man wanting to excel in Mathematics should banish care and anxiety from his mind, think of nothing else but his work, should have a serene and tranquil heart, should allow nothing to disturb his peace and calm of mind. His labour wiill bear little fruit unless he is able to keep his mind in perfect solitude; which in most cases, will require his body also to be in loneliness.

One lesson, Nature, let me learn of thee
One lesson which in every wind is blown.
One lesson of two duties kept at one
Though the loud world proclaim their enmity—
Of toil unsever'd from tranquillity!
Of labour, that in lasting fruit outgrows
Far noisier schemes, accomplish'd in repose,
Too great for haste, too high for rivalry!
Yes, while on earth a thousand discords ring,
Man's senseless uproar mingling with his toil,
Still do thy quiet ministers move on.
Their glorious tasks in silence perfecting;
Still working, blaming still our vain turmoil;
Labourers that shall not fail, when man is gone.

—Mathew Arnold

10. A student of Mathematics should always have a humble heart and a *docile* spirit.

Carefully store in every piece of knowledge, gather every bit of Mathematical truth; what, if you can make no immediate use of them, and what, if no pleasing result seems likely to spring from them.

"....because right is right, to follow right,
Were wisdom in the scorn of consequence."

What a noble spirit of research was betrayed by the great Mathematician when he spoke of himself as having been all his life but "a child gathering pebbles on the sea-shore,"—a similitude expressing not only his humility, but alluding likewise to "the spirit in which he had pursued his investigations, as having been that, not of selection and system-building, but of childlike alacrity in seizing upon whatever contributions of knowledge Nature threw at his feet."

These directions may be summed up in a single one: Love the subject (love conquers all) and try, by every means possible, to keep yourself in a state in which you may be able to concentrate your mind and pay close and undivided attention to the subject. This is a faculty, which, if we consider the testimony of Newton sufficient evidence, is the great constituent of inventive power. It is that complete retirement of the mind within itself, during which the senses are locked up; that intense meditation on which no idea can intrude; that firm, straightforward progress of thought, deviating into no irregular sally; that perfect *yoga*, where the mind becomes one with the subject; which can alone place Mathematical subjects in a light sufficiently strong to illuminate them fully, and preserve the perceptions of the mind's eye in the right order.

In the end, I shall lay before you the secret of success in the study of Mathematics as well as in that of any other undertaking. It is seeking not our own aggrandisement, but the glory of God; it is like the Red Cross Knight to labour and struggle for the Fairy Queen Gloriana or the Glory of God. It is thus to make our whole life a continuous prayer by our acts. It is to carry into practice the noble advice of Lord Sri Krishna:

"..................In thy thoughts
Do all thou dost for Me! Renounce for Me!
Sacrifice heart and mind and will to Me!
Live in the faith of Me!"

Let me close with the following strictly true lines of Shakespeare:

"Heaven doth with us as we with torches do,
Not light them for ourselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not. Spirits are not finely touch'd,
But to fine issues; nor Nature never lends
The smallest scruple of her excellence,
But like a thrifty goddess she determines
Herself the glory of a creator,
Both thanks and use."

□ □ □

Vaidyaratnam P. S. Varier's

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TRAINING YOUNG MINDS

MRS. A. F. BALABREGA

The writer, Mrs. Balabrega, is a foreigner who has fallen in love with India. She is a regular reader of the Bhavan's Journal.

Like most foreigners, she was at first nonplussed by the outer forms and names of Hinduism but soon she met her Guru who initiated her in 1963.

"During my wanderings throughout India, the land of the highest spiritual wisdom, I have been able to taste a few drops of its divine essence. Even these few drops have saturated my whole being, body and soul.

"I felt rather restless while I wandered about in India, going from one pilgrim centre to another, trying to find an even higher Truth and even more inner enlightenment.

"But every time after having received some teachings, having been shown the necessary signposts now and then, I felt like being thrown on my own feet, sort of 'do-it-yourself' or 'find-out-for-yourself now.'

"And in an urge to go deeper and deeper beyond the meaning of the teachings, I probed into diverse philosophical and spiritual subjects, those which made up the Spiritual India.

"At last when I met again my Guru, who initiated me in 1963 when I was also in India, attending the Humanistic and Cultural Course at the Ramakrishna Mission Institute of Culture, Calcutta, he told me: 'Why do you have to go from one pilgrimage to another? You have all you need to know inside. Meditate that alone and you will get all the Bliss.'"

Then she gradually calmed down and stopped her outer search. She is a great devotee of Lord Krishna.—Ed.

THE cause of the current problems and attitudes of the emerging generation has to be traced far back along a sequence of actions and reactions as a consequence of education, home conditions and surroundings and socio-economic problems. Although the present youth is better educated, especially on social and political affairs, they are more frustrated.

Science and technology have developed in a tremendous way, but however necessary these purely materialistic interpretations of the Universe are in the present world-education, the mind that works behind all that knowledge has more or less obscured the true vision of the Cosmic intelligence. The young people are dissatisfied because their vital inner pressures and conflicts remain unsolved. Their conflicting thoughts and ideas are born out of their confused minds for which they themselves are unable to find a solution. Most of them are unaware of the spiritual basis of love and sympathy which binds the eternal relationship between the individual soul and the Universal as a whole.

While the pursuit for happiness is the incentive to all actions of human beings, the majority is groping in darkness because of ignorance and lack of inner realization and enlightenment.

In their strife for this happiness, for security, for material comforts and possessions, 'fear' becomes inevitable: fear of life, fear of death, fear of struggle. Out of this fear, negative qualities of human nature are born which are getting into conflict with the true and ever-pushing urge of the spirit which, as the natural inclination towards the Supreme, wants to be recognised. This conflict brings about doubts, pettiness, greed, envy and hatred, a frustrated mind resulting in uncontrolled behaviour and all kinds of criminal actions.

It is therefore essential in education to take the question of 'fear' into serious consideration. Only by a true perception of the individual's own thoughts and desires, by understanding his own inner condition, fear comes to an end. But, freedom from fear comes in the first place through faith: faith in himself, in his own strength, in realizing his true inner self, with which his outlook will change from fear to fearlessness, from weakness to strength. Freedom from fear is also the beginning of 'Peace of Mind.'

The peace, however, which everyone hopes to enjoy in this world depends upon the extent to which man has succeeded in realizing and manifesting this infinitude of the spirit in his social, national and world relations. It can only exist through the union of the individual and collective efforts.

Individually: by recognizing, living and serving one's surroundings as one's own self; and by establishing peace between body and spirit within himself.

Collectively: by unity of minds and ideas with the freedom of exchanging and sharing knowledge, but with the right of each group or nation to maintain its individuality as a community or a nation.

Every single man is linked with every other man from the highest to the lowest and with all living creation as well as with the entire physical and spiritual worlds in one wholeness. Every nation has developed something according to its nature, evolution of race and each has something to contribute to and something to learn from one another for the benefit of all.

Education throughout the world should therefore create in the hearts of mankind a new kind of patriotism, born of mutual understanding, tolerance and compassion and develop into Universal Brotherhood, without distinction and difference, and beyond any flags or geographic boundaries. This may eventually transmute political dominations, racial discrimination and economic exploitation and blot out the constant reminiscences of cruelties of past wars and revolutions which are only aggravating hatred, greed and selfish nationalism.

In bettering the individual through self-development and self-knowledge, education should start with developing a positive and constructive attitude to life.

Children should be trained in mutual love, respect and forgiveness as members of one great family all over the world; they should be taught always to try to put themselves in the place of others they criticize or envy and realize that these others may have a heavy cross to bear, even if it is different from theirs.

They should be taught to realize that 'killing' for any cause or for any ideology, however righteous it may be claimed to be, is only a way to war and violence and does not promote the peace for which the world is longing.

Each boy and girl should be given the fullest opportunity to manifest any perfection or talent in him or her, not only in a material sense for scientific purposes, but in accordance with the spiritual principles that would ensure a sound and an incorrupt mind.

From their earliest age on, they should learn to share with others in their plays and comforts; as they grow up there is knowledge to share, as they gain it in a spirit of humanity and with the conviction that practical ability, character and intellectual powers are earned in the school of experience and are not just endowments.

Though prizes, certificates and decorations may continue in educational institutions, it is necessary to emphasize continuously the ideal of work in an impersonal spirit rather than egoistic achievements.

The responsibility for building a peaceful and enlightened society lies chiefly with the educators, who first of all should learn to know, train and control their own inner conditioning and aim at transforming and re-educating themselves. By such living examples could the youth be influenced and education be directed towards the spiritual and moral values of life, so that they may gradually achieve a transformation of their nature and outlook in life. In thus raising the standard of education, it will also develop the moral personality and the cultural distinctiveness of every individual.

However, no national, social, or individual reforms can be brought about right away; a life established in a perfect community cannot be achieved from one day to the next, because people are not all on the same level of development and temperament and cannot suddenly begin to transform hate into brotherly love. If only a very small part of humanity starts educating in a way of radiating understanding and love, their irresistible influence will be felt in their immediate surroundings and grow out into ever wider circles as time goes on.

If so saturated with true purposes, and thoughts of good and truth, they shall of themselves seek and express the highest and become a generation of fearless workers in their community, for their nation and for the world at large, converting it into Universal Brotherhood and freedom.

□ □ □

TIRUMOOLAR'S

Sunrise of Self-2

A Free-Verse Rendering

DR. K. R. SRINIVASA IYENGAR

GRACE ABOUNDING

Lord of sea and mountain
Lord of the *pancha-bhutas*,
Lord Rider of Nandi
the Celestial Bull,
Lord God of immortals—
still is He fulfilled to find
A tiny sanctum of refuge
in the willing human heart.

Higher than the highest,
my Lord finds His way
Into the little human body,
and stations Himself there;
Although not to be easily known
even by the gods above,
My Lord is within reach
of the aspiring human heart.

Burns more than fire,
cools more than water:
Yet who's aware
of the Grace Divine?
Purer than a child,
He clings to you;
More self-giving is Shiva
than mother to child.

In the mind's movement,
His force of Grace;
My mind's flutter
at the feet of Grace;
Hadn't my beloved Lord
reached me with His Grace,
I wouldn't have known Him
but wasted myself away.

His Grace is the source
of all legitimate wealth;
From His Grace flows
the truest Knowledge;
His Grace is the key
to noblest living;
And His Grace can shape
the man Divine.

THE FIVE SENSES

In the house that Brahma built
five milch-cows live:
Without effective supervision
they'll roam about wild:
But held in purposeful leash
by the enlightened cowherd,
These same five cows
give abundant milk.[1]

The human body
is farmed by the five:

---

[1] The milch-cows are the five senses; cowherd is the awakened soul; milk is bliss of Brahman.

The five senses
safeguard the field:
At a sign from the landlord
at the time of death,
The Five abandon the field
and haste away.

When the lone soul
meets the Lord,
The five senses
feel restrained
And come to be swayed
by the illumined soul;
And the current of life
changes direction.

The body is the Temple,
the heart is the sanctuary;
The mouth is the Divine's gate
of entry into the Temple;
The indwelling soul,
the Holy of Holies;
And the five senses,
the unfading lights.

THE LORD WITHIN

The Dweller in the soul,
the Light within,
The Self that stirs not
from the soul,
The Lord is inseparable
from the soul—
Yet the soul knows not
the truth about the Lord.[2]

LIFE'S IMPERMANENCE

Thirty and thirty and thirty-six
are the diverse faculties
That are active within
the living human temple-frame:
But when life is extinct
and the temple crashes,
Fled are all, all
the ruling faculties.[3]

He asked her to cook
and ate the food;
In the bedroom, he made
dalliance with his wife;
He complained of a little
pain in the left;
He then stretched himself,
and passed away.

The pillar of society raised
a palace at the city-centre;
He bustled in procession
in his spacious palanquin;
His high philanthropy
totalled three crores;
Yet, bemoaned in death,
he was never to return.

Having made loud lamentation
resounding in the city,
Having discarded the 'name'
and calling it a 'corpse',
Having taken it to the ground
and cremated the body,
They take a dip in the water
and forget about the dead.

Although men see the Sun
rise in the east and race
To be drowned in the west,
do they learn the lesson?
Although they see the frisking calf
grow into decrepitude and die,
Yet those of the wide wide world
infer not life's impermanence.

---

[2] Lord, Self: the undifferentiated Atman; soul is the differentiated spark within.

[3] 30+30+36=96: there are said to be 96 *tattvas* or ruling faculties.

Many years have passed
and there's none will cling
To the heavenly Father
and know His love.
Were a further period
vouchsafed to them,
They'll yet fail to kindle
the life-giving Flame.

While still alive,
fix your mind firmly
On the eternal Lord;
your load of sins will fall.
Praise Him untiringly
without intermission;
There will then be enkindled
a peerless Light within.

THE PATH OF LOVE

The unwise imagine
Love and God are different:
These fools don't realise
'tis Love ripens to God.
When they come to understand
Love alone is Sivam,
They'll lose themselves at last
in Love's sublime ecstasy.

There's no need to despair
that the great Destroyer
Of the triple forts[4]
is beyond attainment;
He's unfailingly reached
by power of devotion;
He reads our love aright
and makes generous return.

Not through austerity
or asceticism
(the burnt offering
of bone and flesh)
But through melting love
and tenderness alone
May my golden Lord
be surely attained.

God knows best
who night and day
Single-minded in their love
offer themselves to Him;
When, enlightened,
they see His hand in all,
He will then Himself
draw close to them.

Drunk with the Love Divine
I would melt with tenderness,
Prattle, sing in praise of Him
night and day.
In my love's frenzy
I would bite, or eat,
My Lord, my golden Lover,
and hold him in a tight embrace.

WAY OF KNOWLEDGE

Of the elemental three[5]—
like the eternal Lord,
The Soul and its Bondage
are primordial too.
Egoistic separativity
cannot near the Lord,
And in His vicinity,
the soul's bondage must cease.

Other than truth-knowers
cannot know Him;
Other than truth-knowers[6]
cannot view His image;
Only the masters of measure
and knowers of truths
Can well claim mastery
of real Knowledge.

---

[4] Triple forts: ego, duality, illusory attachment.

[5] Pati, Pasu, Pasam: Lord, Soul, Bondage.

[6] Truth-knowers: students of *sankhya;* truths: *tattvas.*

Descended from above
  into earthly tenement,
His compassionate footsteps
  guide me on,
His Presence within
  sprays infinite bliss;
Thus has He cut the knot
  of my human bondage.

The Sun-ray through the lens—
  not the lens itself—
Burns the clinging
  cotton wool:
Like cotton before
  the resplendent Sun,
The soul's stains
  before the Lord.

Ganga-crowned Shiva
  destroyed (they say)
The three Asuric forts:
  but the forts are within—
Ego, duality, illusory attachment:
  who knows how Shiva
Destroyed these?[7]

He has awakened
  the inner eye
And dispelled the fog
  of false attachment;
The flame of Knowledge
  has illumined—
Like coral set in marble—
  the soul within.

The learned unwise have
  no knowledge of the Real;
It's dangerous to meet
  these ignorant men;
It's dangerous to hear
  these ignorant men;
Better the wholly unlettered
  than these learned unwise.
The Lord God laughs
  at the sight of fools
Who sharply differentiate
  between creed and creed.
With true God-orientation
  one always arrives—
Whatever one's creed,
  and wherever born.

□ □ □

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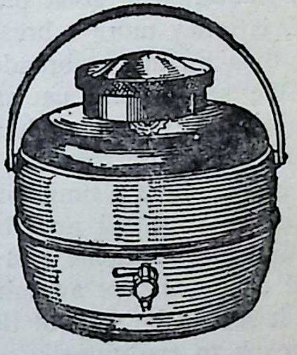
[7] If we turned single-mindedly towards Shiva, he could easily destroy the Asuric forts within.



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The Great Quest

K. SUBBARAYAN

"A LEARNED ignorance is the end of philosophy and the beginning of religion." Swami Vivekananda was fond of often quoting these words of Sir William Hamilton who stumbled on this truth after long years of agonising pursuit.

We, the English-educated middle-class people, too have to learn this great lesson at some stage or the other in our lives if we are on the pathway to God. Education, a great blessing in itself, is today more a bread-winning tool than an aid to broaden our vision. We see around us and also experience ourselves that education of the modern type robs us to some extent of our innate simplicity.

The mind of an educated man becomes more and more rational and a rational mind cannot accept anything blindly. And it should be so. But this rational approach to traditionally accepted concepts leaves us often baffled. Those concepts have crystallised into tradition over the years and people who seem to "blindly" follow them take for granted the rationale behind them. But not so the fresh minds who are asked to follow on unquestioningly. They either revolt or put up a show of observance or strike an attitude of indifference. Among the English-educated moderns, there would be many who must be bemoaning their fate of having lost their innate, unquestioning approach to God and religion which the uneducated people in the villages still possess.

But then there is another side to it. The same simplicity which the unlettered village folk manifest is also evident in the highest minds. This is exemplified in the lives of great saints. Saints become childlike in their simplicity despite their vast treasure of wisdom. A tree, heavy with ripe fruits, bends down. Even so, a saint ripened with deep wisdom, manifests the highest form of humility and simplicity. Thus we see that it is only people who are in the intermediary stage—those who have lost their original simplicity by virtue of their unripe learning and at the same time have not attained the stage of mature learning—are proud.

Most of us, or shall we say all of us, are born into religion. In childhood we follow the religious rites such as going to temple or church and chanting the glories of God with joy because it pleases our parents.

But a boy at the High School stage, if he belongs to the thinking type, begins to doubt the wisdom of praying before an idol or a God who cannot be seen. Occasionally he may even air the "profound" philosophy that as he knows that God is present everywhere, Omnipresent, he need not go to the temple. At the College stage, it is quite possible that he has bid good-bye to God, at least inwardly. This is a natural process. The Paradise is to be lost if it is to be regained and treasured.

But will it be correct to say that we should give up the modern type of education just because it causes an erosion in our traditional values? No. We cannot go without education. So we go to schools and colleges. This education opens up in us the spirit of scientific inquiry and we refuse to believe anything that does not go well with our reason. This is as it should be. Because it is better to be an atheist than a hypocrite, a conformist without any inner conviction. But even among this class of people who depend on their reason we find many coming back to their faiths. How does this happen?

In the life of almost every man there comes a stage of dissatisfaction. Philosophers call it the "Divine Discontentment." The quest begins. Is death the end of all my hopes and struggles and achievements? Why should I acquire wealth and possessions if all these are of no avail in the end? Some people are shocked into reality by major upsets in their lives or death of near and dear ones. Many try to drown these unpleasant thoughts by plunging themselves into physical pleasures. Some even try to "drink away" their problems. But like unpaid creditors, these thoughts pop up again and demand attention. And a rational mind cannot but continue with the quest. It is a great quest—the quest after freedom, the greatest of all freedoms, freedom from death.

When the search is on, what is the tool for such a search? Rational brain. So he begins to read. He tries to know God with the aid of books. He sheds many of his prejudices and starts off with an open mind. He catches a few glimpses of light. With more and more books he seems to grasp higher and higher knowledge. But God still seems to elude him. He reads more books. Every time a doubt is resolved, a hundred others surface. At last comes a point when he knows for certain that intellectual cogitation is not the proper tool for unravelling the mystery of God.

This stage when man, in a state of utter humility, frustration and helplessness, comes to the conclusion that God cannot be reached through books, however profound they might be, is a great milestone in the progress of every rational human being. Then and then alone will the full significance and depth of Hamilton's statement dawn on him: "A learned ignorance is the end of philosophy and the beginning of religion."

Then will flash in his mind the meaning of the Upanishadic injunction: *Naayam Aatma Pravachanena Labhyah.*—This Atman cannot be attained through learning. Why so? Surely, our rational mind should have an answer to this challenging WHY?

Those who have undergone such a stage give us this answer. God, by His very nature, is limitless, One without a Second. Therefore, when we attempt to "know" Him with the help of our little brains, are we not trying to "limit" Him by our brain power? How can we "limit" the "limitless"? It is indeed a futile exercise, these realised souls tell us. As God is the One without a Second, how can you "know" Him as a thing apart? Any knowledge presupposes a subject and an object. But God is at once the Knower and the Known. In other words, God cannot be objectified. Yet almost every educated man, during the intermediary, immature stage of his intellectual arrogance, tries to find God through book learning!

God is beyond intellectual knowledge. He is to be realised, experienced. And that experience cannot be communicated through mouth or books because to define God would again be limiting Him or attempting the impossible.

Sri Ramakrishna says: "*Grantha* (book) is *Granthi* (*knot*). In other words, books which symbolise scholarship are a stumbling block in the pursuit of God-knowledge beyond a certain point. Books can only show the way. The path is to be trodden alone.

Here is another strikingly simple example given by Sri Ramakrishna about the utility and futility of books in spiritual knowledge. "Suppose somebody brings a letter in which certain things are listed. Once you know the contents of that letter, you can as well throw it away." In the same way, books can give us the information that such and such qualifications and mental equipment are necessary for the Godward journey. For example, the first requirement is intense longing for God. This is called *Brahma Jijnasa*. Then there should be utter humility. And the like.

This supreme moment of the "end of philosophy" and the "beginning of religion" in man is most eloquently and tersely expressed by Swami Vivekananda, and his words also at once constitute the best definition of religion:

"This My 'maya' is divine, made up of qualities, and very difficult to cross. Yet, those that come unto Me cross the river of life." (*Gita*)

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest." (*Bible*)

"This is the voice that is leading us forward. Man has heard it and is hearing it all through the ages. This voice comes to man when everything seems to be lost, and hope has fled, when man's dependence on his own strength has been crushed down, and everything seems to melt away between his fingers, and life is a hopeless ruin. Then he hears it. This is called religion."

During this dark night of the soul, this intense period of suffering, when life seems to be real yet unreal, when there is none to console our weeping heart, the Lord comes to us in the form of the Guru. He is verily the Lord Himself!

Salutations to the Guru!

□ □ □

Melody Queen M. S.

"WHO am I, a mere Prime Minister, before a Queen of Music?"

It was Jawaharlal Nehru who spoke these words as a spontaneous tribute to melody queen M.S. Subbulakshmi. The year was 1953 and the occasion was a concert held in New Delhi in aid of the Ramakrishna Mission.

Music flows in her veins for she imbibed it with her mother's milk. Veena Shanmukhavadivu of Madurai gave her daughter ample love besides fanning the flame of her child's musical urge.

Now mellowed and 54, the music of M.S. is as sweet and melodious as ever. She has been singing since the age of 10 when she made her first disc! Her first solo performance was in Trivandrum when she was 17.

Saints have been charmed by Subbulakshmi's music, politicians stunned, and the public hypnotised. But she remains humble and simple, unaffected by the avalanche of adulations that seek her unsought.

What is the secret of her charismatic charm? The answer comes readily. To her, music is only a pathway to God. Not a path to fame or fortune. Hence it lifts up the listeners to realms of ecstasy which soulless music, though technically perfect, cannot do.

Her greatest treasure is the blessings of Jagadguru Sankaracharya of Kanchi Kamakoti Peetham.

"My music has reached its consummation on the *Maha Sivaratri* nights when I sang for hours together before His Holiness during his puja," the almond-eyed singer says.

When she flew to the United Nations Headquarters in 1966 to sing

before the World Body on October 23, she carried with her the blessings of the Jagadguru and sang a Sanskrit hymn specially composed by the Saint. The hymn was an Upanishadic exhortation towards self-restraint, generosity and compassion.

The range of Subbulakshmi's musical genius, straddling as it does the purest of the classical forms as well as the more popular musical themes of India, has made her name more widely known throughout her country than that of any other musician in living memory.

Her reputation in India is like that of Om Kulsum in the Middle East today, and has been compared by critics to that of Madame Galli-Curci and Dame Melba in Europe in their time.

These were the eloquent tributes paid to Subbulakshmi in a U.N. press release issued on the eve of her singing before the august U.N. body. There she also sang an English hymn composed by Rajaji and moulded into flowing music by Handel Manuel, producer of Western music at All India Radio, Madras. That memorable hymn is this:

May the Lord forgive our sins,
And gather, all the nations
Here under this uniting roof.

To give up hate and fear,
And learn to understand
Here under the uniting roof.

They took the risks of war,
And dying, wished us to take
The better risks of peace,
Here under this uniting roof.

The good in every man
Is an atom too,
Of measureless potential
Let us learn to find it
And explode it into lasting peace
Here under this uniting roof.

May the Lord forgive our sins,
Inspiring us to peace on earth
Here under this uniting roof.

Om Kulsum, the greatest of Arab crooners with a fabulous reputation, met M.S. in 1963 and the two at once became friends. That was during the first foreign tour of M.S. "I am enchanted by her music," said Om Kulsum and Cairo's biggest daily spread the story over half a page carrying no less than half a dozen pictures!

How did M.S. feel when facing a foreign audience at the Edinburgh Festival? A tough situation it was. But only at first. She had to enter the hearts of her listeners wholly through melody, because the *Sahitya* of the compositions was naturally beyond their grasp.

Longfellow has described music as the universal language of mankind, and M.S. has exemplified this in her life.

Soon after she warmed up, the western audience sat mute, melody-drunk. She found little difference between singing in her familiar Mylapore and under the shadow of the soaring Walter Scott monument in the Athens of the North, as the Scottish capital is often called.

Sri T. Sadasivam, her pious and noble husband who accompanied her on tour, says of that memorable trip: "Just to ensure that no foreigner should mistake the name of Subbulakshmi for a musical instrument or something like that, we had to mention in the Festival Card that she is a soprano."

Kunjamma, as Subbulakshmi is affectionately addressed by her friends and relatives, is a simple woman with her flower-bedecked hair. She has no other interest except music. She hums while not actually singing and would gladly do nothing but sing.

In 1954 she received the coveted *Padma Bhushan* award and two years later the Presidential award for Classical Carnatic Music.

In 1940 she married Sri Sadasivam and acted in several Tamil films including *Savitri, Shakuntala, Meera*—all produced by her husband.

Sri Sadasivam fondly recalls that his wife began acting in film *Savitri,* in which she took the role of the celestial bard, Narada, solely for raising finance to start his popular Tamil journal, *Kalki.* Subbulakshmi is one of the founders of *Kalki,* with her husband and the late Sri R. Krishnamurthy.

Savitri was filmed in the famous New Theatres, Calcutta. When M.S. rendered *Bruhi Mukundeti,* the Sanskrit composition of the great Sadasiva Brahmendra, K.L. Saigal, Kannanbala and many other noted artistes went into raptures.

Subbulakshmi captivated the hearts of North Indian music maestros in 1943 when she participated in the All-India Music Conference held in Bombay on the occasion of the Vikramaditya Celebrations.

Pandit Omkar Nath Thakur nearly ran up to the dais from his seat soon after he heard the delineation of *Sankarabharanam* by the golden-voiced M.S.

The great Alladiya Khan was then about 90. With a heart full of worshipful reverence, M.S. and Sri Sadasivam paid their homage to the great musician at his residence.

Khan Saheb was moved to tears when Subbulakshmi rendered *Pantuvarali raga* which corresponds to *Purva Dhanasri* of the Hindustani system.

Subbulakshmi's music has so much charm that it made the late Maharana of Udaipur utter these words:

"Her *Kalyani Raga* is still ringing in my ears. In return for that one *Raga,* I shall give you not only elephants and horses but whatever other assistance you need for your film."

The year was 1944. Sri Sadasivam and M.S. had moved about Jaipur, Udaipur, Chitor and Dwaraka for location shots for their picture *Meera.* At the Durbar Hall of the Maharana, M.S. gave a concert. A day after the recital, Sri Sadasivam had to approach the Maharana for a few horses and elephants for shooting the film.

The real beginning of Subbulakshmi's benefit music recitals is at once most fascinating and moving.

One afternoon in April 1944, Rajaji paid a visit to the house of Sri Sadasivam. He had just returned from Sewagram. He told M.S. and her husband that he had promised Mahatma Gandhi that Subbulakshmi would give five music recitals for the Kasturba Memorial Fund. The couple assured that Gandhiji's wish would be fulfilled.

One of the most precious possessions of M.S. is a personal letter written in his own hand by Gandhiji to her from Bombay and signed in Tamil. It reads: "Rajaji has told me everything about your good work in connection with Kasturba Memorial Fund by using your musical gifts. May God bless you."

Gandhiji heard Subbulakshmi for the first time in 1941. It was a prayer meeting at Sewagram. She sang a few Bhajans. But M.S. had touched the heart of Bapu at that very first meeting.

On October 1, 1947, M.S. received a message, through A.I.R. Madras, that Bapu was very keen on hearing a *Meera Bhajan, Hari Thuma Haro,* sung by Subbulakshmi. But M.S. had not yet learnt that *Bhajan*, and a message in reply was sent that Bapu could hear that *Bhajan* sung by any other accomplished artiste.

"I would much rather hear *Hari Thuma Haro* spoken by Subbulakshmi than sung by others," was the message from Gandhiji that reached M.S. late on the same evening.

So M.S. learnt that song and it was long past midnight when she finished her recording of that *Bhajan*. The tape was flown to Delhi next morning and Bapu heard it on his birthday on October 2, 1947. But little did anyone imagine that that was going to be the last birthday of Gandhiji.

On the evening of January 30, 1948, Subbulakshmi was casually listening the radio at her home. There was a sudden pause. Then came the terse and poignant announcement about the assassination of Gandhiji. What she heard next was her own voice singing *"Hari Thuma Haro."*

She collapsed. For nearly a year thereafter, she could not even attempt to sing *Hari Thuma Haro*. Bapuji meant so much to Subbulakshmi.

How is it that she has added a vast number of soul-stirring *Bhajans* of north Indian saints to her repertoire of classical music?

A tall, bespectacled man in yellow robes happened to hear this divine singer during one of her recordings in the studio of the Gramophone Company of India in Madras. He was none other than Sri Dilip Kumar Roy, himself a great devotional singer. It was he who initiated Subbulakshmi into the charms of *Meera Bhajans*. Quite often, he would travel all the way from Pondicherry to Madras to hear M.S. sing *Bhajans* in her inimitable, irresistible voice.

A little known fact about Subbulakshmi is that she holds a Doctor of Literature degree. The Doctorate was conferred on her by the Rabindra Bharati. Describing Subbulakshmi as an eminent exponent of Indian music, the citation said that her golden voice had charmed the hearts of millions all over the world. Through the brilliance of her artistry, she had raised the devotional and folk aspects of Indian music to the level of classical music and had forged new bonds of culture with other countries, the citation added.

South India's foremost woman vocalist, Subbulakshmi was unanimously chosen President of the 42nd Conference of the Madras Music Academy in 1968.

And in January 1969, the title of *Sangita Kalanidhi* was conferred on her by the Music Academy when she became the first woman to receive this high honour.

The *biridu* and the insignia were presented to her by Dr. Karan Singh, Union Minister for Tourism and Civil Aviation, who presided over the assembly of eminent musicians and scholars.

The citation said that Subbulakshmi was "endowed with a voice of unique sweetness and richness, and an ability to harmonise strict standards and popular appeal and to do justice to the music of the South as well as the North."

As the first woman artiste to preside over the deliberations of the famed Academy, Subbulakshmi exhorted mothers to induce both boys and girls to take interest in music. If not, she feared that a vacuum might be created in the field of music with the disappearance of the old generation of musicians. She suggested that professional musicians be granted income-tax concessions from their early career as they had no old-age benefits such as provident fund or pension.

Rashtrapati V.V. Giri described M.S. as "our unofficial cultural ambassador in many countries abroad" while releasing her two LPs, *Sri Vishnu Sahasranamam* and *Bhaja Govindam* at Hyderabad in August 1970.

It was Kulapati K.M. Munshi who released those records in Bombay on the same day when he observed: "Few could give us this delightful and abiding pleasure better than Smt. Subbulakshmi who has served God, well and true, through music."

An Honorary Member of the Bharatiya Vidya Bhavan, Subbulakshmi has offered to give 12 long-playing *Bhajan* records and donate the royalties to help swell the Rs. 1-crore Munshi Memorial Fund.

She has so far given more than 100 music recitals for the benefit of many good public causes and institutions all over the country. These include the Kasturba and Mahatma Gandhi Memorial Funds, the Ramakrishna Mission, All-India Women's Conference, Madras Music Academy, Thyagaraja Aradhana Festival Fund, the Music Trinity Commemoration Fund, Journalists' Federation, the Sapru Memorial Fund, the Gokhale Institute of Public Affairs, the P.E.N., Bombay, the Book Industry Council and the Bombay Tamil Sangam.

In terms of money, her music has meant a donation of about Rs. 50 lakhs to the beneficiaries.

□ □ □

Kind words do not cost much. They never blister the tongue or lips. Though they do not cost much, they accomplish much. They make other people good-natured. They also produce their own image on men's souls, and a beautiful image it is.

—Pascal.

Poetry, if it springs from the depth of the heart, will move even the most hard-hearted. Even the little incidents in the lives of God-men are full of poetic charm.

The Barber's story which is to be found in the life of the compassionate Buddha is one such.

The loftiest Buddha and the lowliest barber! What a contrast! Yet, Buddha gives refuge to the barber. And here is how the barber narrates the story of his conversion.—Ed.

Nirvana for all

The Blessed One passed by my house,
my house — the Barber's!
I ran, but He turned and awaited me,
Awaited *me* — the Barber!
I said, 'May I speak, O Lord, with Thee?'

And He said, 'Yes!'
'Yes!' to *me* — the Barber!
And I said, 'Is Nirvana for such as I?'

And He said, 'Yes!'
Even for *me* — the Barber!
And I said, 'May I follow after Thee?'

And He said, 'Oh yes!'
Even *I* — the Barber!
And I said, 'May I stay, O Lord, near Thee?'

And He said, 'Thou mayest!'
Even to *me* — the poor Barber!

PUBLIC SECTOR

In the context of our nationalisation policy, this article by Dr. Karan Singh, Union Minister for Civil Aviation and Tourism, sheds a flood of light on the role of the public sector. The feature has been culled from his Contemporary Essays, *a latest publication of the Bhavan.*—Ed.

DR. KARAN SINGH

AS I see it, the key to the success of our vast experiment in democratic socialism lies essentially in the efficiency of our public sector undertakings.

While the private sector also has a crucial role to play, it is the performance of the public sector that will largely determine the degree of success which our Plans achieve, thus vitally influencing the destiny of one-seventh of the human race living in our country.

It is not possible in a short article to cover the various intricate problems connected with the success of the public sector. However, in the light of such experience as I have gained as a Minister dealing with several public sector corporations, I would like to highlight some of the aspects that I consider to be most important.

The first pre-requisite for the success of our public sector undertakings is that their autonomy should be genuinely respected. As far as Government is concerned, while the Minister has the clear responsibility of laying down policy and seeing that it is followed, he and his senior officials must scrupulously resist the temptation to interfere in matters of deail.

As regards parliamentary control, the practice in Great Britain seems to be that questions with regard to public sector corporations are very sparingly allowed. In our country, however, I have even had to answer a question with regard to the provision of toothpicks in Indian Airlines! While no one can deny the overall accountability to Parliament, the autonomy of public sector corporations is a comparatively new concept and must therefore be carefully nurtured by all concerned.

The second necessity is to choose the Chairmen and top executives for these corporations with the greatest care, so as to ensure that the best talent in the country is associated with their progress. To look upon these key positions as routine Government jobs or, worse still, as a means of political or personal patronage, is to do grave disservice to the public sector. The persons selected should be men not only of integrity, but also of ability and drive, because the top men in any organization largely set the pace and style for the whole undertaking.

Thirdly, the recruitment policy for public sector corporations should be more flexible and imaginative than is often possible under rigid Governmental rules. We must remember that the public sector is a national responsibility, and to fulfil it effectively we will have to spread our net wide and involve a broad spectrum of talent from different walks of life.

It would be wrong if public sector undertakings are confined only to governmental cadres for their recruitment, and a necessary corollary is that if it is to compete with the private sector for talent, its terms of service should also be competitive.

Fourthly, the financial procedures for the public sector must have more flexibility and resilience than is met with in Government. Many of the public sector undertakings function at home and abroad in a highly competitive situation, and if they are hamstrung by financial rigidities this places them at a very unfair disadvantage.

I am not suggesting that there should not be adequate financial accountability in the public sector; indeed, the very fact that public finances are involved means that each rupee spent belongs to the vast masses of our country and needs to be carefully husbanded. What I wish to stress is that a wider financial initiative and a greater flexibility in the utilization of budgeted funds is essential if the public sector is to play a really effective role and justify the vast investments that have been made in it since Independence.

Finally, it is quite clear that employees and workers of public sector undertakings have a very special responsibility to the nation. While they are as much entitled as any other worker to a fair deal, if not more so, they must also realize that they are working not for any private interest but for the broader national good.

It is therefore imperative that the workers in these public sector undertakings should realize their crucial role in the development of a socialist economy. Socialist rights are indeed sacrosanct, but they cannot be enjoyed without the acceptance of socialist responsibilities. □ □ □

Hygiene of the Vision

Innumerable eyes could be saved if only people realise the importance of seeking proper medical aid in the early stages of eye-disease, says the writer who is the Family Consultant of Good Parents' Group, Purasawalkam, Madras.

For the crusade against blindness, he calls for a concerted drive on the part of the medical men, volunteers and the Government.—Ed.

K. THIAGARAJAN

OF the five senses, sight is held to be most precious and the care and preservation of eye-sight is of paramount importance to mankind in all walks of life. Sight makes us acquainted with the world around us; it helps us from external injury, it contributes the largest store of information, it reveals the beauties of colour, shape and form; the treasures of nature; the glories of earth, sky and sea and knowledge through the written word.

Mankind believes implicitly in its eyes, so much so that the phrase "seeing is believing" has become a proverb. The proper use of the eye, is, however, an educative process. Objects are perceived by the brain not only as photographed on the retina, but in comparison with one another in relation to colour and form. Sight is, therefore, a physiological process and not a mechanical one. We learn to see with our brains as well as with our eyes.

The eyes share the general nutrition of the body. The different parts of the eye contain and require special chemical substances which are supplied by the diet. Certain vitamins are important for the preservation of good eye sight. Vitamin "A" builds up visual purple in the retina and prevents night blindness, while lack of "B" vitamins impairs the eye-sight and may cause blindness. The diet should contain proper amounts of protein, fats, carbohydrates, minerals, adequate amounts of vitamins A, B_1 and B_2.

In a diet deficient in vitamin A, the eye is affected in various ways. The common defect is night blindness, the eyes being unable to adapt themselves to dim light. If the deficiency is prolonged, the conjunctiva shrinks, becomes dry and the condition is termed xerophthalmia. In even more advanced cases, the cornea becomes dry and opaque, ulcers may form on it resulting in permanent scars. The "B" group of vitamins is also of importance. Lack of vitamin "B_1" or Thiamin, causes optic neuritis. Deficiency of vitamin "B_2" or Riboflavin, may give rise to opacities on the cornea. The chief sources of the "B" group of vitamins are whole cereals and pulses, liver and yeast.

The delicate eyes of growing children should not be subjected to eye-strain. For these reasons it is very important to test the eyes of school children periodically. School age is the period of life when most strain is thrown on the eyes. Realising the particular liability to short sight of children at the school age, teachers, parents and guardians should be on the look out for symptoms of eye strain in children such as head ache, visual fatigue and inability to read letters or distinguish objects at a distance. If the child shows these symptoms, the eyes should be tested and if myopia be present, spectacles should be prescribed and the child should wear the glass constantly, because in addition to assisting good definition and relieving eye strain they tend to check the further progress of short sight.

Visual defects in school children can be prevented by school work being done under proper conditions of lighting. Care of the youthful eye is also helped by proper nutrition, by providing well printed books, by holding the book while reading at a proper distance from the eyes and by correcting faulty posture. Desks and seats should be of the proper size for the child. The seats should be of correct height from the floor and be provided with back rest. The desk should be sloped at an angle of about 15 to facilitate writing.

The eyes of children require special care during attacks of measles and small pox. All children should be vaccinated and re-vaccinated against small-pox during epidemics. Small pox causes ulcers on the cornea of one or both eyes which perforate and lead to loss of the eyes.

The chief affections of the eye in old age are glaucoma and cataract. Care of the eyes in old age is highly important and much can be done to help them retain or regain their sight. Glaucoma is an affection of the middle and late years. It is a disease that robs the sight without any warning. The sight is lost before one is aware of it. But if detected early and treated, the disease can be checked. Glaucoma is caused by increased pressure inside the eye ball. This increasing hardness or pressure destroys the optic nerve and sight is lost slowly but surely and the victim is scarcely aware of what is happening.

Cataract, due to opacity of the crystalline lens, causes dimness of vision. As the cataract progresses, the sight becomes worse and at length only a faint perception of light may remain. With modern technique, cataract can be successfully extracted at any stage. Advanced years are no contra-indication, and many people over 80 years of age have had their cataracts successfully removed.

Eye hazards to industrial workers is of utmost importance. The eyes of the worker bear the brunt of industrial trauma. Eye injuries occur in industry and agriculture and they can be prevented by suitable precautions, as in factories by the use of machine-screens, dust extraction fans and by wearing goggles. Eye injuries are of various degrees of severity. Most foreign bodies which enter the eye in industrial processes are hot and thus the injury is not only a wound but also a burn. Small fragments of metal may perforate the cornea and remain in the eye so that there may be very little evidence of the perforation.

Hence, all entrants to industry should be examined for visual defects. If the defects are not detected and corrected, they tend to favour industrial accidents. It is also important to detect colour blindness and night blindness in workers. Education of the worker by talks, leaflets and personal advice concerning the risk of eye injuries in this particular industry and precautions necessary to avoid these injuries constitute another important preventive measure.

Poverty, ignorance, apathy, superstition, malnutrition and absence of facilities of modern medical aid are other contributory causes. Intensive propaganda among the people in rural areas about the care of the eye would go a long way in eradicating all forms of preventable blindness. Every conceivable care should be taken to prevent the incidence of eye disease the causes of which are to a large extent preventable and remediable. Innumerable eyes could be saved if only people realise the importance of seeking proper medical aid in the early stage of the disease. What is needed is a united effort in the crusade against blindness. Medical science, voluntary effort and administration should combine to play this vital role.

□ □ □

PHILOSOPHY

Philosophy is of two kinds—that which relates to conduct, and that which relates to knowledge. The first teaches us to value all things at their real worth, to be contented with little, modest in prosperity, patient in trouble, equal-minded at all times. It teaches us our duty to our neighbour and ourselves.

But it is he who possesses both that is the true philosopher. The more he knows, the more he is desirous of knowing; yet the farther he is advancing in knowledge, the better he understands how little he can attain, and the more deeply he feels that God alone can satisfy the infinite desires of an immortal soul.

To understand this is the height and perfection of philosophy.

—R. Southey

Failure after long perseverance is much grander than never to have a striving good enough to be called failure.

—George Eliot.

SIDE LIGHTS ON INDIAN PRINCES

A Royal Disease

JAISUKHLAL HATHI

SABAL SINGH, though a ruler of a small State, had as a young man a marvellous physique that was the envy of many. Regular exercise, and an enthusiastic participation in games involving much physical stamina and endurance had twisted his sinews and shaped his muscles. But the moment he came to the *Gadi* after the death of his father he slowly withdrew himself from these activities that kept his body in good state and indulged in a life of pleasure and comfort. Rich food and a life of indolence soon had their revenge on his well-kept body. Unseemly flesh appeared on his torso and slowly the unseen hand of nature was working its irreversible processes. However, his early training and exercise had blessed him with a health that appeared not to be impaired by all this life of indolence. Yet his friends and those who knew better of the ravages of time warned him that he should not remain over-confident of his health and that he should still take some exercise at least.

It was not very long before he got a shock of his life when he was troubled by some ailment. He began to experience some pain in his stomach, an experience that he had never known of till then. Naturally he was scared and he at once called his Dewan and asked him to call in a doctor who would examine him and then prescribe proper medicine. He told the Dewan that he should find out a very good doctor who was conversant with the illnesses of Rulers of State like him and not a mediocre one.

The Dewan proceeded to the neighbouring town where he came upon a doctor of some repute whose wife also was a practising doctor. He satisfied himself that the doctor was a very competent man and that he was reputed to have cured many in the town of their ailments. The Dewan knew the Ruler's whims and fancies to some extent and so told the doctor that he was not to treat the Ruler as he would his ordinary patients but to make a thorough examination in the manner befitting a Prince. The doctor agreed.

The Ruler was examined thoroughly and the doctor could find nothing very serious about the man. He was no doubt a good and dependable doctor and not a shrewd man of the world; so he told the Ruler that he was not to worry about the pain which incidentally was just a very minor thing and that it would leave him after a couple of days of medication. He prescribed the medicine and left after collecting a modest fee.

The Dewan was summoned again by Sabal Singh who appeared not to be much impressed by the doctor and his treatment. As a Prince his head had been filled with Princely lore concerning various things. He was a ruler and as a ruler naturally he was not one of common clay. If ailments troubled such uncommon clay they should be not the ordinary ones. He had heard of rulers having *Rajayakshma*, the Carbuncle and many other diseases which visited, by a just dispensation of the mercy of God, only the richer classes and never troubled the poorer ones. With such ideas flitting across his mind which had already lost its old tenor born of an attendant physical strength, he fancied that the ache in his stomach was no common one and that it must be something of the royal variety, the diagnosis of which could only be done by one who had dealt with royal patients.

Another search too by the Dewan was all in vain, for a second doctor, as competent as the first, if not a shade better, was as much an honest man who had none of the shrewdness of the successful man of the world. The ruler was thoroughly dissatisfied and asked the Dewan to get one from Bombay where better doctors could be found. However, having called a second doctor the ruler did not wish to send him away and so asked the Dewan to make arrangements for the stay of the doctor for some more time till the opinion of an expert from Bombay was obtained for confirmation.

The Bombay doctor was a man of eminence; he had his medical degrees from foreign lands and naturally he knew better the diseases of rulers like Sabal Singh. He came with a nurse also in the event of some urgent operation or other attention being needed and made a thorough examination of the patient. As he went on examining the patient his face slowly changed its hue from one born of a mild concern to, by gradual degrees, serious concern. The ruler was not also inattentive to this and perhaps this look itself gave him some hope.

He informed the Dewan that the other doctors had of course done their diagnosis and though he did not find anything wrong in their statement that the ruler was troubled because of indigestion, yet they had not been able to locate the real cause of the trouble. It was only natural he said that that should be so, as they were not specialists in this field. He had specialised in such ailments, and that too the ones that troubled rulers and princes.

His plan of treatment was elaborated. He was to operate on the ruler immediately and then let his nurse look after him until one could be got to relieve her from her duties.

A book
It flows
Like a brook
Carrying
Life-giving waters
Of spirituality
The tale of a saint
How he grew up
From a mere man
Like you and I
Into a God-man
The like of whom
The world sees
But once in an age

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The ruler was informed of the doctor's plans and without a murmur the ruler submitted himself to the treatment. The operation was done and everyone hoped that the ruler would be soon rid of the trouble. The next morning the temperature rose and caused some concern but the doctor said that that was a natural consequence of the operation. As a few days passed the temperature never showed any decline and the Dewan became anxious. The doctor tried to explain away things but in the face of the deterioration that was visible he grew panicky. He then informed the Dewan that he was to get back as he had received a telegram asking him to return to Bombay to attend to some urgent case. The telegram was part of the repertoire of the doctor too!

The Bombay doctor had a difficult time in getting the ruler's consent; the local doctor was not willing to take up the treatment as he felt that there were complications which needed a specialist's attention. However when the doctor assured the ruler that he would return in a few days and till then nothing was likely to happen, he was permitted to go with a substantial fee of Rs. 15,000.

The local doctor had to do his job of bringing the ruler back to health. The ruler luckily recovered from the septic wound caused by the expert's handling of the case within a few days, thus making it unnecessary for the return of the eminent doctor to attend to his health needs.

□ □ □

...Without Comment

I DISAPPROVE of the policies which centralise the management of moneys collected from the public and put in the hands of the Central Government....I am a believer in the policy of not putting all the eggs in one basket. —*C. Rajagopalachari.*

EVERY linguistic state is a potential "Bangla Desh", and sooner they are done away with, the better it would be for the country.
—*Gen. K.M. Cariappa,* Former Commander-in-Chief of the Indian Army.

THE experience of the last few years indicates that there is very little of industrial relations. What is left of these relations is industrial litigation or industrial determinism.
—*G.K. Devarajulu,* President of All-India Organisation of Employers.

SALE of gold should be the exclusive right of the Government. No family should be allowed to possess more than 20 tolas of gold.
—*Mohan Dharia,* Union Minister of State for Planning.

IT is ironical that while a cry over unemployment among the Engineering graduates is raised, a vital department like Defence suffers from shortage of technical personnel.
—*Maj. Gen. B.N. Dass,* Director of Works, Army Headquarters, India.

AN invading army cannot rule East Bengal indefinitely from an effective distance of 2,400 miles separating it from West Pakistan.
—*Justice Aby Sayeed Chowdhury,* Judge, Dacca High Court.

A HEALTHY man with a good income who does not want to get married but picks the flowers of pleasure is a malicious egoist.
—*Soviet Literary Gazette.*

THE Maharashtra State Road Transport Corporation, with its fleet of 6,000 buses, now ranks second in the world behind the London Transport Authority, which has a fleet of 7,000 buses. —*Indian Express.*

TAILPIECE

A greedy man was walking along the road, musing thus : "O God! if I get a rupee, I shall make over to Thee half of it." Soon he stumbled on an eight-anna coin. Coolly pocketing it, he justified himself: "O God! Indeed, You have no faith in me that You took away Your due first and gave me only the rest."

Bhavan's Tri-Decennial Fund

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Bangalore.

(*To be continued*)

The writer is the Special Officer in charge of the renovation of Srī Guruvayur Temple, renowned as the Celestial Abode on Earth. *Srī Menon brings with him the expertise of many years and a treasure of rich and varied experience, for he was formerly Executive Officer of many famous temples in Tamil Nadu, including Madurai, Srirangam, Tiruchendur and Palani.*—Ed.

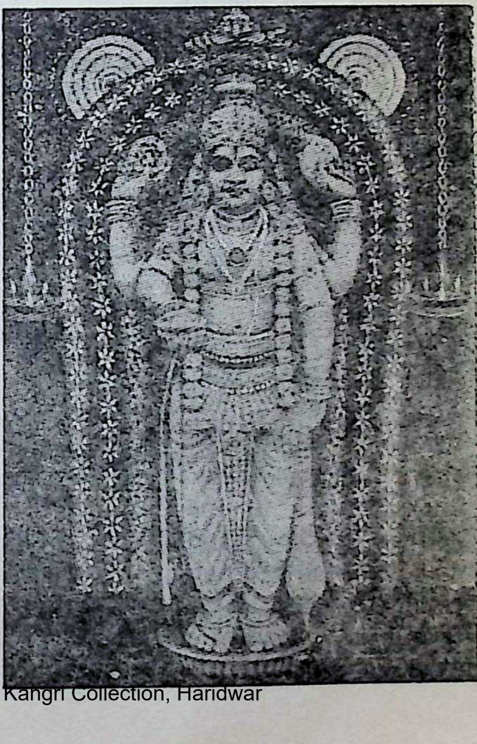
Guruvayur Temple Renovation

K. K. MENON

FIRE broke out in Sri Guruvayur Temple on the night of November 29, 1970. Except the sanctum sanctorum and the idols, almost the entire structure was burnt down by the devastating fire. There were some allegations of maladministration against the hereditary trustees of the temple.

It is usual in Malabar to have an astrological consultation on such grave occasions. The astrologers opined that the deity was very dissatisfied with the way *poojas* etc. were being conducted in the temple.

The Minister of Religious Endowments convened a public meeting on December 5, 1970, and with the consent of the hereditary trustees a Renovation Committee was formed at the meeting. The Minister was also authorised to form an Executive Committee and appoint a Special Officer to be in charge of the Renovation. Accordingly, he formed an Executive Committe with Sri K. Kelappan, the Sarvodaya Leader, as the working



Chairman. He also appointed me as Special Officer.

An Expert Committee was also constituted with Sri K. Madhavan Nair, Superintending Engineer, Trivandrum, Sri K. Rajagopalan, Chief Engineer, F.A.C.T., Sri Kanippayur Sankaran Nambudiripad (the Temple Tantri) as members.

The Executive Committee laid the following general principles before the Expert Committee:

The temple is getting more and more popular everyday. It is now attracting a very large crowd. The conveniences for this ever-increasing number of worshippers have to be borne in mind.

Construction of temples is based on certain *Agamic* principles. These have to be rigorously preserved and nothing should be done which would go against such *Sastras.*

Kerala has its own culture and its own individuality in temple architecture. This individuality has to be preserved. If a person looks at the renovated temple, the first impression in his mind should be "It is Guruvayur Temple", and not the Tirupati temple or the Srirangam temple.

No structural alteration or deviation in the perimeter of the temple was recommended.

The Committee suggested putting up granite walls adjacent to the *Vilakkumadam.* The brick wall between the *Nalambalam* and *Vilakkumadam* was to be replaced by beautiful granite pillars. They, however, suggested the retention of such rooms as were essential like the *Thidappali, Rahasya ara* etc. The pit-like portion between the *Nalambalam* and *Vilakkumadam* was proposed to be raised to the level of the *Vilakkumadam* and the level of the *Vilakkumadam* lowered to the level of *Paadukam* in places where there are no rooms. This would give a considerably greater space in the inner portion of the temple.

Arrangements would be made to reduce crowding in front of the *Vinayaka* Temple by demolishing a portion of the room in the front and the walls on the south and north and making it possible for the pilgrims to go around the shrine. The raised platform on the south-west portion of the temple inside would be partially removed and added to the *prakaram.*

The gates on the northern and eastern sides would be widened. The well inside the temple would be partly covered.

According to the custom in Malabar, any major renovation in a temple should have the approval of the deity. This is done by astrological consultation. When this was done, the deity vetoed the proposal to widen the eastern gate. So this idea had to be dropped.

It is also proposed to have the granite construction done under the supervision of Sri S. K. Achary, who has earned name and fame in the construction of the Vivekananda Memorial Rock at Kanyakumari.

According to the estimate now prepared, this phase of the work would cost about Rs. 20 lakhs.

After completing this, the idea of the Committee is to take up the second phase of the work. There are many structures in and around the outer *prakaram* which are in a dilapidated condition. All of them have to be pulled down and reconstructed with modern facilities.

Some satisfactory arrangements have to be made for the performance of marriages. Bhagavatha Sapthaham and Nama Japam are very common features in the temple, attracting a large crowd every time. A spacious hall with all conveniences has to be put up for the purpose.

The temple tank is not being maintained as a sacred tank now. It deserves radical improvements. There are no sanitary arrangements around the temple, and the surroundings are an eye-sore to the temple.

Certain other things need our attention. *Narayaneeyam* is a classical work attracting all the pious and the learned. It is said that the work was composed and inaugurated in the temple. It is very necessary to put up the correct version of it on marble slabs in some prominent place in the temple, as *Tirukkural* has been put up on the walls of Potramarai in the Madurai Meenakshi Temple. There are many legends and stories about pious people connected with the temples. These legends have to be painted on the walls of the temple as also the portraits of pious devotees, as has recently been done in Palani. These are some of the improvements which the Committee has in view for the second phase.

The Devaswom provides only one Choultry. It is therefore very necessary that the temple should have the poor-man's Choultries in plenty as well as convenient Rest. Houses with all modern facilities for men who can afford to pay. If the temple owns them, it will give more facilities for the temple administration to come into close contact with the pilgrims which will surely pave the way for better income. Some acquisitions may be necessary to carry out some of these schemes. Perhaps more than Rs. 1 crore may be necessary to complete the three phases.

We have so far collected about Rs. 11 lakhs. Most of the top musicians—both classical and film—have promised to give benefit performances. Renovation Committees have been formed in many places like New Delhi, Bombay, Calcutta, Coimbatore, etc. New Delhi has already sent us Rs. 55,000. Chinmaya Mission has collected and sent more than Rs. 50,000. Coimbatore, headed by Sri G. K. Devarajulu, has promised a few lakhs. On the whole, we are quite hopeful of hitting our target.

That we have been able to secure the presence of Jagadguru Kanchi Kamakoti Peetathipathi, Jayendra Saraswati Swamigal, to lay the foundation is indeed the token of His Blessings on this unique occasion. It is said Adi Sankara himself visited the temple once, stayed here for 41 days and laid down the principles on which *poojas* were to be performed. That a most prominent disciple in that line of succession should himself initiate the new chapter in the history of the temple is indeed a great coincidence and a token of His Blessings.

May Lord Guruvayurappan shower His choicest Blessings on all His Devotees.

□ □ □

Notes & News

Murtis of Sri Adi Sankaracharya and his four famous disciples were consecrated in a newly-built temple at Triambak, a sacred spot near Nasik in Maharashtra on April 29, 1971 by H. H. Jagadguru Sri Shankaracharya of Dwarka.

TRIAMBAK, the holy *kshetra* near Nasik, was the scene of a unique function on the 29th April, 1971, when the beautiful Murtis of Sri Adi Sankaracharya and his four famous disciples were consecrated in a nicely built temple and its Kumbhabhishekam performed by H.H. Jagadguru Sri Sankaracharya of Dwarka.

Speaking on the occasion, His Holiness said that but for the super-human endeavour of Sri Bhagavatpada within the short span of 32 years of his life at a critical time in our country, Hindu society would be nowhere today.

Our gratefulness to the great Acharya could never be repaid. Whereas other conquests were made by *Sastra* (arms), the Bhagavatpada's was by *Saastra,* religious preaching.

A band of devoted workers formed themselves into the Sankar Mutt (Triambak) Committee five years ago and pledged themselves to the task of building this shrine. As a result of their steadfast bhakti, their ambition has borne fruit now.

Besides the shrine and its regular worship, a Veda Pathasala and Dharma Sala are on the cards of the Committee. The Committee, which can be contacted at No. 7, "Viswadeep", Bhaudaji Road, Matunga, Bombay-19, looks forward to generous public help for the fulfilment of the above objectives.

KRISHNA TEMPLE IN LEEDS:

A SRI KRISHNA Temple was consecrated at Leeds, U.K., on Rama Navami Day, April 4, 1971. The event marked the fulfilment of a long-cherished dream of the Hindu Charitable Trust of Leeds.

The beautiful two-foot marble idol, gifted by the President of the Vishva Hindu Parishad, Maharana Bhagwatsingh of Mewar, was flown from Jaipur and installed on a specially-prepared pedestal amid chantings of divine names by more than 600 devout Hindus.

The shrine, situated at Alexandra Road, now offers to the Hindu population of Leeds and Bradford a centre to help them bring up their children according to the Hindu way of life and imbibe in them the ancient spiritual values.

Sri S. S. Apte, General Secretary of the Parishad, and Swami Bhavyananda, Head of the Ramakrishna Mission, U.K., were specially present at the consecration ceremony which was also attended by a number of Englishmen, including Dr. T. Ling, Professor of Comparative Religions at the University of Leeds, and Defence Secretary in the last Labour Government.

After the installation ceremony, Sri Apte and the Swami spoke on the life and teachings of Sri Krishna and also Sri Rama and exhorted the audience to translate into reality the spiritual precepts taught by the great incarnations.

Dr. K. P. Haridas, President of the Trust, and Sri A. P. Sekhri, Treasurer, also addressed the gathering. (*See Photo Feature*).

BANKING COMES TO MINICOY:

MINICOY is a 'mini' island, off the West Coast of India, 350 km. from Cochin, but its people are by no means 'coy' about modern banking.

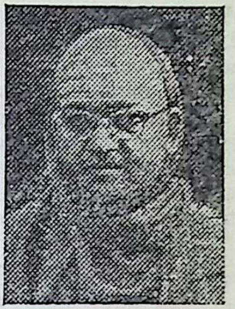
In this picturesque island, with its fascinating blue lagoon, green palms and silvery beach, Syndicate Bank has opened a branch.

Hardly 75 nautical miles from the Republic of Maldives, Minicoy forms part of the Union Territory of Laccadive, Minicoy and Amindivi Islands.

A large number of women, casting off their customary bashfulness and attired in colourful costumes, proudly opened their first bank accounts on April 21 this year when the branch, the 484th of the Syndicate Bank, was declared open at Minicoy by Sri P. M. Sayeed, M.P. representing the Union Territory.

SARVA DHARMA SAMMELAN:

Sri-La-Sri Pandrimalai Swamigal.



H. H. Jagadguru Sankaracharya of Dwarka.

A two-day Convention for fostering Universal Brotherhood is scheduled to be held at Bombay's Shanmukhananda Hall, on May 26 and 27, 1971.

Convened by the "Sri-La-Sri Pandrimalai Swamigal Mission," eminent scholars, philosophers and religious heads of all faiths will participate in the deliberations.

Besides Sri-La-Sri Pandrimalai Swamigal, who will preside, His Holiness Jagadguru Sri Sankaracharya of Dwarka Peetham will inaugurate the Convention.

Swami Gangeswaranandaji, Swami Muktananda of Ganeshpuri, Muni Sri Chitrabhanu, Rev. Lougi Nus Pereira, the Bishop of Bombay, H.H. Syedna Mohamed Burhanuddin Saheb and Dr. Dastoorji Saheb Navroze Minochar Homji, the Parsi High Priest, will take part in the proceedings and address the gathering. Besides these religious heads, the other speakers will include Sarvasri T.S. Bharde, V.S. Page, J.C. Shah, former Chief Justice of India, H.S. Ursekar and Mrs. M. Nasrulla.

The theme of the Conference is: (a) *Sarvadharma-Samatva* (b) *The Majesty of Moral Law* and (c) *Sanctity of Family Life.*

Sri G.D. Somani, Chairman of the Reception Committee, will welcome the gathering. Delegates from all over India are attending the Sammelan.

RARE GANAPATI IDOL FOR NEW YORK:

A NEW YORK TEMPLE, dedicated to Lord Ganapati, is shortly to have a mini idol carved out of the root of a rare Indian medicinal plant.

White Mudar (*Vellai erukku,* Tamil) is a rare kind of Indian herb with flowers as white as jasmine. The flowers and roots of this herb are believed to have divine powers and are used for *Pooja.* Lord Sankara is said to have been pleased with these flowers.

The root of this herb is put to diverse uses. Images of several Hindu Gods and Goddesses, such as Vinayaka, Subramanya, Krishna and Lakshmi are carved in this root.

The normal length of a root is not more than 3 inches and exquisite craftsmanship is necessary to make images out of this tiny root.

The sculptor needs strenuous training for several years and a lot of concentration as he has to handle very minute instruments. He must also have profound faith in his religion and knowledge of *Shilpashastras.*

He takes a month or two to carve an image and when the finishing touch is over, it becomes suitable for worship not only in homes but in temples too. Such images are not only objects of worship but also pieces of art.

Sri-La-Sri Kunrakkudi Adigalar proposes to send a *White Mudar* image of Lord Vinayaka to New York where a temple is being built for the Lord.

The sacred task of carving the image has been entrusted to Sri V. Pakkiriswamy and his son Sri Nallaiappar, who have been carving such images for the past 50 years in their home, '*Shilpa Illam*' at Papanasam, Thanjavur district.

When the father and son were searching for a suitable root, by the grace of Lord Ganapati, they were able to find a root of rare length and thickness, six inches by three inches.

The father says he has never come across such a long root in all his life.

The image was two months in the making and it is now ready for being sent to New York. (*See Photo Feature*)

BHAVAN'S COIMBATORE KENDRA:

THE Coimbatore Kendra of the Bharatiya Vidya Bhavan had the rare honour of being blessed by two Jagadgurus in the same month—April, 1971.

Sri Jayendra Saraswathi Swamigal of Kanchi stayed in Coimbatore for 16 days and Sri Abhinava Vidyateertha Swamigal of Sringeri for four days. The only public functions the two Shankaracharyas addressed in Coimbatore were under the auspices of the Bhavan.

Addressing a packed gathering at the Savitha Hall, Coimbatore, on April 6, Jagadguru Sri Jayendra Saraswathi Swamigal of Kanchi Kamakoti Peetham said that in the whole of India two great souls had devoted their entire lives for the revival of Indian culture—Kulapati K. M. Munshi and Sri Hanuman Prasad Poddar. Unfortunately, both had left for their heavenly abode.

His Holiness exhorted the devotees to convert every Hindu home into a Bhavan and praised the great services rendered by the Bhavan.

At the same venue, delivering a sermon to a vast concourse of devotees on April 22, Jagadguru Sri Sankaracharya of Sringeri Sarada Peetham said that a substantive part of the work expected of the Mathadipatis was being done by the Bhavan. His Holiness spoke at length on the ancient Hindu culture and traditions. (*See Photo Feature*)

MARBLE TEMPLE:

ON the top of the Naubat Pahad, a hill in the heart of Hyderabad, a pavilion has been built. This building occupies the highest elevation in the city.

On the Kala Pahad, a ridge of the Naubat Pahad, a temple is being built. The temple on the Kala Pahad is part of a big scheme under which a museum for temple arts, a library, an auditorium and residential quarters for men of religion are to be constructed.

The Hindustan Charity Trust, a Birla foundation, which has constructed the Lakshmi Narayan Temple in Delhi is building this temple, in marble, to Lord Venkateswara. It is expected to be completed in 18 months. It occupies a fine position, overlooking Hussain Sagar.

The Trust is one of the very few private institutions which are providing money to renovate old temples. It also shows interest in the preservation of archaeological monuments.

The Trust is also interested in helping clear slums. It is willing to rehabilitate elsewhere the hut-dwellers now occupying sites near the temple.

SARABHESWARA LAKSHA HOMA:

H.H. SRI SANTANANDA AVADHUTA SWAMI of Bhuvaneswari Pitha, Pudukkottai (Trichy Dt.) has in the past successfully performed many *mahayajnas* for the benefit of humanity.

He has now arranged for the performance of *Sarabheswara Mantra Lakshahoma* for 28 days by Vedic scholars and Upasakas at Pudukkottai.

Sarabha mantra is considered to be the foremost *mantra* in *Tantra Sastra* for exorcising evils of all kinds, besides conferring the choicest blessings.

Gold and silver lockets bearing *Sarabhayantra* duly worshipped on all the 28 days by initiates will be available to devotees on payment of Rs. 600/- and Rs. 15/- respectively, being a day's expenses of the puja.

The *Yajna* will begin on June 4, 1971.

RAMAKRISHNA MISSION'S PLEA FOR DONATIONS:

SRI P. B. GAJENDRAGADKAR and Swami Hiranmayananda, president and vice-president, respectively of the Ramakrishna Mission ashram in Bombay, in a joint appeal have called for liberal donations to help the refugees from East Bengal.

The Ramakrishna Mission has opened five relief centres at Dawki (Meghalaya) and Karimganj (Assam) and three centres in West Bengal—Jalpaiguri, Jamshedpur and Radhikapur.

SHAPE YOUR KIDS INTO GENIUSES:

GENIUSES are made, not born and can be developed from the age of two, according to a Soviet expert.

Dr. Boris Nikitin, writing in *Courier*, an organ of the United Nations Educational, Scientific and Cultural Organization (UNESCO), says there is evidence that by the age of three "a human being has covered half his mental development."

"Children of pre-school age have great opportunities to solve vital new problems. They have plenty of free time to do this. That is why there is often an early flowering of their creative abilities."

"But," Dr. Nikitin says, "by the time they go to school, what is new and incomprehensible is always explained to them, checking and even extinguishing their creative abilities."

He supports the "Catch them young" thesis by reporting that after the age of about eight, even speech is not easily learnt.

Dr. Nikitin rejects a number of common suppositions about the origins of geniuses. One is that geniuses have large brains. Louis Pasteur, famous French scientist, made some of his greatest discoveries *after* half of his brain was affected by a stroke.

Another supposition is that the first-born in a family is the cleverest. Dr. Nikitin says only four of 73 well-known geniuses were first-born children.

Heredity? Geneticists are "far from unanimous in their opinions on this question," says the Soviet expert.

Dr. Nikitin insists that for full development, the brain needs not only physical nourishment but also stimulation, especially in early childhood.

A DIVINE MINSTREL PASSES AWAY:

SRI PUDUKKOTAI GOPALAKRISHNA BHAGAVATHAR, affectionately and appropriately known to the people of Tamil Nadu as the modern Purandaradasa, has passed away.

He devoted his entire life to sing the glories of the Lord and in the process inculcated *Bhakti* in the hearts of myriads of people.

He never swerved from the traditional way of living and by means of his soul-stirring devotional songs helped re-establish the high place of *Nama Sankirtan* in spiritual progress.

OGDEN NASH IS NO MORE:

OGDEN NASH, one of the century's most original and best-loved poets, died at Baltimore on May 19, 1971. He was 68.

Much of his work is loved because of its gentle but inimitable humour which appeals to young and old alike:

> *"God in His wisdom made the fly*
> *And then forgot to tell us why."*

At times there was a satirical vein in his poems, and a sharp and almost bitter sting in the tail:

> *"My fellow man I do not care for,*
> *I often ask me, what's he there for?*
> *The only answer I can find*
> *Is reproduction of his kind."*
> *"Senility begins and middle age ends*
> *The day your descendants*
> *Outnumber your friends."*

Born on August 19, 1902 at Rye, New York, his boyhood ambition was to become a serious poet. He studied at Harvard, but left a year later.

In 1931 he joined the editorial staff of the *New Yorker* magazine and later left to become a freelancer.

He published over 30 volumes and his works have appeared in most of the leading literary and humorous magazines in the English-speaking world.

Ogden Nash married in 1931, had two children, and became a grandfather.

DR. D. R. GADGIL IS DEAD:

DR. D. R. GADGIL, former Deputy Chairman of the Planning Commission, died on Monday, May 3, 1971, while returning to Poona by Frontier Mail after relinquishing charge of his office. He was 70.

An outstanding economist, Dhananjay Ramchandra Gadgil fought all his life for homespun, vigorous cures for India's economic ills.

Born on April 10, 1901, he had his schooling at Nagpur and unable to sit for the Matriculation examination because of under-age, passed Senior Cambridge in 1916.

Joining Cambridge University, he passed his History Tripos, Part I, in 1920, and Economic Tripos, Part II in 1921. His thesis for M.Litt on *Industrial Evolution in India* was acclaimed as a masterpiece and published by the Oxford University Press in 1924, later running into several editions.

For five years, he was Principal of M.T.B. College, Surat, and later became Director of the Gokhale Institute of Politics and Economics, Poona, where he laboured for 35 years bringing international fame to the Institute. He insisted that every worker in the Institute should do research on agrarian problems, actually living in the villages chosen for studies.

Perhaps the most outstanding feature of his economic philosophy was his stress on self-reliance—the need for Indian solutions to Indian problems. This involved less reliance on the western or communist blocs and made people the motive force behind development by decentralising planning. He stood for the middle way, rejecting all extreme paths of any brand.

After leaving the Gokhale Institute, he became Vice-Chancellor of Poona University in 1966 and was nominated to Rajya Sabha in the same year. In 1967 he joined the Planning Commission.

He leaves behind his wife, three sons and a daughter.

FASTING CURE POPULAR IN WEST:

FASTING, which has been popular in India as a curative method for centuries, is being increasingly resorted to in the West for combating diseases.

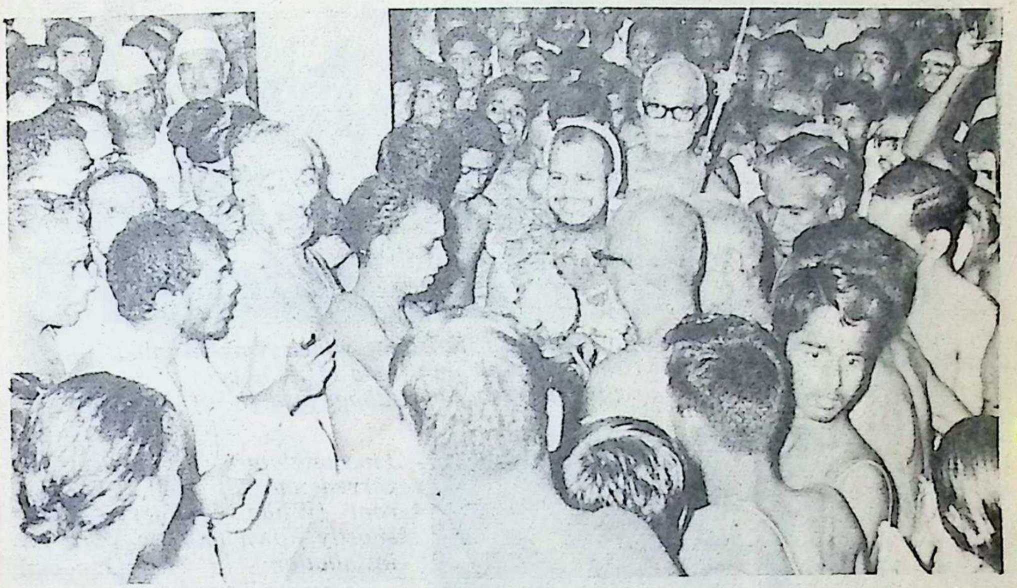
According to Dr. Y.S. Nikolaev, Professor of Medical Sciences, Scientific and Research Institute of Psychiatry, Moscow, fasting has been found to be effective for the treatment of not only physical ailments but also in certain cases of mental affliction.

Dr. Nilkolaev, who is touring India to study the indigenous systems of medicine, says that fasting was extensively used in ancient India, Egypt, Greece and China for treatment of various diseases.

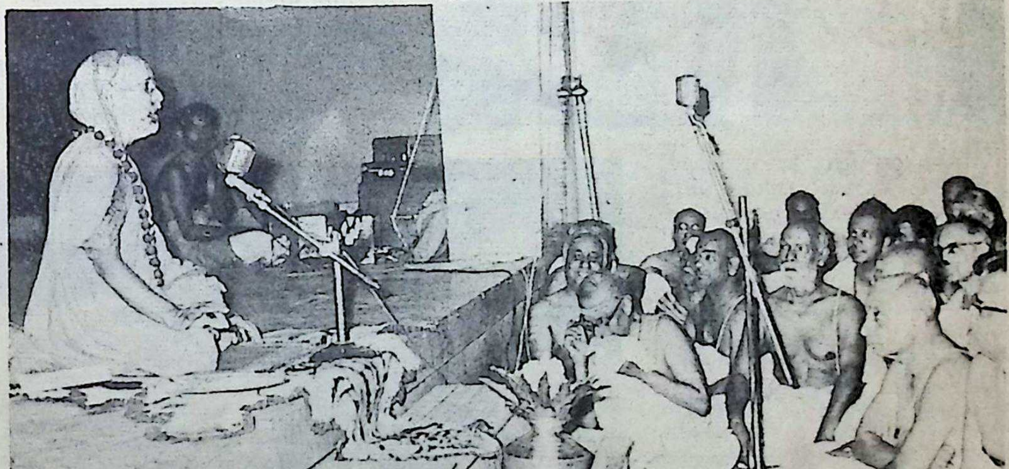
He himself had been practising this system since 1948 and had successfully treated over 4,000 patients. It was particularly effective in the case of patients with upset adipose metabolism of alimentary and endocrinal genesis. □□□

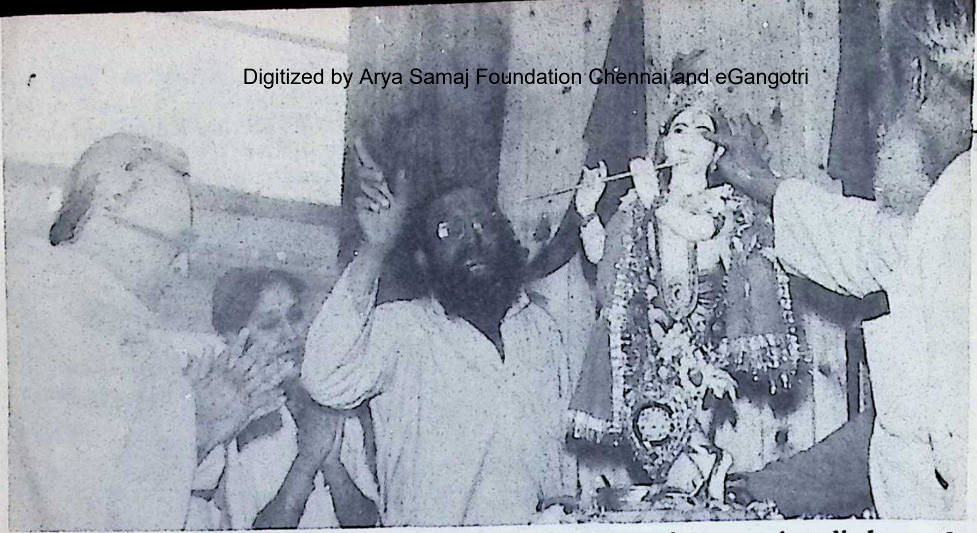
PHOTO FEATURE

Beaming with a gracious smile, Jagadguru Sri Jayendra Saraswati Swamigal of Kanchi Kamakoti Peetham receiving the traditional welcome with Poorna Kumbham *as he arrived to address a meeting under the auspices of the Bhavan's Coimbatore Kendra, April 6, 1971.*

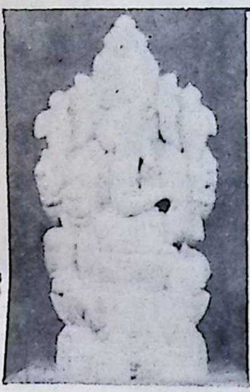


Eager devotees listening with rapt attention to a discourse on ancient Indian culture and traditions by Jagadguru Sri Abhinava Vidyateertha Swamigal of Sringeri Sarada Peetham at a meeting organised by the Bhavan's Coimbatore Kendra on April 22. 1971.





An exquisite two-foot marble idol of Lord Krishna, which was installed on the last Rama Navami day at a Krishna Temple in Leeds (U.K.), being admired by devotees. The idol is a gift of Maharana Bhagwatsingh of Mewar.



This miniature Ganapati image, carved out of Vellai Erukku *root (White Mudar) will be shortly flown to New York for installation in a Ganapati Temple.*

Sri V. Pakkiriswamy, a master craftsman with half a century of idol-making experience, giving finishing touches to the Ganapati idol, which he carved out of a Vellai Erukku *root, assisted by his son.*

"May you become a jewel of our home," said Smt. Lilavati Munshi, presenting a jewel box to her daughter-in-law, Smt. Sudha Munshi. Looking on is Sri Girish Munshi. Backdrop is a painting of Kulapati Munshi. The marriage was performed at Bharatiya Vidya Bhavan, on May 3, 1971.

Sanskrit dramas come alive

S. R. TIKEKAR

MRITCHHAKATIKA: Shakara (Daji Bhatwadekar) Vasantasena (Nirmala Gogate).

BRAHMAN SABHA FESTIVAL OF SANSKRIT DRAMAS:

RANG BHAVAN in Bombay was the venue of the festival of Sanskrit dramas: 14 plays in 17 days from 13th to 28th April, 1971. Brahman Sabha of Bombay presented these and it was, in fact, a show for the gods to appreciate. Bhasa, Bhavabhuti, Bhatta Narayana, Harsha, Kalidasa, Shudraka and Vishakhadatta were the selected playwrights whose masterpieces were produced on the stage in the language in which they had been written. Never before was there such a festival arranged anywhere in India.

Opening with that world's most popular play, *Shakuntalam* by Kalidasa, the festival made a good beginning with the blessings of the Union Minister of Labour, Sri R.K. Khadilkar. Rekha Sabnis played the role of Shakuntala and Daji Bhatwadekar, that of Dushyanta. As is well known, the fourth Act in the play is the most touching where the sylvan beauty takes leave of the Ashram and of all persons, plants and animals around it. Her foster-father, Kanva (S.G. Patwardhan) blesses her and expresses sentiments which the parents of a daughter experience even today.

Although the play is about 1,500 years old, it is still successful in drawing packed houses, mainly because of its human touch. The scene in which the friends of Shakuntala tease her and her youth can be a scene from any home in the East or West. Human nature has remained almost unchanged in that respect. Portrayal of Shakuntala is captivating and Rekha Sabnis actually lives that role. Dushyanta, of course, was a masterly performance for Bhatwadekar. He would add more grace to his figure by dropping about a score of years. The elderly Dushyanta yet carries the day with him.

Malavikagnimitram was another of Kalidasa's plays and it was performed with the usual grace, with Rekha Sabnis as Malavika. Agnimitra was played by Ram Bapat and Dharini by Nalini Phanse. Nayana Pandit as Iravati added charm to the team.

The welcome additions made by the producers in these and other classical plays were: (i) All the characters, irrespective of their position, spoke chaste Sanskrit, and (ii) some of the verses were set to popular tunes. These were appreciated and they made the performance more enjoyable. As is well known, some of the minor characters and most of the ladies used *Prakrit*, according to traditional practice on the stage. But the change made by the Brahman Sabha was of course for the better. About music inter-mixed with plays, there are different views. While the Marathi stage is accustomed to mix music in the performance of the play, carried to extremes at places perhaps, the Sanskrit stage need not have been subjected to an over-dose of that sort of music. Brahman Sabha must have strong reasons for resorting to this innovation as characters with musical attainments are more difficult to find.

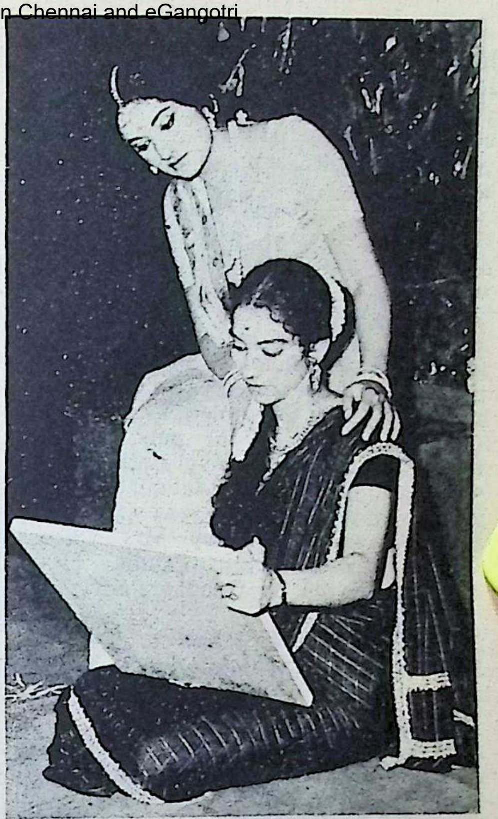
Bhatta Narayana's *Venisamharam* is a tougher play for production. For the same reason, its tempo in the initial Acts is slow. The action that takes on the stage is mostly a reaction of what is reported as happening off stage. Then the music is incompatible with the *veerarasa* that pervades all through the

MALAVIKAGNIMITRAM: Agnimitra (Ram Bapat) Dharini (Nalini Phanse) & Malavika (Rekha Sabnis).

play, although as a result of it, *Karunya* and *raudra* sentiments do overtake some characters. Duryodhana (G.M. Divekar), Karna (Shridhar Bhagwat), Ashwaththama (Rangnath Deodhar), Bhanumati (Mrs. Bhatwadekar) and Draupadi (Mrs. Bhagwat) were the leading ones in the *dramatis personae*. Rangnath Deodhar had a difficult task to perform. But he did his part very well.

Ratnavali, Mudra Rakshasa and *Uttara Rama Charitam* are classical plays staged with adequate mastery to the complete satisfaction of the audience. Rekha Sabnis as Ratnavali (Sagarika) had the difficult main role and she did it marvellously well. The dance troup had many smart and clever girls and the show, very difficult to perform even in the olden days, was presented without much difficulty in modern times. Harsha would have been much delighted to see his play being staged so charmingly, and with an ease that would evoke admiration.

Like *Venisaharam, Mudra Rakshasa* too is a difficult play. But Prof. Nene directed it well and took upon himself the key role of Chanakya. And what a grand performance his was! Over-dominated by male characters, their inter-relations of 28 of them posed a problem for the audience. It is an intellectual play where neither *shringar* nor *karunya* have any place to grip the audience with. Yet it drew appreciation because of Chanakya (Nene) Chandragupta (Bhatwadekar) Bhagurayana (Rangnath Deodhar) and others carrying the audience with them.



RATNAVALI: Ratnavali (Rekha Sabnis) & Susangata (Vijaya Khire).

Bhavabhuti excels in the *karunya rasa* and he rises to great heights in his *Uttara Rama Charitam*. That was experienced during the performance of the play. Ram Bapat as Rama, Deodhar as Lakshmana, Asha Bapat as Sita, Anjali Mone as Arundhati and Bhatwadekar as Janaka, were impressive. Yet the juveniles on the stage stole the show. Sanjaya and Mukunda Marathe were Kusha and Lava and Arun Phadke, Chandraketu. Here Bhavabhuti's skill in crisp dialogue, particularly between two ladies, Atreyi (Sudha Prabhudesai) and Vasanti (Nirmala Gogate) was replaced by attractive music; the simple verses were turned into stage-hits. The performance was a bright feather in the Brahman Sabha's headgear.

Mritchchakatika by Shudraka is the Little Toy Cart of Western stage lovers. Here the hero is neither a king nor any other great man, but a poor merchant. But he is great at heart; in fact, a greater man than him was not known in that capital. Charudatta (G.M. Divekar) Vasantasena (Nirmala Gogate), Maitreya (Prof. Nene), Shakara (Daji Bhatwadekar) bore the main brunt of the play and the performance reached new heights; it achieved the desired effect of laughter, disgust and sympathy at appropriate places. This was a sure sign of the audience moving with the play.

Karnabhara by Bhasa is a playlet; it has only one Act. It is a story of Karna being rid of his natural divine gift of protective armour. As a novelty it was acted exclusively by boys and there was no female role, and all the boys did their part well.

After the classical plays, a modern composition to rank with them must be mentioned. It was the *Bhartrihariam* written by V.D. Gangal, an I.A.S. officer of the Government of Maharashtra. The only cue for the play is a verse from his three *shatakas,* wherein he expresses his utter disgust with his near and dear, "all prompted by Madana (God of Love)" as he puts it. The reconstruction of the play is in keeping with the traditional story about the poet-king. King Bhartrihari was played by Bhatwadekar, Pingala by Mrs. Phanse and Vipasha by Nayana Pandit. Devaduta was played by Deodhar, Sarvajnya by Narayan Bodas; Kushagrabuddhi by Nanivadekar and the entire team worked well. Musical setting was provided by the Sutradhara and Nati making a good beginning by Balasaheb and Sumati Tikekar.

SHAKUNTALAM: Kanva (S. G. Patwardhan) Shakuntala (Rekha Sabnis).

Other plays in the festival were masterpieces of the Marathi stage: *Sharada* by Deval, *Saubhadram* by Anna Kirloskar, *Bhaubandaki* by Khadilkar and *Samshaya Kallol* by Deval. Sanskrit garb to them was provided by: *Sharada* (B. K. Limaye) *Saubhadram* (S.B. Velankar), *Bhaubandaki* (G. B. Palasule), *Samshaya Kallol* (R. R. Deshpande).

The song hits of the Marathi stage were equally attractive on the Sanskrit stage as the tunes were the same and their content well known.

Sharada was effectively portrayed by Sumati Tikekar; and Nalini Phanse played her mother, Indira. Here the entire play was dominated by the character of Bhujanganath (Prakashkar Shastri) who had to act as an old man of 75. His was an impressive performance. Bhatwadekar appeared as the greedy father of Sharada, and how fully he acted it! Balasaheb Tikekar as Kodanda shone well. Bhadreshwar Dikshit played by Ram Bapat was distinctive and meaningful. The comrades of Sharada all have important roles and they acted with understanding.

Saubhadram is the story of the elopement of Arjuna and Subhadra from Dwarka with the secret consent and connivance of Sri Krishna (Raja Sathe). Subhadra (Nirmala Gogate) was delightfully impressive, of charming wits, winning over Rukmini (Nalini Phanse) in achieving her secret desire of marrying Arjuna (Narayan Bodas).

Bhaubandaki is, in fact, *Bhratrukalaham,* fratricidal tendencies that had been dominant during the Peshwa politics. They were exposed to public gaze for ridicule by Khadilkar and the play is humorous at places. Raghoba (Ram Bapat), his domineering wife Anandibai (Nalini Phanse), Rama Shastri (V. Jog) Nana Phadnis (V. Nanivadekar) and others put up an impressive and enjoyable performance.

UTTARA RAMA CHARITAM: Rama (Ram Bapat) Lava (Mukund Marathe) Kusha (Sanjay Marathe).

This is without any music and hence the flow of the story is unhampered. Anandibai ruled not only the hen-pecked Raghoba but the entire stage!

Samshaya Kallol by Deval is an adaptation of a French comedy caused by accidental exchange of photographs. Here, as in *Mritchchakatika,* action takes place in the forbidden red-light area and one is aghast at the social change that has overcome the society. Not long past, it was difficult to get ladies to act female roles on the stage or for the screen. Within living memory, ladies are prepared to play the roles of Vasantasena or Revati! Revati (Nirmala Gogate), Falgunrao (Bhatwadekar), Ashvin Sheth (S.G. Tikekar), Krittika (Nalini Phanse), Bhadvya (S. Dongre) do full justice to their unusual roles. The comedy is more enjoyable in Sanskrit than the original Marathi. Here Ashwin Sheth carried the day by his songs and his superb acting.

Dr. K. M. Munshi's popular novel *Prithvi Vallabh* was made into a Sanskrit play by B.K. Limaye. Being a distinct departure from the traditional content of the play, it afforded adequate scope for portrayal of well-defined characters. The performing artistes were successful in bringing those characters to life on the stage. That is how Daji Bhatwadekar, as captive Munj, could reach new heights and Anuradha Bhagwat, acting as the domineering ascetic sister of the captor of Munj, soon fell in love with the prisoner. Charushila Bhatwadekar, playing the role of a mother, could become fierce like a tigress, when her daughter was killed. The Sanskrit play, like its novel and moving picture, had elements of making an effective performance and the troupe as a whole made it so.

The Union Minister of Education, Sri Siddhartha Shankar Ray, and of Law, Sri H.R. Gokhale, found time to appreciate the plays, which they admitted were impressive. Sri Ray's tribute to Marathi plays under Sanskrit garb was more telling as he called such an attempt

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The Festival was not all play; it was interspaced with lectures on related topics of the Sanskrit stage and the respective speakers did justice to the work they had undertaken. Pandit C. D. Sharma spoke on the *Natya-Shastra* of Bharata and showed how very wide its scope was. It was assigned a period between two centuries before or after Christ. Union and re-union in Sanskrit plays was discussed by Prof. G. K. Bhat who showed how love was the core of the theme, separation only adding more charm to the re-union. Prof. Mangrulkar from Poona chose to speak on characterisation in Sanskrit dramas. He made it plain that these performances were meant for relaxation, for enjoying the drama and as such there was no place for a tragedy. Dr. Varnekar from Nagpur explained how varied were the contents of the theme of Sanskrit plays and how they conformed to well-planned practices.

In addition to the four lectures, there was a play reading. Sri R. Kher had tried his masterly hand at rendering Act I of *Othello* in Sanskrit, and before finally putting it up for show he wanted to observe the reaction of the audience to his novel approach. Another variety was provided by Suhasini Mulgaonkar. She presented, with the help of her party and the accompanyists, some of the songs of Jayadeva's *Geeta Govindam*. Sri V. Nanivadekar takes pride in the traditional bardic compositions of Maharashtra; he had composed a ballad in praise of the Sanskrit language and its wonderful variety of literature. It was a good combination of classical language used for folk-song type of presentation.

This then was the complete festival, fully enjoyable because every body worked for a noble purpose. In fact, the artistes strove hard for the enjoyment of the audience and herein lies the secret of their wonderful success. With the donning of the robes of the character and its make-up, they ceased to be their own; they were only the characters in the play. That attitude, Sri V. S. Page said, was the real *samadhi*, or very near to it. The *Paramananda* (the highest bliss) was only a step higher than the *Lokananda* (joy given to many people). Unless the workers are inspired by something higher, something noble, such a sustained, perseverant and combined effort of nearly 80 persons on the stage and nearly as many behind the screens, is not possible. The troupe that constitute the Brahman Sabha performing artistes, deserve the gratitude of the Sanskrit loving people.

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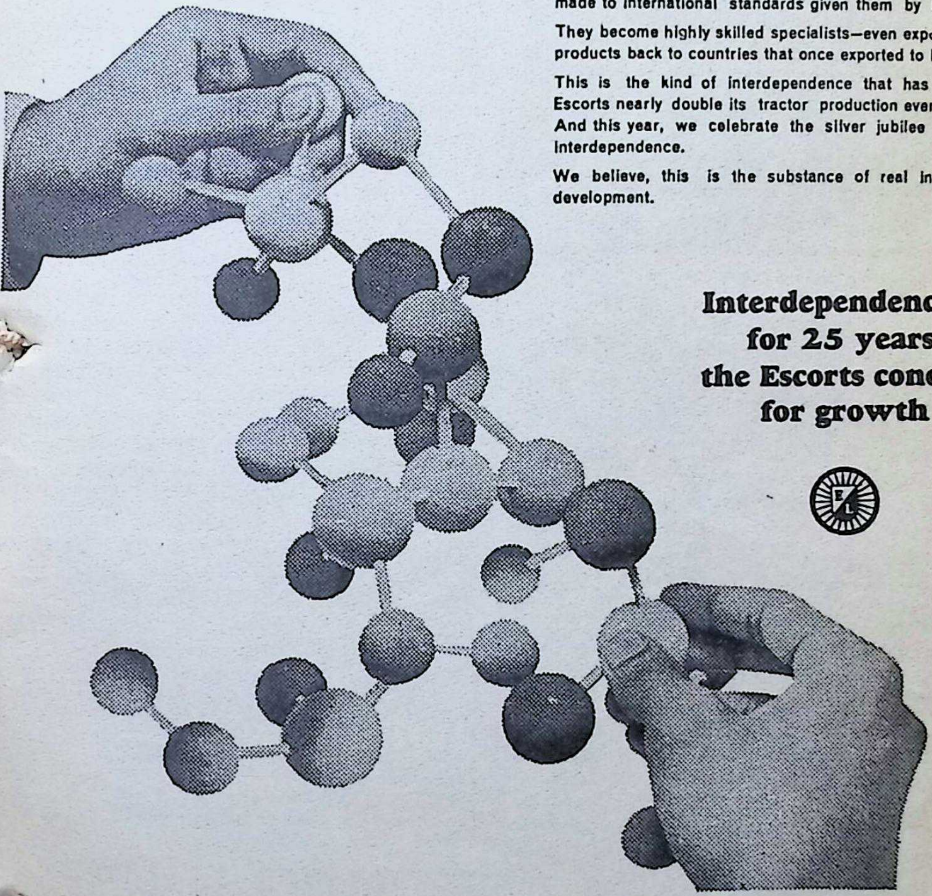

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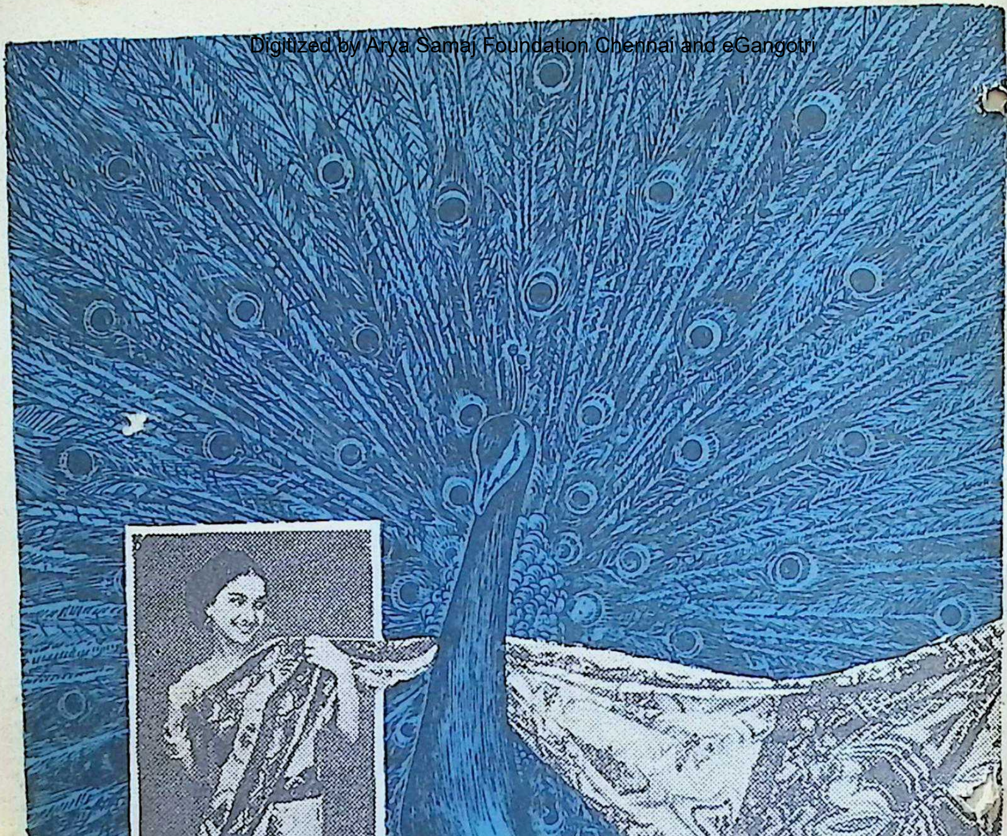

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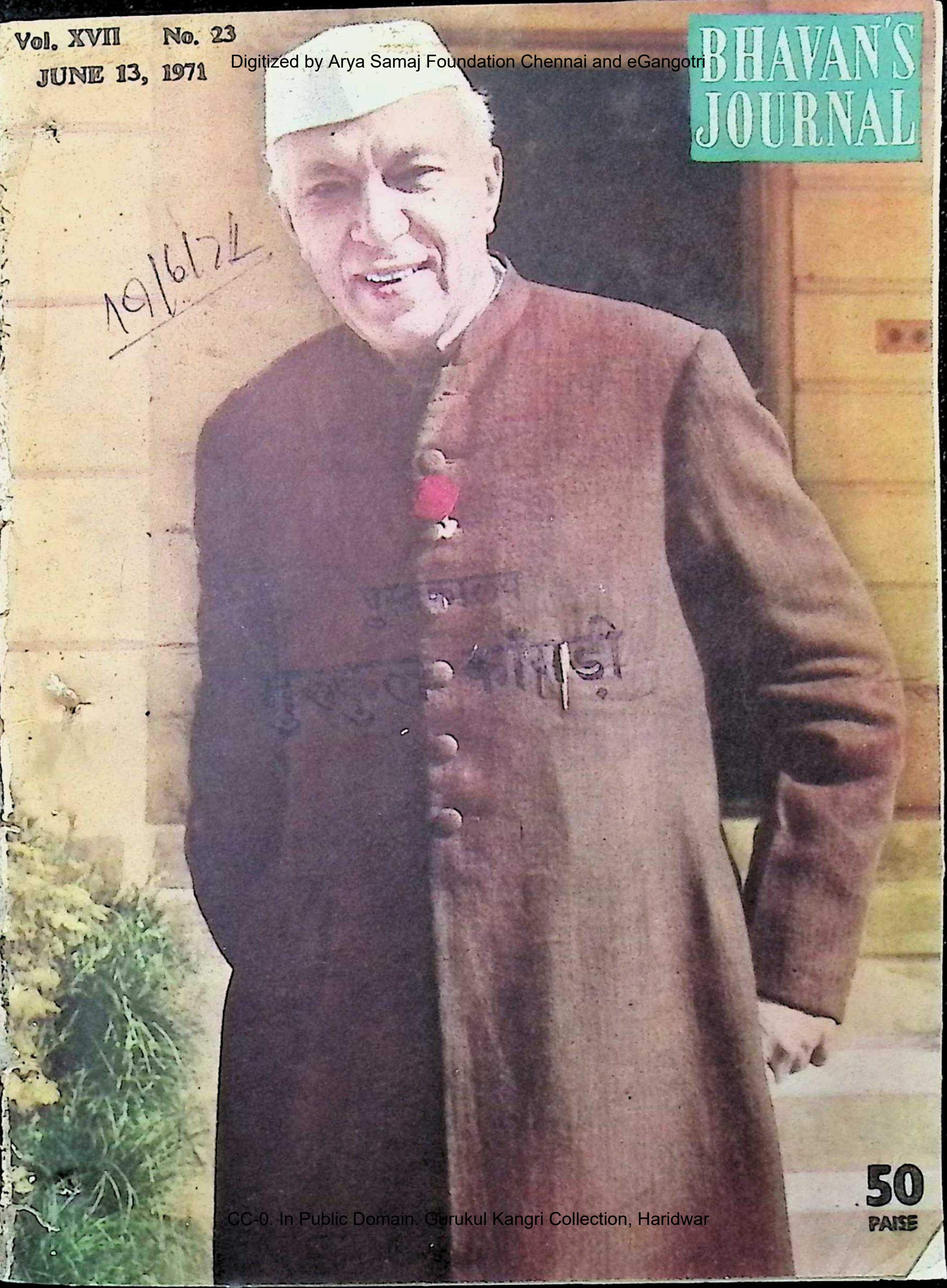

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No Immunity: There is always a possibility of a relapse if you do not take proper care. Subsequent attacks can, in fact, be more severe.

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1. If someone in your home already has a severe cold or flu, he should be given complete bed-rest, and isolated as far as possible. His clothes, especially his handkerchiefs and bedding, should be thoroughly disinfected immediately after recovery.
2. Keep rooms properly ventilated.
3. Have antiseptic or salt-water throat gargles at least twice a day.
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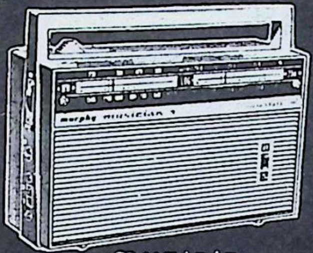

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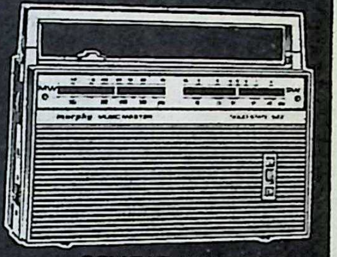

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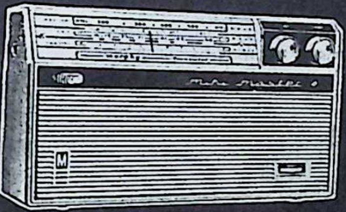

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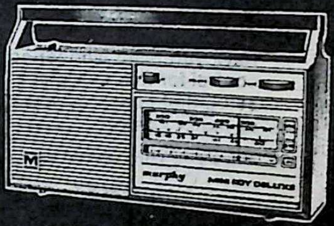

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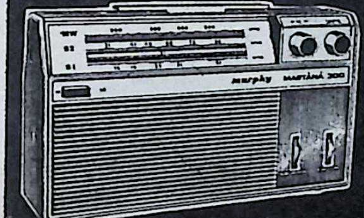

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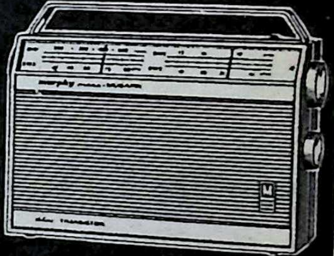

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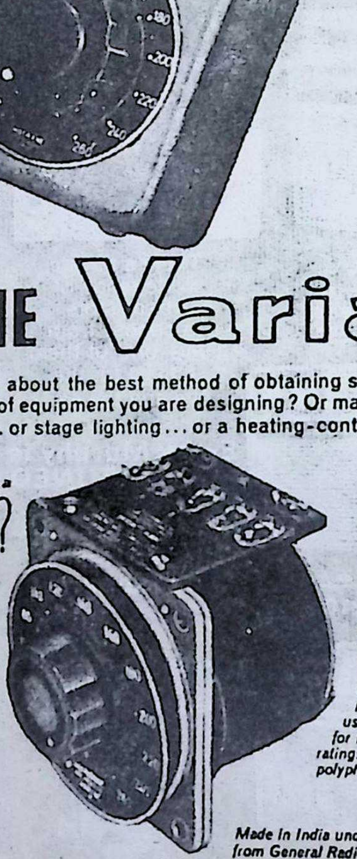

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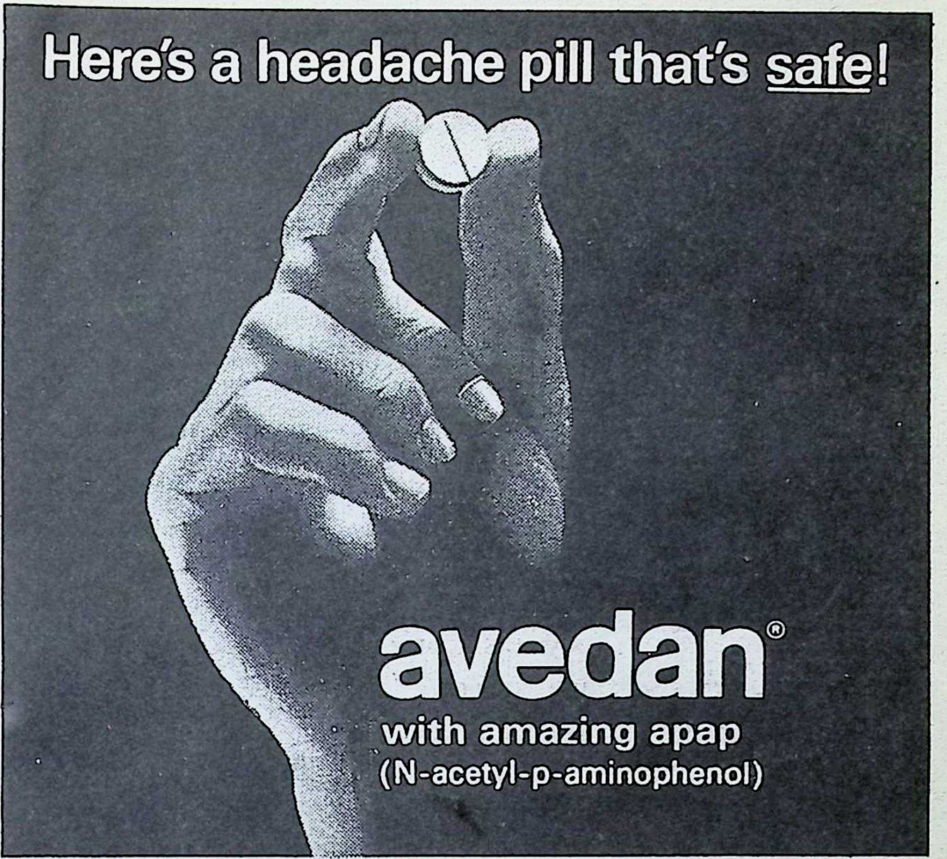

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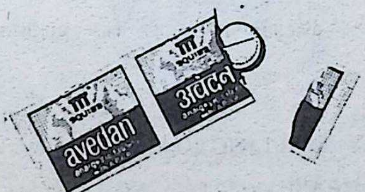

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।
Let Noble thoughts come to us from every side
—Rigveda I-89-I.

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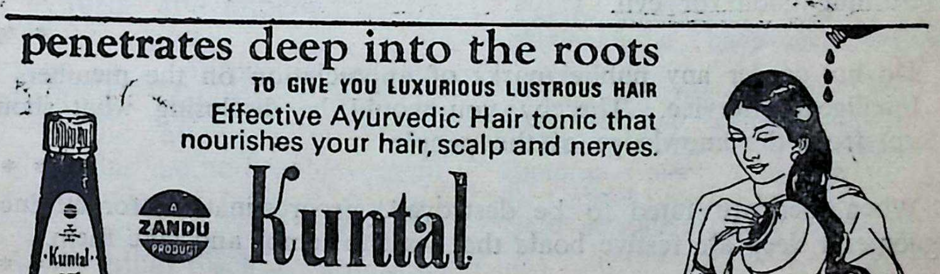
PRAYER TO THE BELOVED LORD

अजातपक्षा इव मातरं खगाः
स्तन्यं यथा वत्सतराः क्षुधार्ताः ।
प्रियं प्रियेव व्युषितं विषण्णा
मनोऽरविन्दाक्ष दिदृक्षते त्वाम् ॥

Like birdlings unfledged unto their mother,
Like hungry calves unto the cow's udder,
Like the anxious beloved her far-off lover,
O, Lotus-eyed Lord, does my mind long to see Thee !

—*Srimad Bhagavata.*

Vol. XVII, No. 23



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Gems from Tirukkural

Good men serve at the mere call of service. But the worthless serve only when crushed, like the sugarcane.

* *

There is no dish so sweet as that earned by one's own labour, be it but the thinnest gruel.

* *

Equal are all in birth, distinction is achieved only by deeds requiring greatness.

* *

Men are successful by reason of humility. It is the weapon which enables a man of character to conquer his opponent.

* *

To those who cannot laugh, this big world is all darkness even during the day.

* *

Their keen intellect may be like a steel file but men without character are verily no men but just wood.

* *

The high-minded man hides the faults of others from view; but, the little, busy themselves only about the faults of others.

* *

The best punishment for those who do evil to you is to shame them by returning good for evil.

* *

Do not confer any public marks of appreciation on the members of the Intelligence Service. Thereby you would be disclosing what should be kept from the knowledge of the people.

* *

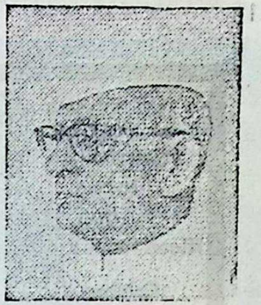
When men are fated to be destroyed, procrastination, forgetfulness, languor and sleep are festive boats that wait to tempt and take them.

* *

Who lived a life of rectitude and who did not, can be seen from how the children they have left behind fare.

* *

Kulapati Vani



Attentiveness and Concentration

DHYANA, concentration, is the most essential part of Yoga. It is the first step in the attainment of dynamic unity.

No accomplishment whatsoever, in brick-laying, bridge-playing or in Yoga, is possible without the training of the attention. The training that we receive in school and college is only intended to give the mind greater power of focusing the attention on the thing in hand. There we train our attention in order to secure passes and prizes. In life we do the same to gain success or money. But this training is unconscious in form, and impelled by the fruits of the action.

Dhyana is a purposive training of attention, yielding better results. If the attention is highly trained by this method, achievement will follow almost in the moment of creative concentration.

A child's mind discloses attention in its fitful, wavering, elementary stage. It flits from one thing to another, from play to flower, to food, to lesson, from lesson to putting his tongue out at his companion.

The adult mind has learnt a few lessons in training the attention, and can concentrate, though weakly. I am writing; I hear the bell for breakfast; my mind goes to my watch; it is 9 a.m. Yes, the servant will come with hot water; I write on; but yes, I have to write letters too. I go back to my writing again. This is how my mind worked in the last minute.

Arjuna realises this difficulty at the outset:

"This Yoga which Thou teacheth,
O Madhusudana!
Attainable, as Thou sayest, by Yoga
alone
Has no firm basis at all.
For, the mind is fickle.
O Krishna! the Mind is restless,
Riotous, violent, stubborn.
To control it seems hard,
Hard as holding back the wind."
(*Gita* VI-33, 34).

The Lord then says:

Oh Mighty armed! No doubt
The mind is restless, hard to hold.
But Kunti's son! it can be curbed
By constant effort ceaselessly pursued

And the shedding of all attachment.
For, the man whose mind is
unmastered
Yoga is hard to win;
While it can be achieved by one who
strives
Keeping control over his self
And following the approved way."
(VI-35, 36).

The way is to train the mind through three stages :

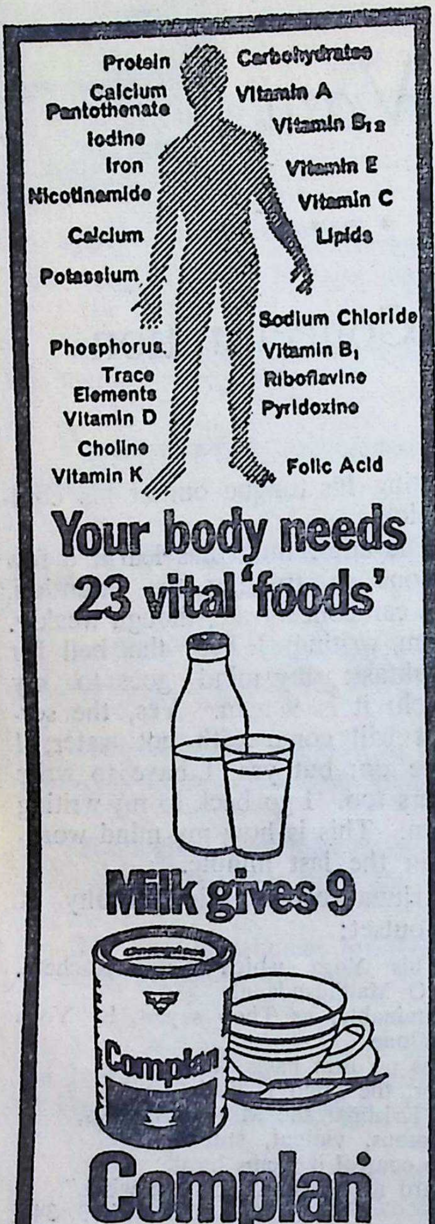
(1) *Dharana*, Attentiveness, when the attention is directed to and held on the object. (*Yogasutra*, iii, 1)

(2) *Dhyana*, Concentration, when the mind grasps the object to the exclusion of everything else. (*Ibid*, iii, 2)

(3) *Samadhi*, Creative Concentration, when the mind is completely absorbed in the object, losing all sense of its being the perceiving agent (*Ibid*, iii, 3). At this stage of absorption, the whole being attains dynamic unity and creation follows.

These three stages are distinct, both in intensity as well as in the quality of the concentrative power. I am writing; my attention is riveted on the paper; I see the hand-writing. My thought or narrative is being shaped into words which I weigh, select or reject; I correct the grammar and the syntax as I write. But I see that the breeze is blowing; the curtain on my door is fluttering. Someone is ordering the ponies outside. I hear the river *Sheshnaga* rolling by noisely. Someone is ascending the stairs. And still I go on writing. This is *Dharana*, Attentiveness.

But there is a more intensive


Protein
Carbohydrates
Calcium Pantothenate
Vitamin A
Vitamin B12
Iodine
Iron
Vitamin E
Nicotinamide
Vitamin C
Calcium
Lipids
Potassium
Sodium Chloride
Phosphorus
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stage of my attention. I am deeply engrossed in writing. I see nothing, hear nothing. I lose count of time. I pour myself out on paper, I have no eye for grammar and syntax. I, the writer, and what I am writing, alone occupy my mind. The concentration has increased in intensity. Its quality has changed, for it is no longer a matter of effort, but a direct, unwavering contact. The object has assumed a vivid, flowing form, and all my powers have become co-ordinated in visualising it. Not only the power of my intellect, but of my imagination, is now focused on the object, giving it a new relation and a new significance.

But now I am coming to the most stirring part of my novel. I have been working at it for hours. The climax arrives. Mriga*—the lost woman—is facing her paramour, her master, in bold defiance. She claims to have been adopted into the family of the mighty Bhrigus. She refuses to be touched by her old lover unless he marries her. Her breast heaves with new-found pride. A thrill of purity surges in her veins, purity which contact with Parashuram whom she thinks divine, has given her. In search of purity she defies her lover; he tries to embrace her; she kills herself. My breath comes fast. I am filled with pride. I experience the defiant purity of a fresh redemption. I feel the glow of having been purified, blessed by God incarnate. Tears run down my

---

* One of the characters which I was describing in my novel, about the same time that I was writing this chapter.

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ABP/G/C-9

cheeks. My pen runs on—defying grammar and punctuation—alive with the passion which storms in Mriga's heart. Words are scrawled over the paper expressing hot, passionate words torn out of Mriga's heart into which my mind has been transmuted.

There is no 'I' writing of Mriga, an imaginary character. She is a creation born of my whole being, my emotions, my experience, my expressiveness; my lifelong longing for defiance and purity have all gone into the bodying forth of this woman. Mriga rises from my sentences, a living, breathing creature—proud, defiant, finding purity in self-destruction. At that point when I am no longer conscious of myself I receive a spark of creativeness; my concentration becomes creative. □ □ □

With me it is also an article of faith that the modern man has got to attain, sooner rather than later, an adult status 'when he shall kill no creature of God for food or sport;' when he will refuse to look upon any living being as his food. This is a special contribution of the Indian Brahma Vidya, to the evolution of human thought and behaviour, of which the world may not have taken much notice hitherto, but which in good time it shall learn to appreciate better. For, the mankind must reach the conclusion soon enough that 'vegetarian food is the best food for man' so as to outgrow the beast in him. I am also aware that enough vegetarian food is not available in the world today. Nonetheless, I submit that the reform is essential for the evolution and perfection of man and for the unity of religious and spiritual endeavour of all mankind.

—Vinoba Bhave

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S. P. Sen-Varma
Chief Election Commissioner of India

71/56

Sri-La-Sri Pandrimalai Swamigal was in Bombay from May 22, 1971 to June 8, 1971, in connection with the Sarva Dharma Sammelan, which was held on May 26 and 27, 1971. The Sammelan was inaugurated by His Holiness Jagadguru Sankaracharya of Dwarka Sharada Peeth. In the context of the Sammelan, this article is of great significance.

Sri-La-Sri Pandrimalai Swamigal had come to Bombay after a visit to Bhutan.

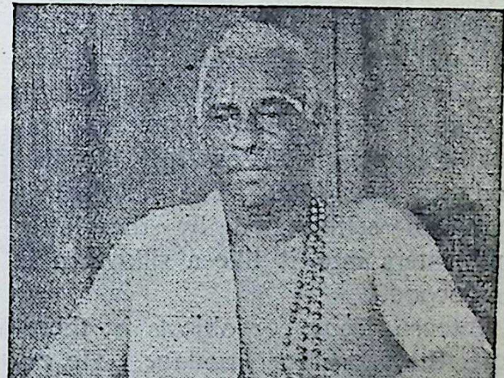
This article was materialised by Sri-La-Sri Pandrimalai Swamigal at the residence of Sri Girdharilal Mehta, Chairman of Messrs. Jardine Henderson Group of Companies, Calcutta, and Vice-President of Bharatiya Vidya Bhavan, when Swamiji spent a few days in Calcutta en route Bombay from Bhutan.—Ed.

ALAYA VIJNANA

Self Realisation

SRI-LA-SRI-PANDRIMALAI SWAMIGAL

THE mind is a definite form of all-powerful absolute consciousness assumed by it through its own will power. It is the evolution and involution of the world. The purity or impurity of it, is our freedom or bondage. The essence of the mind is its imagination. The mind is somehow to be distinguished from the self as ornaments of gold are distinguished from gold. The *Brahman* is consciousness without any object present in it, whereas Brahman in definite form, is the mind.



The mind is in essence pure and the influence of *Avidya* or ignorance makes it defiled. In spite of *Avidya,* the mind itself is eternal, clear, pure and not subject to transformation. The two aspects of *Avidya* are ignorance and knowledge. Knowledge destroys ignorance. The one aspect of *Avidya* destroys the other aspect. It is like the washing act of a washerman who washes impurities of clothes with other kinds of impurities like soap. The Self realises itself, when the two opposite aspects of *Avidya* are negated.

Three Manifestations

The mind assumes different names and forms while engaged in various activities as an actor assumes several forms on the stage. There are three grades in the manifestation of the mind from the point of view of grossness, viz. (1) *Jiva,* (2) *Ahankara* and (3) *Deha,* which are the three manifestations. The *Jiva* is very subtle in character and may be considered as Absolute Self, sheathed in the spiritual encasement. The *Ahankara* is the grosser aspect of *Jiva,* due to the latter's tendency towards objectivity, just as a spark of fire grows in volume on account of increase of fuel. The *Ahankara* further assumes the physical body by the power of desire to enjoy the objects of desire. The *Jiva* stands clothed in the eight-fold subtle body consisting of the mind, the intellect, the ego and the five subtle elements. The subtle body is gradually experienced as the physical body by the *Jiva.* The physical is therefore self-created by the latter and enters into it like a silkworm in its cocoon.

Intense desire for objects is, therefore, the cause for bondage. He experiences bondage who experiences pleasures and pains. The realm of bondage spreads to all aspects of our being, viz., ignorance on intellectual side and limited interest and purpose on the volitional side, forgetting that we are the Absolute Self.

The experience of liberation is nothing mysterious. It is only coming to the consciousness of a fact that is always true. We live, move and have our being in the ocean of *Brahman.* The wise have easily crossed over the ocean of samsara with the help of the boat of knowledge alone. The world experience comes to an end only through the reality of one's own mind, not by any other way. The human body is the temple of God—*Alaya-vijnana*—probably better than any other ever built by man. It is through knowledge alone that the God residing within the heart can be found out and identified. The *Atman* is to be worshipped with one thing alone, which is always easily obtainable everywhere, viz. knowledge. The worship itself is the best *dhyana* (meditation) and is the highest kind of worship and the greatest of all yogas.

Supreme Self

The Supreme Self (*Atman*) dwells in our own inner being. The *Atman* has to be seen by one's own purified intellect turned inwards—TIRUPATHI—*Tiru* means turn and see and *pathi* means Lord. The Lord is easily seen in a pure intellect as space is seen reflected in a clean mirror. The mind is the dim reflection of the radiant Heart where the Lord resides ; and the human body is the projection of the mind for the residence of the Lord—*Dehvo Devalaya.* The body is the temple of God is the truth, which has to be realised only in this birth. Human body is precious because of the unique brain and the spinal centres and is like the pearl oyster that contains the precious pearl. The precious pearl is the *Atman.* The *Atman* has to be realised by purification of the mind which is effected through association with wise men, cultivating noble virtues and through the grace of Sad-Guru.

□ □ □

* * * * *

TIRUMOOLAR'S

Sunrise of Self-3

A Free-Verse Rendering

DR. K. R. SRINIVASA IYENGAR

* * * * *

WORKS AND RIGHT BEHAVIOUR

For numberless births
  my father and mother
Have signed me away
  to Shiva's service;
The deed was drafted
  by Brahma-Creator,
And was countersigned
  by Vishnu-Preserver.

Those that truly aspire
  for the higher life,
Must single-minded engage
  in sustained *tapas*,
With consecrated faith
  in His holy feet,
And scale the steep straight path
  of right behaviour.

There was a time when
  I despised my body;
But then I saw within
  the indwelling God.
Since the Lord has made
  my body His temple,
I have now learned
  to view it with regard.
When the body fails
  and life is extinct,
The soul surrenders
  the chance of growth.
Cherishing the body
  and preserving life,
I foster the health
  and progress of the soul.

For Divine service
  there's flower enough to offer,
Which my Lord will readily
  receive and cherish.
But numerous sinners
  miss even this simple means
Of direct approach to God
  and persist in the dark.

The worship that's done
  in an aesthetically superb
Stationary Temple
  will not reach His devotees.
But the offering made
  to these moving temples
Will reach also
  the Lord of the Temple.[1]

Like six roads
  to the same city
Are the six pathways
  to Realisation.
The sectarian disputants
  that boost or castigate
Are like dogs that bark
  at the rising Sun.

There is but one God,
  and mankind is one family.
Enact noble charity
  and conquer fear of death.

---

[1] The idea is that to serve His disciples is the best way of serving God.

With an unfaltering mind
that's centred in God,
March on to your Goal—
there's no other way.
Those that have won
the freedom of the soul
By virtue of the rain
of Shiva's Grace,
Can both untie the knot
of clinging past *karma*
And avoid the commission
of future sins.

Cast out desire,
cast out desire!
With God's help even,
seek not desires' fruition.
Desire breeds desire
and a brood of evil;
To beyond desire alone
is undying bliss.

Those bull-like men who lust
after another's wife,
When their own wedded spouse
languishes at home,
Are like the nincompoops
who prefer the jungle pear
To the ripe jack fruit
that wastes at home.

SUFFERING AND PERSECUTION

What though thunder rumbles in
the sky?
What though the ocean is wildly
astir?
What though forest-fire rages
and sweeps over the land?
What though the typhoon in its
fury
blots out everything?
Even so, I'll only practise
communion with my Lord.

What though the elephant pursues
me?
What though the arrows pierce
me?
What though the ravenous tiger
mounts on me a furious attack?
Even so will I unswervingly
cultivate the field of Knowledge
With the plough of consecration
to the service of the Divine.

What though the body were
assaulted and torn?
What though it were scented with
sandal-paste?
What though the screw were driven
into the scalp and turned?
The enlightened ones
will care for nought else
But the edged steep path
the Guru has shown.

GURU PRASAD

It's enlightenment to bask
in the Guru's presence;
It's enlightenment to take
the Guru's sainted name;
It's enlightenment to receive
the Guru's ambrosial Word;
It's enlightenment to meditate
upon the Guru's sacred form.

My Guru Nandi's Grace bathed me
in a sea of nectar;
My Guru's Grace taught me
the Love Divine;
My Guru's Grace made me
taste the Bliss Divine;
And my Guru's Grace has found
its way to my heart.

Formless Himself,
God is the home of all forms;
Sourceless Himself,

He is the seed of all things;
Unattached Himself,
He is the weaver of all attachments—
Yet only the Guru can open to us
the door of this Realisation.
The blind seek not the Guru
who dispels ignorance;
The blind are after the Guru
who deepens ignorance;
If the blind lead the blind
into the dance of ignorance,
Shall not blind and blind
both fall into the pit?

The Divine transcends
description and comparison:
Of what use are the words
spread out in books?
Unless the Divine Guru
guides us to the Truth,
Books are mere useless tissue
dangling from the goat's neck.

Nandi, universal Guru,
has clarified thus:
The three worlds are fed
when great Tapasvins eat[2]
In delighted content;
but when they readily accept food,
Fulfilled are the people
inhabiting the worlds.

BEATITUDE

Wouldst thou desire, fools,
what's beyond description?
Wouldst thou contain the flood
that o'erflows all bounds?
Like reflection in still water,
the Lord is revealed
In all His manifold splendour
in the becalmed minds of men.
When desire is dead,
whom is one to desire?
When one has become Him,
whom is one to seek?
The eye that has burnt kama,[3]
whom is it to love?
Who can answer these
with lucid clarity?

There's One source of attraction
for the unattached;
There's One image of meditation
for the enlightened;
There's One light of love
for the world-renouncers:
Of what use is mere chatter?
Only the Bliss of Brahman matters.

Fools that see phenomena
with the naked eye!
The vistas revealed to the inner eye
lead on to Beatitude.
But how describe this bliss to others?
When asked by her daughter,
Can a mother delineate
the joy of nuptial love?

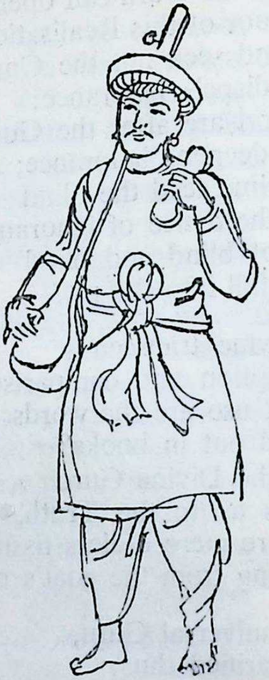
Egoistic pride destroyed,
adhesion to wealth, body, life
And individuality, all,
all rooted out,
The duality of Nature and Creator
and all mind's construction gone,
The ego itself must dissolve
in the trance of Beatitude.

---

[2] Tapasvins: Rishis, enlightened men.

[3] Kama: God of Love.

The origin of sacred rivers and saints, it is said, should never be probed into. This is because a tiny, turbid, stream while coursing through its long but sure way towards the ocean, may well swell into an all-purifying river. In the same way, the wilest of sinners may blossom forth into the holiest of saints in the course of his tortuous path of life towards ultimate perfection. Namdeo was one such.
—Ed.



NAMDEO

The Mystic Saint of India

PROF. VAMAN H. PANDIT

GOD is a very jealous lover, Who does not allow any love to be offered to any other object besides Him. Namdeo realised this. Love—true and genuine, in other words, pure love—admits nothing except the lover and the beloved. The saints of India, all of them, were inspired by this fire.

Fertile Soil

Sometimes I brood over in my mind, why were so many saints born in India. And it cannot be disputed that the people have great and abiding faith and respect for them. No other soil in the world is more fertile than ours from where the heavenly light has shone forth so brilliantly. The process is being repeated from age to age in different shape and form. It cannot and will not stop. Go anywhere from the north to the south and you will hardly find a village or town where there is not even a local saint. This is the unique privilege of the people. It is an attitude of mind which sustains the faith that God is. This type of faith is both intuitional and mystical.

Ecstasy

Namdeo says, "this is the burden of the song" and every line is repeated by the thousands of Varkaries (pilgrim-devotees) who march on foot to visit the temple of Vitthal at Pandharpur singing the songs or *abhangas* of Namdeo. So popular have the songs become that they are on the lips of everybody. The choristers go on singing and dancing and spinning round and round with the name of Vitthal and Namdeo with *Tal* and cymbals in hands in ecstasy. Marvellous sight it is to behold the scene and, for a second, one is stirred to one's depth. Such are the carols, wild and sweet, of the much-adored saint of Maharashtra—Namdeo. His *abhangas* possess an inexplicable charm: 'where your Vitthal is, there will your heart be also.'

Period of Unrest

Traces of Mahomedan invasions are found in the *abhangas* of Namdeo, who was born in 1270 A.D., seven centuries ago. It was a period of unrest in the country. The Sultans ruled at Delhi and the kings frequently raided the Deccan. During this century, particularly, the invasion of Allauddin Khilji left a sad and unforgettable impression upon the minds of the Marathas ; and hence it is no small wonder that the saints who lived then referred to these woeful tales in their songs to integrate the whole country against these unwanted free-booters. Above all, the saints of India ever longed for communal peace and harmony.

Namdeo's Early Life

Early in childhood, it is told in one of his *abhangas,* that he was a very naughty boy. His father was a tailor, known as Damaseta of Narsingpur ; and a Brahman named Babaji had cast his horoscope, foretelling that he would be a great saint. In the beginning of his career, historians say that he was a marauder and a waylayer, who once upon a time killed 84 horsemen ; and when he had gone to visit the temple, as was his usual custom, he saw a woman scolding her child who was crying because he had nothing to eat. On being asked, she told him that she was a widow, and the child was an orphan, on account of her husband having been killed in the general massacre of the 84 horsemen by a certain waylayer.

Sinner turned Saint

On hearing this heart-rending tale, his heart melted. He went inside the temple in a fit of repentance and struck his neck with a scythe. The worshippers of the temple saw his horrible deed and asked him why he had done so. "I am a sinner," he replied remorsefully, "God be merciful to me." Later, he went to Pandharpur and vowed to lead a holy and pious life.

Thus he was a sinner who turned a saint as Rishi Valmiki of Ramayana fame, by the tears of a woman whom by his lawless conduct he had widowed. Frequently, he visited the temple of Vitthal at Pandharpur and used to fall prostrate before God. After some years of repentance and devotion to God, he came to realise the nature of God.

Age of Democratic Mysticissm

Namdeo noticed that the country was being harassed by Mohamedan invaders and peace was impossible so long as the carnage continued and peace could only rest secure upon an enlightened and convinced public opinion. So he started preaching and teaching by performing *Kirtans.*

Pioneer Kirtankar

The most significant fact about Namdeo is that he was probably the greatest of the early *Kirtan* performers. In fact, he was a pioneer in this respect. He gave the *Kirtan* a popular medium of expression in prose and verse. In spoken regional language, it is known as *Kirtankar* or *Kathakar*, a unique style with grace and devotion which is still followed by his successors in the country. By this means, he represented the democracy of Bhakti school and the intellectual and emotional side of politico-spiritual life in the eyes of the people. The historians of India mark this age as an "Age of Democratic Mysticism."

Simplicity of Style

Full of imagination are the songs and *abhangas* of Namdeo. Therein you can see the simplicity of style, the comparatively old style of vocabulary and the spontaneous flow of love like the mountain stream. About 80 of his *abhangas*, it is said, have been included in the *Granthasaheb* of the Sikhs.

Saint Namdeo's songs describe how has heart pined for God. His experience in the attainment of his cherished desire was "the Dark Night of the soul" according to Western mysticism. In one of his songs he says: "As a bee's heart might be set upon the fragrance of a flower, or as a fly might take resort to honey, similarly my mind does cling to God."

Heart-rending Pangs

In another of his songs he has depicted his heart-rending pangs: "The three fires of the physical, metaphysical and accidental evils have been burning fiercely before me. When wouldst thou rain from heaven, O Cloud of Mercy? I have been caught in the flames of grief and infatuation. The wild conflagration of anxiety has spread all round. I am going to the bottom of the river and coming up again. Unless Thou, O Cloud of Mercy, run to my succour, my life-breath will depart from me."

Among all the saints of India we find a close affinity of insistence on the significance and efficacy of the name of God. And among these Namdeo insisted strongly upon the Name. It was this outstanding gospel that he preached far and wide. "If I were to leave meditation on Thy Feet even for a while," says Namdeo, "my life-breath will vanish instantly." There is no moment when one cannot meditate. There is neither a high caste nor low in His estimation. At all times, let the name of God always dance upon the tongue. In the 18 *Puranas*, the only remedy narrated is the utterance of the name of God. "My only wish," he said, "is that I should serve Thee from life to life." So bewitching are these songs that the tongue automatically repeats the words.

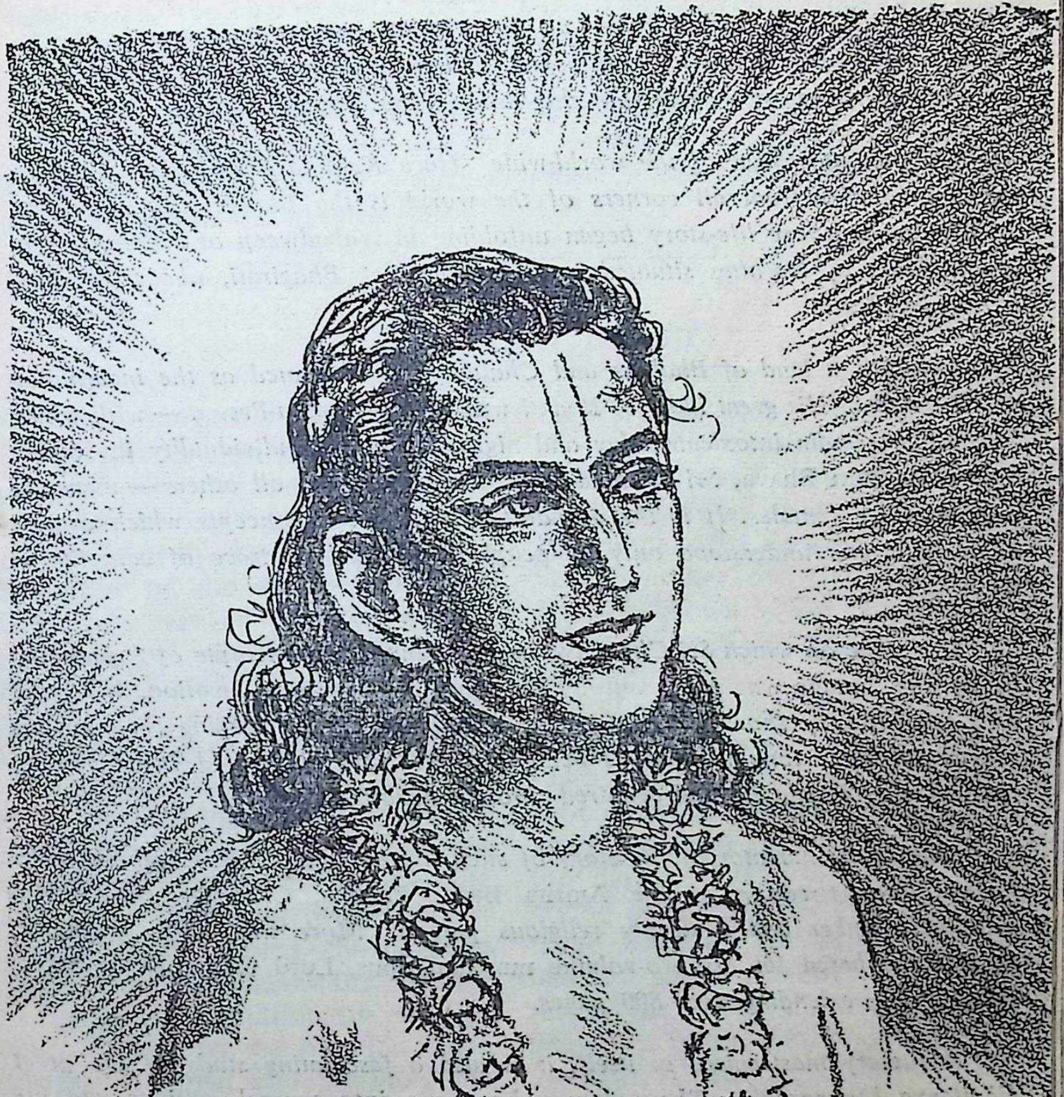
Namdeo's Payari

Namdeo left his mortal frame in 1350 A.D. His Samadhi lies before the great door of the temple of Vithoba at Pandharpur. It is known to this day as "*Namdeo's Payari*". Namdeo, as he used to sing, "lost all bodily consciousness, and merged it in the name of God." He was in unison with God and God was within him.

□ □ □

INTRODUCING

The dramatic, soul-stirring story of Sri Chaitanya Mahaprabhu



With this issue, Bhavan's Journal *begins the serialisation of the story of Chaitanya Mahaprabhu (Lord Gauranga).*

A mighty, surging, foaming tidal wave of spiritual fervour was unleashed in Bengal by Sri Chaitanya Mahaprabhu.

That giant wave which rolled all over India, bathing everyone in the intoxicating joy of devotion to Sri Krishna, and abated for a while, is now showing signs of rising once again, but this time in the West.

The fountain head of the world-wide "Hare Krishna Movement" which is winning votaries from all corners of the world is the Bhakti cult started by Sri Chaitanya whose life-story began unfolding in Nabadweep or Nadia, a 15th century seat of learning situated on the banks of Bhagirati, about 70 miles north of Calcutta.

Bengal is a land of Bhaktas and Chaitanya is venerated as the incarnation of Sri Krishna. His great ideal of Bhakti was love — Radha-Prema — with which he used to remain intoxicated day and night, losing his individuality in Radha. In the Madhuri Bhava, *Sri Krishna is the only male and all others — men and women — are females. It is the grandest of devotional concepts which can be appreciated and understood only by people who have no trace of carnality in them.*

The stone on which Sri Chaitanya used to stand in the temple of Jagannatha to see the image was worn out by his tears of love and devotion. When he took Sannyasa, he showed his fitness for it to his Guru by keeping sugar on his tongue for some time without its being dissolved. He discovered Brindaban by the power of insight he had acquired through devotion.

Who is the narrator of the story of such a great saint? Sri Shishir Kumar Ghose, Founder-editor of the Amrita Bazar Patrika, *Calcutta, who was a profound thinker and a deeply religious person. More than as a journalist, he is remembered for his two-volume* magnum opus, Lord Gauranga or Salvation for All, *extending over 800 pages.*

A literary masterpiece in itself, it is also a fascinating study of the great Chaitanya Mahaprabhu. The volumes have run into several editions and are in great demand even today.

A condensed version of this great literary work was brought out by the Bharatiya Vidya Bhavan in 1961 to make available to the common man a succinct biography of the great saint at a low price.

Sri Ghose was born in 1840 in an obscure village in Bengal. Though frail in frame but flaming within, he started a Bengali paper in Amrita Bazar village in 1868 to educate the poor peasantry against the atrocities of the Indigo planters in Bengal. It was this paper which later moved to Calcutta and developed into the English daily, Amrita Bazar Patrika, *which became the nightmare of British bureaucracy in India towards the close of the century.*

From the atheism of his early days, Sri Ghose became religious towards the evening of his life. He finally became a devout follower of Lord Chaitanya. He died in 1911, deeply mourned in India and abroad as a rare patriot, journalist and devotee.—Ed.

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1. The Full Moon

LORD Gauranga was born in Nabadweep (Nadia), on the sacred river Bhagirathi, on the night of the full moon, in the most delightful month of Falgoon in the year 1486. Just then an eclipse of the moon had taken place. This was considered to be a holy sign and all the people cried "Haribol" (literally, speak the name of Hari), Hari being one of the names of God dear to the Vaishnavas.

Nadia was then perhaps the first city in the world spiritually as well as intellectually. Why was it that he was born at a time when that learned city had reached the height of its intellectual eminence? It was, the devotees explain, perhaps to show that he was not afraid of submitting his credentials to a thorough examination; also perhaps, we might add, to show the insufficiency of the mere intellect to probe into the mysteries of Man.

His father gave him the name of Biswambhar, his mother called him Nimai. The name Gauranga was given on the occasion of the sacred thread ceremony. His devotees called him Sree Gauranga or, simply, Gaur. He was also known as Sree Krishna Chaitanya, he who awakens God in the hearts of men.

Tall for his age, the boy was extremely handsome. He was also remarkably restless. One peculiarity which marked him even from the early years was that the mere uttering of the name of Hari could pacify the crying child when everything else had failed. Being the youngest—his parents had lost seven daughters—he was naturally the pet of the family, and he knew it. When the child had learnt to crawl, it became necessary to keep strict watch over him, for he would steal away into the street or to the bank of the river. Sometimes his mother, Shachee, would catch the scampering child and setting him down in the courtyard quietly enjoy the spectacle with silent pride and delight.

When he had learnt to walk, his parents feared that he might steal away and get lost in the crowded streets. One day he caught hold of a cobra, after which he was guarded with even more care. Another day, a thief found the child, with gold ornaments on his person, and lifted him with evil motives. A frantic search was made for the missing child, but he was nowhere to be found. It was about to be given up, when the child suddenly returned and ran into the arms of his anxious father. The event proved to be a turning point in the career of the thief. He not only returned the child but later gave up the world and led the life of a recluse. This was the beginning of a series of miracles which marked his life throughout.

Nimai's complexion resembled molten gold, the palms and soles of his feet looked as if they had been painted with fresh vermilion. When he ran about, it seemed as if blood was oozing out of the soles of his tender feet. His lips were ruddy, like the ripe *bimba* fruit, but the eyes were most lovely, "moist with lotus honey" and elongated like the petals of a lotus. Whoever caressed the child, felt a strange thrill pass through his frame. Everybody's darling, his mother had but limited opportunities of enjoying his company. Only in the evening, when she had the child entirely to herself, did the happy mother enjoy a few moments of unalloyed happiness.

Many supernatural incidents attended the child. While the boy slept, a moonlike aura often floated across his body. Sometimes his body was enveloped with light, and the mother found the room filled with luminous figures. One night when these figures had reappeared, his mother asked him to go to his father, who was sleeping in another room. As the boy proceeded to his father's room, she heard the sound of anklets such as little children sometime wear. Jagannath also heard the same sound and he explained that this indicated that Gopal* was present in the boy. Shachee did not think herself greatly honoured by the suggestion. "Whatever it may be, may no evil betide my little Nimai!"

On the playfield, however, Nimai was very much like other boys. In fact, he would do nothing but play. His mother's entreaties went in vain. But if at any time the unhappy mother gave way to tears Nimai would at once run back and throwing his little arms round her neck console her in his most winning way.

Nimai was an exquisite dancer even at that early age. It seemed as if some invisible influence was at work and all who saw him dance felt a thrill so intense as to bring tears to the eyes. Amidst his friends Nimai would sometimes dance of his own accord. And the children would dance with Nimai, with hands uplifted, all the while crying "Hari, Hari!" Sometimes in his ecstasy, unable to control his feelings, he would roll on the ground. Some of the playmates too would do the same. One day the child was seen to dance with unusual excitement. It began impromptu, but soon fell into a pattern, Nimai standing in the middle, while his companions danced round him holding each other's hands.** A learned old gentleman, who happened to be passing by, stopped to witness the game, but was soon so overpowered as to join it. Later, ashamed at what he had done, he ran away quickly!

---

* Krishna as the Child God, **Bal Gopal.**

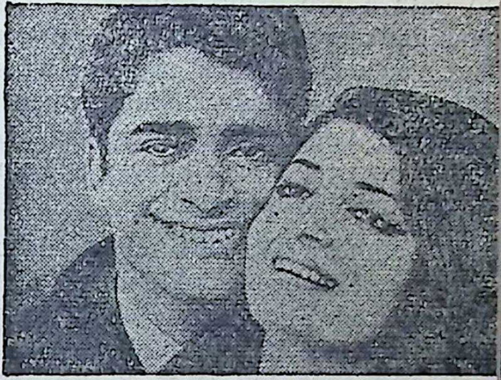
One night, having failed to lull the restless child to sleep, in despair his mother asked: "Are you not a mad boy to behave in the way you do?" "No, mother," replied Nimai, "every one else is mad save myself."

Nimai was not yet five years old. But in Nadia at that age almost every child was at school. This neglect of studies the scholarly father did not relish. Once, annoyed, he rushed out to teach the lad a lesson. But the young delinquent's tears touched his father's heart and Nimai continued to keep away from studies as before.

The child cherished some fear for his father and his elder brother, but none at all for the mother, who was sometimes seized with a passing suspicion that Nimai was really somebody else and not her son. Like Hindu ladies of high caste, Shachee was a keen observer of rites and a firm believer in taboos. To tease her, Nimai would sometimes indulge in activities not permitted, nor expected, of a Brahmin lad. "Are you not ashamed of yourself, you a Brahmin's son?" asked the scandalized lady. "The idea of external purity is a delusion," replied the grave young law-giver.

** This reminds of Ras, the ecstatic dance of Sree Krishna with the Gopces.

MAKE LIVING A PLEASURE



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A strange tenderness bound mother and child. To Shachee the voice of Nimai was far sweeter than any music and whenever she found an opportunity she tried to make the boy speak. But Nimai, knowing his mother's mind, would close his lips and refuse to utter a single word. "Now, what is the matter, Nimai? Why don't you speak?" But all he does, in reply, is to flash a provoking smile. "Nimai, you don't speak to me now. I am sure you will not look after me when I am old." No reply. "Nimai, when I am dead, you will be an orphan and walk about the streets hungry and uncared for." No reply still.

Sometimes when he sorely tried her patience, Shachee would pursue him, rod in hand. The naughty child would then run into the midst of cast-away pots and pans, where of course Shachee could not follow him. Also he would touch a *chamar,* a man of low caste, and then try to come close to his mother who, poor lady, would run back home and close the door against the young pursuer. One day he brought a puppy home. Now, according to Hindu conventions a dog is an unclean animal and Shachee was naturally shocked. Much as the mother would have liked it, the child did not learn or care to deport himself as decorously as the son of a learned Brahmin was expected to. But one consolation she had, the child loved her intensely and devotedly.

One day, when he was not more than five, Nimai suddenly began to cry. His parents tried to quiet him. They uttered the name of Hari but even this failed. "Tell us what is it that you want," asked the agonised mother. "I want the offerings which Jagadish and Hiranya have prepared for God," came the unexpected reply.

Jagadish and Hiranya were two neighbours of Jagannath who had, on the eleventh day of the moon, as was the custom those days, prepared some offerings for Sree Krishna. Nimai wanted these. The question that puzzled them was how the little lad had come to know about all this. For all Brahmins do not observe the ceremony. Of course it would be a sacrilege to offer to a child what was meant for Sree Krishna. They tried to divert the child's attention, offered him other and better substitutes. But Nimai would have those or nothing else.

When it came to the notice of the two Brahmins, they hastened to see for themselves what the matter really was. The child looked even more beautiful than ever and the Brahmins thought that Sree Krishna must have entered his body and that it was He, Bal-Gopal, the Divine Child, who was demanding what was His. They soon came back and placing the offerings before Nimai entreated him to accept these: "Take them, Nimai," they said, "and let Gopal partake of these through you." In later life they became ardent followers of Nimai—rather Lord Gauranga.

In Shachee's mind the idea was gathering strength that Nimai was either partially insane or under the influence of some evil spirit. Her sister, whom she consulted, suggested that she should take the opinion of the elderly matrons of the neighbourhood. The self-assured matrons (*ginnis*) met in conference and after hearing the evidence they voted the question to be a serious one. When Shachee related the story of the bright figures hovering over the sleeping child, they unanimously declared it to be the work of evil spirits. Just then Nimai appeared on the scene. One of the redoubtable matrons accosted him: "How is it that you, the son of a Brahmin, have no respect for either the gods or the Brahmins?" With a mocking smile the child retorted, "I revere no one, every one should revere me!"

Shachee was shocked and she prayed to the Gods to forgive the erring child. "He knows not what he says," and she burst into tears.

After long deliberations the wise old crones recommended the propitiation of the goddess Shasthi, patroness of children. Shachee approved of the idea and prepared offerings for her. This she did with the utmost secrecy. Concealing the offerings in the folds of her *sari*, she was proceeding by a private road towards the place of worship, when lo! and behold, who but Nimai was standing straight in front of her. Shachee could only stammer, "My dear child, go home at once." "But mother, what is it that you are carrying with you? I am very hungry, give some to me," said Nimai.

"My child, you ought not to speak like that. These are meant for the goddess Shasthi. After I have offered these to her, I shall give you sweets and fruits in plenty."

"But I feel very hungry, mother. I

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can't wait so long," replied the impatient child, and snatching away a portion of the offering he ran off!

"Oh, are you not a Brahmin-born? I shall throw myself into the Ganges and put an end to my life," cried the unhappy mother.

"Believe me, mother, the goddess Shasthi will be highly pleased if I eat these."

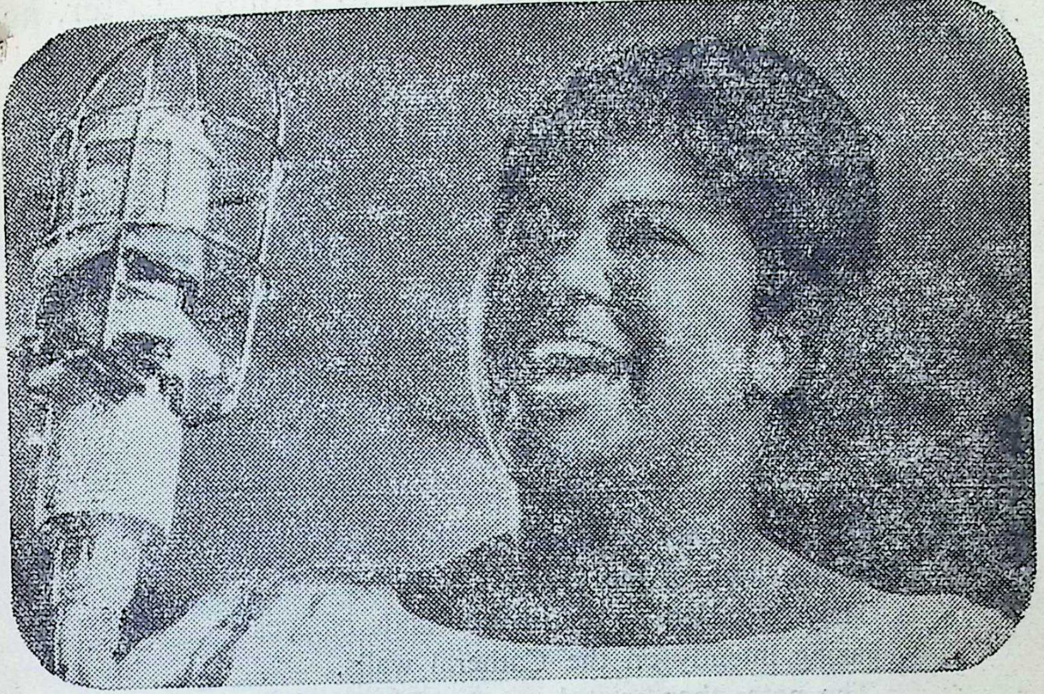
"Your conduct, little rogue that you are, will bring ruin upon you." Weeping in the bitterness of her heart, she prayed to the goddess to forgive the wicked child.

At this time there lived in Nabadweep a young scholar and physician, Murari Gupta. He had studied *Yogavashista* with its highly philosophical and seemingly atheistical doctrine,—He and I are one and the same,—which he seemed to accept. One day while he was discussing this doctrine with some of his friends he noticed that young Nimai was mimicking his gestures, much to the delight of his listeners. "What a perverted child," thought Murari and he said so. "I will teach you a lesson at dinner time," replied young Nimai. Murari went on with his discussion without paying any heed to the threat. Indeed, he soon forgot all about it.

Later as he was sitting down to his meal Nimai suddenly appeared before him and fouled the plate from which he was eating. For a moment Murari was stunned. But, after a pause, he was roused from his stupor when he heard Nimai speak. What the child said was quite unexpected. "Murari, give up teaching your false and dangerous doctrine and learn to worship Sree Krishna heart and soul. Thus do I treat those who pretend to believe that they are one with God Almighty." So saying he vanished.

This had a wonderful effect on Murari. He felt that it was the Child Krishna who had spoken to him through his little visitor. He hastened to the house of Jagannath Misra and prostrated himself before the shy boy who now hid himself behind the folds of his mother's *sari*. "What are you doing, my good physician?" asked the bewildered father. "Do you mean to bring evil upon the boy by prostrating yourself before him?" "Misra, you will soon know who your son is," replied Murari. Misra did not live to know it, but the world did.

(To be continued)



The spiritually-hungry hear her sing and come back feasted. For, Mahalia Jackson is no mere singer. She is the Queen of Gospel Singers. Singing from the age of five, she is still singing at 60, only more ardently and with all her heart and soul. Not all the lure of the almighty dollar could make her take to Jazz or Blues. Why, she even broke away from her bonds of marriage when her husband said "No" to Gospel-singing. Born in New Orleans, now she belongs to the whole world.

Sri Harindra Dave, a noted Gujarati poet, composed this poem in Gujarati after hearing Mahalia Jackson sing the glory of the Lord at Bombay's St. Thomas

Cathedral during her recent visit to India. Later, he himself translated this poem into English.—Ed.

Mahalia Jackson

An Experience

HARINDRA DAVE

They stayed for a while
on the arch of the Cathedral—these notes.
They sprinkled nectar in thousands of eyes
gazing intently on the Catheral walls.
The notes then soared up;
measured two domes for a moment
and then, they became the sky—
where the Lord was ready to embrace them.

Into the Cathedral,
there was only a face;
everything else melted—
even her pink frock and bulky body.
What remained was a face
as dark and as bright as Lord Krishna.
Two eyes were fixed on it like gems of rare brilliance.

There was no audience on chairs;
there were only throbs which were one with the notes.

Marble sculptures on the walls
gave listening ears
to their own agonies.

Lord Christ who lay on the Cross
with His elongated hands,
listened to His Own sufferings, His Own compassion.

"And came the Lord like
a breeze."

He became one
with the voice of Mahalia Jackson
who many a time feels that she is a 'motherless child'.

The Lord took the form of tears in somebody's eyes;
throbs in someone's heart;
embarrassment in some sceptics' minds;
thus, He expanded everywhere.

The agony of the Lord,
which if distributed among all men,
will still be unbearable
was manifested in the notes;
slowly they overflowed;
they spread over the road,
over the city,
over the country,
over the world,
over the universe.
The note
— that was like a glittering flood of the galaxy,
— or like a ray of a rising sun,
— or like a blade of grass coming out of the virgin earth,
was here, there and everywhere.

And with its reverberating sound,
the road, the city, the country, the world,
the galaxy—all cried in harmony;
"Come on Children,
Let us sing together."

□ □ □

Immortal Teachings of
EPICTETUS

Philosophy, many think, is meant only for old people. No.

An educationist, after his retirement, went to a saintly scholar and said: "My dear sir, I have now ample leisure and would you mind teaching me some lessons in Gita?"

"Oh! Sure," replied the wise man. "But of what avail would be those lessons to you now? Arjuna learnt the lessons of Gita *in the full vigour of his youth."*

Philosophy, which is synonymous with religion in India, prescribes to us the rules of life's conduct. We have to first learn those rules and then live our lives to give meaning and purpose to life. Dharma *gets precedence over* Artha, Kama *and* Moksha.

"But what happens if I cannot live up to the dictates of philosophy?" Then let us abide by the rules as far as we can. Is not having an ideal better than having none at all? Even a little striving towards good is never lost, assures the Lord in the Gita. *Do we drink ditch water if no nectar is available?*

Any station in life is no bar to the pursuit of philosophy. Many of our saints were born among the lowliest of callings to demonstrate the truth that God looks only to the heart and not birth or position or status.

The priceless gems of philosophy contained in this article are from one of the greatest of world's philosophers. His words were spoken some 1900 years ago! Faithfully recorded by one of his disciples, Arrian, they have come down to us, Upanishadic-fashion to enlighten, ennoble and elevate us.

Epictetus, the stoic philosopher was a slave—a slave in Rome during the reign of Nero, the brute who fiddled when Rome burned. Nothing much is known about the life of Epictetus, as is the case with many of our great saints, who never hankered after name and fame.

Born at Hierapolis, a town six Roman miles north of Loadicea, Epictetus is believed to have sprung from obscure parentage. The year of his birth is equally unknown, though the probable period is surmised as the middle of the first century.

The first certain fact about Epictetus is that in Nero's reign he was a slave in Rome and the property of Epaphroditus, Nero's notoriously profligate freedman. The name Epictetus, if it is taken to mean the 'newly-acquired' slave, looks as if imposed by a master's whim. There are also accounts that Epictetus became lame after his leg was cruelly twisted by his master to breaking point. As a true philosopher, indifferent to pain and pleasure, he underwent torture with stoic fortitude.

A bachelor all his life, he seems to have taught many the pleasures of philosophy in Nicopolis, a provincial town in Epitus. The greatest lesson we have to learn from Epictetus is this: "You can enslave the body, but not the spirit."

Out of the vast teachings of Epictetus, a few are selected and presented here with the sincere hope that the enlightened readers of Bhavan's Journal *would enjoy them. Those familiar with the teachings of* Gita *and other great scriptures will hear familiar echoes in the words of Epictetus.*—Ed.

The first lesson

WE see that a carpenter becomes a carpenter by learning certain things: that a pilot by learning certain things becomes a pilot. Possibly also in the present case the mere desire to be wise and good is not enough. It is necessary to learn certain things. This is then the object of our search.

The Philosophers would have us first learn that there is a God, and that His Providence directs the Universe; further, that to hide from Him not only one's acts but even one's thoughts and intentions is impossible; secondly, what the nature of God is. Whatever that nature is discovered to be, the man who would please and obey Him must strive with all his might to be made like unto Him.

If the Divine is faithful, he also must be faithful; if free, he also must be free; if beneficent, he also must be beneficent; if magnanimous, he also must be magnanimous. Thus as an imitator of God must he follow Him in every deed and word.

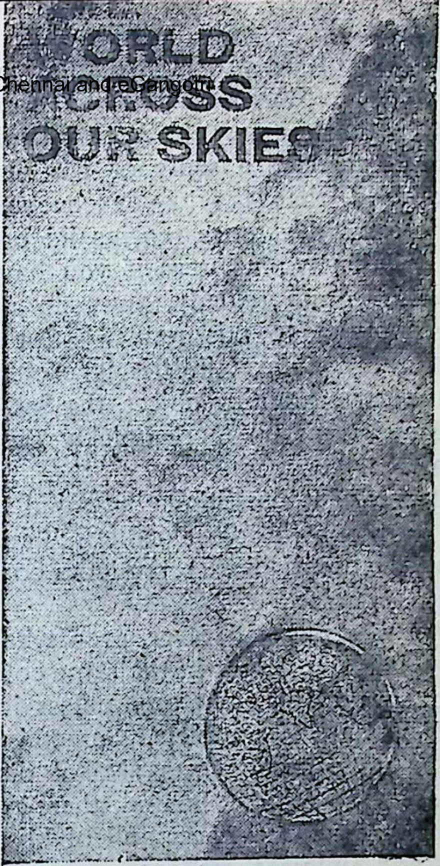
Anger is just a Habit

If you have given way to anger, be sure that over and above the evil involved therein, you have strengthened the habit, and added fuel to the fire.

If overcome by a temptation of the flesh, do not reckon it a single defeat, but that you have also strengthened your dissolute habits.

Habits and faculties are necessarily affected by the corresponding acts. Those that were not there before, spring up: the rest gain in strength and extent.

This is the account which Philoso-



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phers give of the origin of diseases of the mind: Suppose you have once lusted after money; if reason sufficient to produce a sense of the evil be applied, then the lust is checked, and the mind at once regains its original authority; whereas if you have recourse to no remedy, you can no longer look for this return—on the contrary, the next time it is excited by the corresponding object, the flame of desire leaps up more quickly than before.

By frequent repetition, the mind in the long run becomes callous; and thus this mental disease produces confirmed Avarice.

One who has had fever, even when it has left him, is not in the same condition of health as before, unless indeed his cure is complete. Something of the same sort is true also of diseases of the mind. Behind, there remains a legacy of traces and of blisters: and unless these are effectually erased, subsequent blows on the same spot will produce no longer mere blisters, but sores.

If you do not wish to be prone to anger, do not feed the habit; give it nothing which may tend to its increase. At first, keep quiet and count the days when you were not angry: 'I used to be angry every day, then every other day; next every two, next every three days!' and if you succeed in passing 30 days, sacrifice to the Gods in thanksgiving.

The Uncommon Common Sense

As that may be called a Common Ear which distinguishes only sounds, while that which distinguishes musical notes is not common but produced by training; so there are certain things which men not entirely perverted see by the natural principles common to all. Such a constitution of the Mind is called Common Sense

Company Makes the Man

If a man has frequent contact with others, either in the way of conversation, entertainment, or simple familiarity, he must either become like them, or change them to his own fashion.

A live coal placed next a dead one will either kindle that or be quenched by it.

Such being the risk, it is well to be cautious in admitting intimacies of this sort, remembering that one cannot rub shoulders with a soot-stained man without sharing the soot oneself.

What will you do, supposing the talk turns on gladiators, or horses or prize-fighters, or (what is worse) on *persons*, condemning this and that, approving the other? Or suppose a man sneers or jeers or shows a malignant temper? Has any among us the skill of the lute-player, who knows at the first touch which strings are out of tune and sets the instrument right? Has any of you such a power as Socrates had, in all his contact with men, of winning them over to his own convictions?

Nay, but *you* must needs be swayed hither and thither by the uninstructed. How comes it then that they cause they speak from the fulness of the heart—their low, corrupt views are their real convictions: whereas your fine sentiments are but from the lips, outwards; that is why they are so nerveless and dead. It turns one's stomach to listen to *your* exhortations, and hear of your miserable Virtue, that you prate of up and down. Thus, it is that the Vulgar prove too strong for you. Everywhere strength, everywhere victory waits your conviction!

Philosophy is not frothy talk

A Philosopher's school is a Surgery: pain, not pleasure, you should have felt therein. For, on entering, none of you is whole. One has a shoulder out of joint, another an abscess: a third suffers from an issue, a fourth from pains in the head.

And am I then to sit down and treat you to pretty sentiments and empty flourishes, so that you may applaud me and depart, with neither shoulder, nor head, nor issue, nor abscess a whit the better for your visit?

Is it then for this that young men are to quit their homes, and leave parents, friends, kinsmen and substance to mouth out *Bravo* to your empty phrases?

The banquet of life

Remember that in life thou shouldst order thy conduct as at a banquet. Has any dish that is being served reached thee? Stretch forth thy hand and help thyself modestly. Doth it pass thee by? Seek not to detain it. Has it not yet come? Send not forth thy desire to meet it, but wait until it reaches thee.

Deal thus with children, thus with wife, thus with office, thus with wealth—and one day thou wilt be meet to share the Banquets of the Gods.

But if thou dost not so much as touch that which is placed before thee, but despisest it, then shalt thou not only share the Banquets of the Gods, but their Empire also.

Fear not

When you have decided that a thing ought to be done, and are doing it, never shun being *seen* doing it, even though the multitude should be likely to judge the matter amiss.

For if you are not acting rightly, shun the act itself; if rightly, however, why fear misplaced censure?

And finally . . . .

If you have assumed a character beyond your strength, you have both played a poor figure in that, and neglected one that is within your powers.

The husbandman deals with the land; physicians and trainers with the body; the wise man with his own Mind.

□ □ □

To find fault is easy and in every man's power; but to point out the proper remedy is the proof of a wise counsellor.

—Demosthenes.

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१. पीस आफ माइण्ड (अंग्रेजी में)	३–००
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तुलसी मानस प्रकाशन
गुप्ता मिल्स स्टेट, रे रोड़
बम्बई-१०, टेलीफोन नं. ३७२१५१

Vagaries of Present Day Films

SMT. LILAVATI MUNSHI

[I have received a letter from Sri B. J. AGARWAL, a retired officer of the Education Department of U.P., Lucknow, wherein he has quoted extracts from a speech, which I had delivered way back in 1961. *As the matter is still relevant, I am taking the liberty of publishing his letter in full.*—L.K.M.]

''On July 11, 1961, at the annual meeting organised by the SOCIETY FOR THE PREVENTION OF UNHEALTHY TRENDS IN MOTION PICTURES, at the Gita Mandir of the Bharatiya Vidya Bhavan, Bombay, you delivered a speech--an appeal to the Film Industry. The function was presided over by the then Mayor of Bombay, Sri V. B. Worlikar.

''In that speech, you were pleased to say:

'Not only people have been awakened, but the cry raised by the Society has been taken up by the people and associations in many parts of India. They have started raising their voices against the evil influence of unhealthy pictures. Even the great Bhudan leader, Acharya Vinoba Bhave, our respected President Dr. Rajendra Prasad, Vice President Dr. S. Radhakrishnan, Sri Dhebarbhai, Sri Munshi and several other prominent personalities have raised their powerful voices against the influence of unhealthy pictures on the public mind. The Government and the Censor Board have also taken notice of the agitation and are waking up to their duty to the public. Even Dr. B. V. Keskar, Minister for Information and Broadcasting, sometime ago came out with a statement in Parliament that the Government was seriously thinking to be more strict in its censorship policy; and a few days ago, again, he spoke very strongly about the intimidation carried on by the film producers.

'The present Chairman of the Censor Board has also advised the film producers to make pictures of better quality as it was felt that public opinion is against the present trend of sex and crime pictures.

'We had passed a resolution for starting a signature campaign against the unhealthy trends in motion pictures. About 10,000 signatures were submitted in instalments to Dr. Keskar.

'Recently we find that not only in India, but in many other countries, the effect of the present trends in motion pictures and of obscene literature is being increasingly felt. In America and England--lands of free thought and enterprise, people are waking up to the deterioration of morals and the spread of crime-wave among the younger generation and it is increasingly felt that it is more due to the influence of the crime and sex pictures than any other single factor. The unruly behaviour of the youth, sex orgies as reported in newspapers, the behaviour pattern of students, are all portents in the same direction. Unfortunately, the same pattern to some extent is being followed in some of the big cities in India.

'There are hundreds of songs and dialogues of suggestive nature and questionable taste designed for the excitement of sex instincts. I pity our Censors who are too few and who have to constantly watch the inroads made by these undesirable innovations.

'A hue and cry is raised against stricter censorship. It is made out that people are getting unemployed in the Cinema industry and suffering. But they do not see how many million homes they are ruining, how many million minds they are corrupting, how many unhealthy notions they are making current and fashionable. All this for a mess of pottage in order that the cinema industry should earn a few lakhs. The cinema industry uses threats and temptations alternatively, and also its money power in unleashing a torrent of propaganda against the censors. We can only hope the Censors will not be deterred by such threats or temptations hurled by the industry or by the guiles of so called intellectuals, who, for reasons best known to them, are supporters of unhealthy films and books like ''Lady Chatterley's Lover.''

'I wonder why the cinema industry treats our Society as an enemy. On the contrary, it should thank us for telling what the saner elements of the Society want and for giving the industry a chance of correcting itself. We feel that cinema can be a great weapon for consolidating our new-won freedom and moulding the character of the people, fighting the fissiparous tendencies, inspiring people to heroic deeds and teaching patriotism to the youth, instead of teaching them to run after girls and learn stealing.

'I know there are many good people in the country who are thinking in the same direction, but they are caught up in a vicious circle. I appeal to all the producers, and the artists of the film industry, not to mislead the people and not to raise false cries, but to put their own house in order and give some good values to the new generation. The prostitution of the body is bad, but prostitution of the mind is worse. Please don't create false values. Money is not everything in life. Will the industry rise to the occasion?

'At the same time, I would appeal to the public and the Government to be always vigilant.'

* *

''What was said and discussed, ten years back, now seems not only to have gone down the drain, but has also brought in fresh sex and crime pictures to the screen and also into the dailies, weeklies and monthlies published all over India and abroad. They have been regularly cashing on their nefarious trade, with renewed fissiparous tendencies to bear upon the public mind, both young and old. Numerous ways of ruining the society at large have been found and are being propagated without any check whatsoever. The cry then raised by you and the eminent big leaders named in your speech in

July 1961 has simply been forgotten in toto, as if nothing of the sort had been said by anybody at all. The magnitude of the fast-running evil and the speedy ruin of the whole society it is bringing in its wake can be better imagined than described. Nobody can deny this naked truth.

''May, I therefore, beg of you, Gracious Madam, to republish your old speech of 11th July, 1961, together with another appeal, to the lovers of humanity and to the powers that be, in the next issue of BHAVAN'S JOURNAL and also such other newspapers and magazines, in both English and regional languages, as you deem fit. It is rather essential to do something concrete before it is entirely lost and undone beyond all repairs.

''My purpose will be served if this letter is simply acknowledged and the line of action contemplated is briefly indicated.''

□ □ □

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That Rosy Streak

V. SIVARAMAKRISHNAN

THE rose, that small, lovely flower that smiles over the thorn, has ever fascinated man from the time Nature started playing upon the lyre of his heart. The poets of the West have clung to its 'crimson bosom' like a lover to his beloved. The 'blush on its cheeks' has often tempted them into a close embrace—an embrace of beauty and imagination—to produce an offspring in its own image. Of a mind as sensitive to beauty as those of the poets, Jawaharlal Nehru made the rose a part of himself, carrying it in his button-hole. A proud rose it was that rode over the heart of a man who was himself a 'rose of all roses, rose of the world'.

In a criticism of Tennyson and Browning as poets, T.S. Eliot has said that they do not 'feel' their thought as immediately as the odour of a rose. Primarily a thinker, Nehru, unlike the two Victorian poets, did feel his thoughts and, as a man of action, acted on those thoughts. For him, to think was to feel and to feel was to act. If poetry is a compound of blood, imagination and intellect, as Yeats would have it, then most of Nehru's writings and speeches have the unmistakeable touch of the poet. He was far too absorbed in the fight for freedom—political, economic and social—to give 'to airy nothing a local habitation and a name'. But with that rosy streak in him, as Sarojini Naidu with her gift of prophecy said, he could transmute his pre-destined gifts of sorrow, suffering, sacrifice, anguish and strife, into the very substance of ecstasy. He was so obviously a poet in spite of his wanderings in other fields.

Nehru tells us that he developed a liking for poetry very early in life, a liking that endured and survived the many changes to which he was subject over the years. His study of poetry, Western and Eastern, was as wide as his appreciation of it was keen. In moments of depression, he could despair with Matthew Arnold

For the world which seems
To lie before us, like a land of dreams,
So various, so beautiful, so new
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain;
And we are here, as on a darkling plain
Swept with confused alarms of struggle and flight,

Where ignorant armies clash by night.

The despair would only be momentary and the student of history would brace himself up with the thought that life was rich and varied and that, though it had many swamps and marshes and muddy places, it had also the great sea, and the mountains, and snow, and glaciers, and wonderful startlit nights, and the love of family and friends, and the comradeship of workers in a common cause, and music and books and the empire of ideas. He would, therefore, sing with the poet

Lord, though I lived on earth, the child of earth,
Yet was I fathered by the starry sky.

If the mixture of good and evil that is the world reminded him of William Blake's lines

When the stars threw down their spears
And water'd heaven with their tears,
Did He smile his work to see?
Did He who made the lamb make thee?

he could also view it with and without passion along with the Chinese poet

Oftentimes, one strips oneself of passion
In order to see the secret of life;
Oftentimes, one regards life with passion,
In order to see its manifold results.

Poetry in a lighter vein also appealed to Nehru and he summoned to his aid the satirical poets when he wanted to cock a snook at the Hamlets of politics, 'sicklied o'er with the pale cast of thought' and cursing themselves for being born when 'the time is out of joint'. He would charge at the Moderates with the lance of Roy Campbell's lines

They praise the firm restraint with which you write,
I am with you there, of course,
You use the snaffle and the curb all right
But where's the bloody horse?

When some Liberals joined the U.P. Ministry in the 'twenties when Ministries were going cheap' he could be caustic with the lines of Richard Garnett

Fortune advanced thee that all might aver
That nothing is impossible to her.

Poetry was ever an abiding source of inspiration and strength to Nehru. With advancing age and ill-health but with Himalayan problems on hand to tackle, he gained confidence from Robert Frost

The woods are lovely, dark and deep,
But I have promises to keep,
And miles to go before I sleep.

The aesthetic sensibility of Nehru came to the surface when, as a prisoner in the jails at Naini, Bareilly and Almora, he looked

Upon the little tent of blue
which prisoners call the sky,
And every drifting cloud that went
with sails of silver by.

From the Naini prison, he wrote to his daughter, Priyadarshini, 'dear to the sight but dearer still when sight is denied', on 14th January, 1931:

"I have developed strange habits in prison. One of these is the habit of getting up early—earlier even than the dawn. I have watched the contest between the moonlight and the dawn in which the dawn always wins. In the strange half-light, it is difficult to say for some time whether it is the moonlight or the light of the coming day. And then almost suddenly there is no doubt of it and it is day, and the pale moon retires, beaten, from the contest."

Which pale moon was he referring to? Was he not hinting at the dawn of freedom and the retreat of the pale moon of British power from India, beaten in the contest? And when freedom came in 1947, he spoke of the 'Tryst with Destiny' in poetic accents that would echo down the corridors of time. He said:

> "At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom."

Nehru always bemoaned the loss of joy that Nature gave with the advance of industrialism. Regretting that the urbanites were unable to commune with Nature, only content with occasional week-end jaunts to the countryside, he said that they were like persons who, finding it difficult to admire some classic poet or writer, returned to their favourite novel or detective story where no effort of mind was necessary. As for himself, he loved to dwell amidst the loveliness of Nature and allow an enchantment to steal over his senses. His heart leapt up with joy as he looked at the top of a palm tree from the loneliness of his prison cell at Dehra Dun. He derived great comfort from the sight of mountains whose 'solidity and imperturbability' looked upon him with the 'wisdom of a million years' and mocked at his varying humours and soothed his fevered mind.

In the murmur of the waters of the Ganga, Nehru heard the voices of ages long gone by. To the noble Ganga he was attached by hoops of steel. "The Ganga", he said, "is the river of India, beloved of her people, round which are intertwined her racial memories, her hopes and fears, her songs of triumph, her victories and her defeats. She has been a symbol of India's age-long culture and civilization, ever-changing, ever-flowing and yet ever the same Ganga." The imagery of an ever-flowing river recurs again and again in Nehru's writings, every time striking us with a wealth of suggestion.

Nehru loved not only Nature in all her variety but every form of beauty, be it sculpture or architecture, music or painting. In Buddha's image, he saw much more than what meets the ordinary eye. The image symbolised for him the whole spirit of Indian thought or at least one vital aspect of it—the spirit of daring against odds. The cathedrals of Europe of the 11th and 12th centuries struck him with their 'wondrous beauty', and seemed to him 'almost like a prayer going up to the heavens'. In Florence, he saw the shadows of the great painters, Leonardo da Vinci, Michaelangelo and Raphael, of Dante the poet, followed by his beloved, Beatrice, trailing behind her a faint perfume.

Some of the best word-pictures of Nehru are those of Gandhiji, the little man with a magic in his look, a fire in his touch and understanding and love in his voice. When Gandhiji came on the Indian scene, fresh from his victories of the spirit in South Africa, he came 'like a powerful current of fresh air that made us stretch ourselves and take deep breaths; like a beam of light that pierced the darkness and removed the scales from our eyes; like a whirlwind that upset many things but most of all the working of people's minds'. Nehru differed from Gandhiji in many respects and suffered agonies, but at the end he bowed his head to the master. And when the good and great man fell to the bullets of an assassin, Nehru found himself enveloped in darkness 'the light having gone out of our lives'. He sobbed aloud: 'A glory has departed and the sun that warmed and brightened our hearts has set and we shiver in the cold and dark.'

Nehru's love of children, of animals, birds and insects, of folk music and dance are all of a piece with his artistic nature. Allied to that nature was his majestic character which, as Tagore said, lifted him far above others and made him greater than his deeds and truer than his surroundings.

Until the future dare forget the past
His name and fame will be
An echo and a light unto eternity.

(Courtesy: *All India Radio*)

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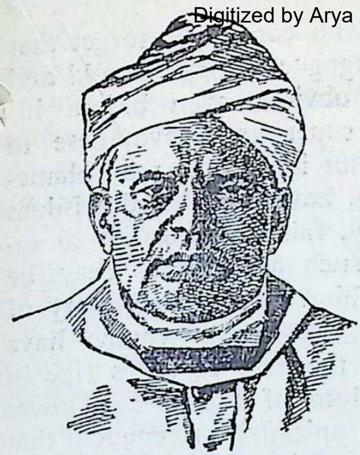

A brilliant intellect, charming personality, profound scholarship, persuasive eloquence and to cap it all a truly noble character. That was Rt. Hon. V. S. Srinivasa Sastri.

What he cherished most in life is also what we all should strive to cherish most in our lives. This enduring literary masterpiece is taken from Anthology of Modern Indian Eloquence, *a Bhavan's Publication.*—Ed.

What I Cherish Most

RT. HON. V. S. SRINIVASA SASTRI

WHAT I cherish most is not necessarily what I pursue most. The distinction is important. It is the hiatus between profession and practice, between the ideals to which one pays homage and one's actual conduct. This hiatus is often the result of hypocrisy. But even when it is not so, it is not a matter of indifference to a genuine man, but one of grief and humiliation. Still, ideals cannot be dismissed as embarrassing or burdensome; they are indispensable. One must have a clear perception of the best that one would attain, or one's life would be an utter waste. I am now arrived at a stage when long and varied experience enables me to state the qualities, things or institutions that, during the greater part of my active life, have commanded my admiration and inspired my conscious endeavour.

The elders of our race have left us proverbs, maxims and precepts by which to regulate our steps in the journey of life. Each man has a selection of these to which he turns by habit. Faith, hope and charity, charity the greatest of the three, appeal to a certain class of people. Others, philosophically disposed, look upon truth, beauty and goodness as the values which remain in the ultimate analysis.

The highest ethical concepts of the Indian people are the twin abstractions, truth and duty. To bring them to the concrete sphere, an old writer declares, as the cream of the teachings of the Sastras, to do good to others is virtue and to do evil to others is sin. In spite of the modern education that I have received, instinct draws me to our own categories. Truth, justice, benevolence form my triad. Benevolence, as I understand it, includes kindness to all life and what in our code is called *kshama*, one word for the negative virtue of forbearance and the positive virtue of forgiveness together. My lapses, alas! from these and other virtues have been many and serious. In all humility, however, I may claim that I have watched myself narrowly and at every fall brought myself before the judgment of my conscience which in consequence retains its sensitiveness and power to punish.

For nearly twenty years I taught boys, loving and loved in return. When, after 28 years of political work, I returned to education, I might have confined myself to the administrative side, but took part in the actual instruction. This I did because I found happiness in it. Our law-givers of old were wise to ordain that it was the duty of a Brahmana to learn and then to teach—to learn in order to teach and teach in order to learn. Modern conditions do not tolerate caste and its monopolies, and the high calling of the educator is open to all. Blessed are they that enter the profession and feel its joys. Not all are so blessed.

The supreme test is, are you unhappy when you can no longer teach? Do you seek opportunities of teaching even when you need not teach? Having learned some things of use and picked up experience in different parts of the world, I feel I should be a despicable miser of knowledge if I passed away without imparting it all to those who could profit by it.

Satirists of all ages have sharpened their pen and their tongue on the pedagogue who can never forget that he is a pedagogue, but must scold and labour the obvious even before his equals and superiors. Leave these to their fate. But is not the man blameworthy who, having gathered wisdom from society, fails to return it to society with such addition as may be possible to him? In the long story of our culture, men and women have crowded at the feet of sages ripe in years and lore of books and never missed the spiritual sustenance that they sought. Often it was a set discourse which the questions evoked. But quite as often they had informal and scattered talk, but it was no less profitable. An old saw recommends you to resort to learned men at all times. What if they do not deliver prepared lectures? Even their random talk will be rich with learning and guidance.

Two corollaries of this duty must be mentioned in this place. One is the need of reading and adding to your knowledge. No man's conversation is worth anything if he is not in touch with the events round him and if he does not keep abreast of the movement of thought and opinion. Also let every teacher of the young remember always that they learn largely through imitation, that imitation is unconscious as well as conscious, and that it is, therefore, incumbent on him, for the sake of his pupils as much as for his own, to set a good example in all respects. Among us now, while public life is in the pangs of growth and we are learning the ways of democracy, a model citizen is worth a library of civics. This fact lays an obvious obligation on the schoolmaster and the professor to take an honourable part in the duties of citizenship.

All through my public life, whether as teacher or subsequently as politician, a noble vision has shed its lustre on my path. The pioneers of the political movement of our country, going back to the days before the National Congress, dreamed of a United India and a united Indian people. Sometimes they called them a nationality; but always they conceived of them as one whole. They knew that Asoka and Akbar had dreamed the great dream and hoped that it could be realized under the aegis of Britain. When I was a lad at school, Surendra Nath Banerjea thundered forth the evolution of the Indian nation and made the name of Mazzini, Cavour and Garibaldi familiar to our ears. In the west, Ranade enforced the same lesson from the press and the platform, showing how the different cultures that had been thrown together, Hindu, Muslim, Sikh, Parsi and Christian, were blending gradually to form one rich composite Indian culture, how furthermore this process of amalgamation was going forward to its consummation through peaceful and constitutional means, and how patriots should devote themselves to this great purpose in a spirit of sacrifice and suffering. I taught this doctrine to thousands of students. □ □ □

If we are sometimes better than our deeds, we are quite as often worse than our bad deeds.

—Rev. Percy C. Ainsworth

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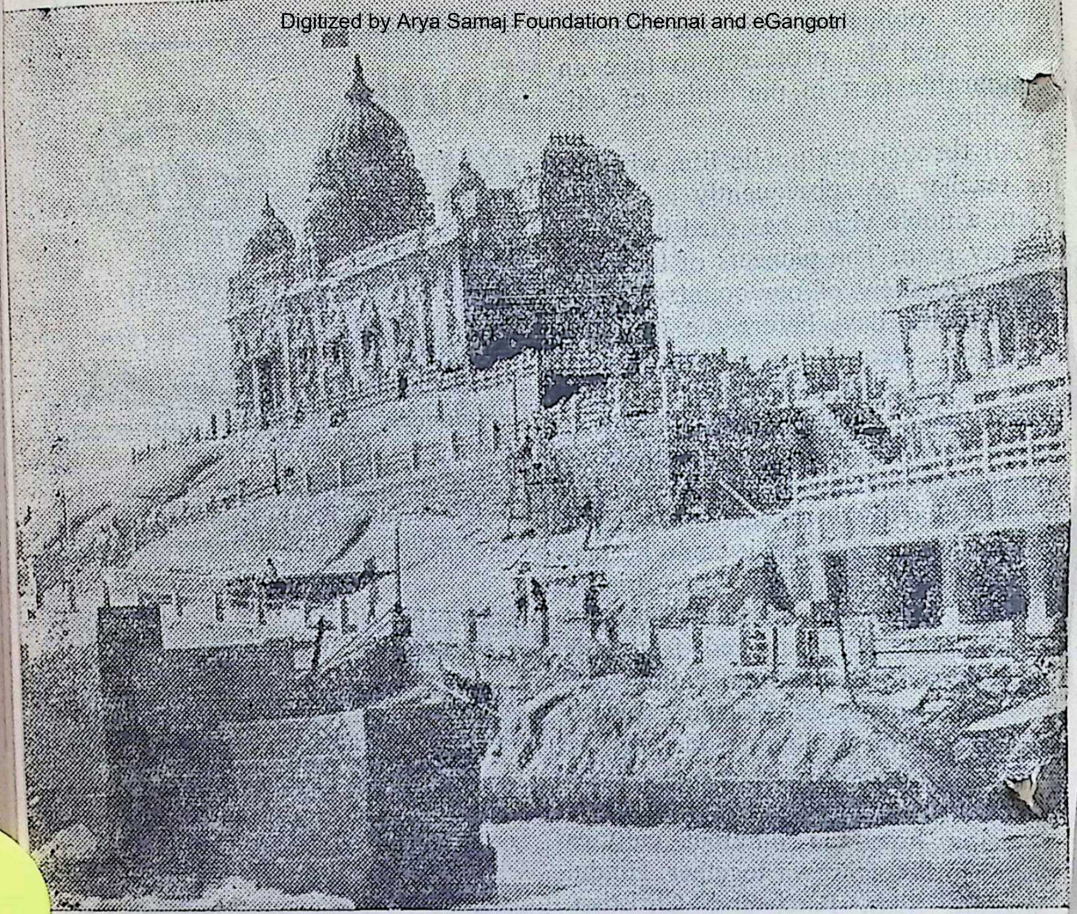


Vivekananda Rock Memorial, Kanyakumari.

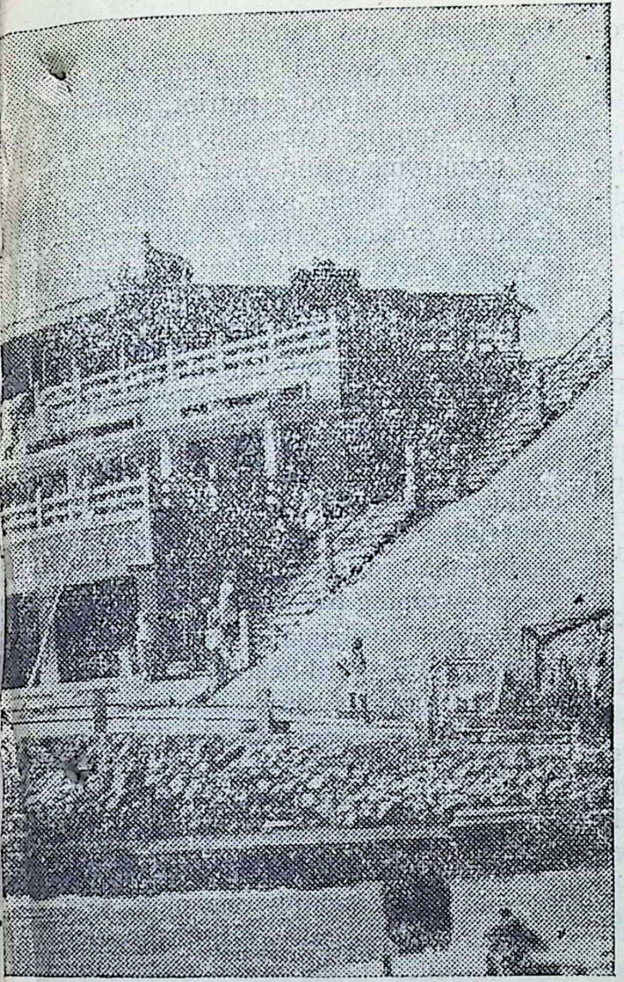
Swami Vivekananda was the first among moderns not to adopt an apologising tone for our customs, manners and, above all, religion.

His was a positive message, a message of construction and strength, not of negation and weakness. His ideal was the union of the best in the East and West. He saw that India had awakened and could soon occupy her rightful place in the world.

Having attained Nirvikalpa Samadhi, *he gave up the bliss of ever remaining in that supreme state and dedicated his life to preach the message of India to the world and to awaken India.*

In this article, the writer draws a graphic picture of the momentous resolve that came to Swami Vivekananda at Kanyakumari to flood the world with the tidal wave of spirituality.

It was 78 years ago, on May 31, 1893, that Swamiji sailed from Bombay for the West on his historic mission.—Ed.



INDIA
Shall Rise!

G. RAVINDRAN NAIR

IT was both the end and the beginning of a long journey momentous not only for India, but for the entire world, especially the West, when the ochre-clad Swami Vivekananda touched the land's end of India—Kanyakumari or Cape Comorin—where the three oceans are locked in perpetual embrace—the Indian Ocean, the Bay of Bengal and the Arabian Sea. The very sight of that majestic sea at the Cape, the giant waves, breakers and wavelets, coming one after another, over the rock-strewn coast and washing the shores of Mother India in one loving, foaming sweep, sent Swamiji into speechless ecstasy. He had travelled the east, north and west and had at last come to the deep south of India, its southernmost tip, and beyond him lay the splendour of the ocean. It was the end of a pilgrimage and the beginning of another.

For Swami Vivekananda it was a sort of homecoming, a child having played and roamed about all day, was returning to the lap of its Mother. He entered the temple of Kanyakumari Devi and lay prostrate before the image of Virgin Goddess, completely entranced. After a heartful and tearful prayer, Swamiji went straight to the sea shore and stood there as wave after wave, as if chorusing 'Ohm', lapped and kissed his feet. He looked around him, his heart bounded, tears welled up, a lump formed in his throat and he saw nothing around him except his most beloved Mother in all Her ethereal splendour. Her life throbbing the sea and its wealth, and her image being projected through the rocks, the pathless skies and her life pulsating in the birds in the skies and the men, women and children collecting on the seafront. He felt the Mother was calling him—an irresistible call from within and without.

Within seconds Swamiji was nowhere to be seen on the shore. He had plunged into the tempestuous and choppy waves, at the beckoning of his Mother, and furrowed a way for himself, through the storm-tossed sea and at last reached the rock he was yearning to reach. And on the rock he sat and saw his Motherland, as if on a screen or a panorama, in all her eternal glory—the snow-clad Himalayas, the Vindhyas, the Ganga, the Brahmaputra, the Cauveri, Bhadrinath, Kasi, Rameshwaram and even the benighted face of his country and the suffering and exploited humanity. As the waves tossed about him in ruthless fury, a tempest broke in Swamiji's mind and he went into deep meditation.

Centuries rolled past before his mind's inner eye showing him the grandeur of the past and the decay of the present. His mind frantically sought the virus of decay eating slowly into the vitals of the country's organism. He saw India in relation to the world. He felt that his country, which had remained a spiritual oasis in the dreary desert of materialism all around, must seek to rediscover her soul lest the oasis should be engulfed by the wind-swept sands of ephemeral and gross values.

The Prophet and Patriot

Here was Swami Vivekananda, at once a prophet and a patriot, without parallel, musing over the destiny of his countrymen and their legacy in the light of their glorious past and decadent present. "India shall rise!"—it was a silent and strident echo arising from a soul which was all the best in India itself, destined to rise above the thunderous tumult of waves and the cacophony of the sensual world. Swamiji found that only through a dedication to Vedanta could India rise to her feet, regain her full vitality and be a bulwark against the erosion of the materialistic waves sweeping the world.

Swami Vivekananda was not a visionary; a hard-headed pragmatist that he was, his heart ached at the plight of his people shackled in immemorial poverty. How could religion sustain itself when millions of people lived a sub-human life? Through the centuries, the poor had been exploited and oppressed by one class after another—the priestly class, the rich, the so-called high castes and other vested interests. Was that religion worth the name if the majority was dubbed and treated as inferior? He heard the throbbings and felt the anguish of the vast multitude driven to a choice over which they had no voice. Was he not part of that vast ocean of humanity, was not their humiliation his own, was not their running sore his own, was not their tears his own? How could he furrow a lonely path, leaving in the lurch his own brothers and sisters, born of the same Mother's womb?

The End of an Odyssey

From the rock off the Cape, Swamiji saw the entire humanity identified with himself; he saw the country and world in himself and himself in the world. He was a Messiah in the making, being baptised by Kanyakumari Devi Herself to spread the gospel of Sri Ramakrishna, across the ocean, in a world getting satiated with the mundane pleasures.

Recalling the momentous finale of his Indian odyssey, Swamiji wrote: "At Cape Comorin, sitting in Mother Kumari's temple, sitting on the last bit of Indian rock, I hit upon a plan. We are so many Sannyasins wandering about, and teaching the people metaphysics—it is all madness. Did not our Gurudeva often say: "An empty stomach is no good for religion?" That those poor people are leading the life of brutes, is simply due to ignorance. We have for all ages been sucking their blood and trampling them under foot."

Just like the Buddha under the Bodhi tree, Swami Vivekananda gained enlightenment, meditating on the rock, off Kanyakumari. The Virgin Goddess shone like a beacon in his mind struggling to find a safe harbour. Swamiji felt that the only way to "raise the masses" was to raise a corps of dedicated Sanyasis imbued with the ideals of renunciation and service. But how and wherefrom would he raise the funds for helping his brothers and sisters? He sought the aid of potential donors, but received only lip sympathy and at last decided to cross the ocean and go to America to espouse the cause of his suffering brethren. He was sure Narayana would help him in the cause of Daridranarayana.

Thus, Kanyakumari forms a watershed in the life's odyssey of the charismatic Vivekananda. Here he lent a new dimension to religion. He saw religion no longer as "an isolated province of human endeavour." It encompassed not only the entire scriptures, "the meditation of sages, the asceticism of great monks, the vision of the Most High, but the heart of the people, their lives, their hopes, their misery, their poverty, their degradation, their sorrows, their woes."

□ □ □

SWEET MENACE TO HEART

A diet rich in sugar can cause the quantity of triglyceride in the blood to rise appreciably, thereby increasing the risk of arteriosclerosis, reports a Swedish research team.

While extra sugar was found to have no noticeable effect on hens and dogs, a diet containing 50 per cent sugar caused an appreciable rise in the fat content of rabbits' blood, the team reports. It was also established that a normal hospital diet given to men volunteers, and supplemented with 500 grammes of sugar daily, produced a "pronounced increase" in the triglyceride present in their blood.

Cholesterol and triglyceride, the two principal fatty constituents in blood, can lead, when present in large quantities, to arteriosclerosis.

Arthur W. Ryder, noted American Oriental Scholar, gives a deep insight into Panchatantra, *the great collection of Indian fables, in his Introduction to his much-acclaimed English translation of the stories from original Sanskrit.*

This article is culled from Arthur Ryder's Introduction to Panchatantra, *published by Jaico Publishing House, Bombay*—Ed.

Delights of Panchatantra

ARTHUR W. RYDER

I

One Vishnusharman, shrewdly
gleaning
All worldly wisdom's inner meaning
In these five books charm composes
Of all such books the world possesses.
—Introduction to the *Panchatantra*

THE *Panchatantra* contains the most widely known stories in the world. If it were further declared that the *Panchatantra* is the best collection of stories in the world, the assertion could hardly be disproved, and would probably command the assent of those possessing the knowledge for a judgment.

Assuming varied forms in their native India, then travelling in translations, and translations of translations, through Persia, Arabia, Syria, and the civilized countries of Europe, these stories have, for more than 20 centuries, brought delight to hundreds of millions.

Since the stories gathered in the *Panchatantra* are very ancient, and since they can no longer be ascribed to their respective authors, it is not possible to give an accurate report of their genesis, while much in their subsequent history will always remain obscure. Dr. Hertel believes that the original work was composed in Kashmir, about 200 B.C. At this date, however, many of the individual stories were already ancient. He then enumerates no less than 25 recensions of the work in India.

II

Whoever learns the work by heart,
Or through the story-teller's art
Becomes acquainted,
His life by sad defeat—although
The king of heaven be his foe—
Is never tainted.

The *Panchatantra* is a *niti-shastra*, or textbook of *niti*. The word *niti* means roughly "the wise conduct of life". Western civilization must endure a certain shame in realizing that no precise equivalent of the term is found in English, French, Latin, or Greek. Many words are therefore necessary to explain what *niti* is, though the idea, once grasped, is clear, important and satisfying.

First of all, *niti* presupposes that one has considered, and rejected, the possibility of living as a saint. It can be practised only by a social being, and represents an admirable attempt to answer the insistent question how to win the utmost possible joy from life in the world of men.

The negative foundation is security. For example, if one is a mouse, his dwelling must contain recesses beyond the reach of a cat's paw. Pleasant stanzas concerning the necessity of security are scattered throughout the work. Thus:

The poor are in peculiar need
Of being secret when they feed;
The lion killed the ram who could
Not check his appetite for food.

Or again:

In houses where no snakes are found,
One sleeps; or where the snakes are bound:
But perfect rest is hard to win
With serpents bobbing out and in.

The mere negative foundation of security requires a considerable exercise of intelligence, since the world swarms with rascals, and no sensible man can imagine them capable of reformation.

Caress a rascal as you will,
He was and is a rascal still:
All salve and sweat-treatments fail
To take the kink from doggy's tail.

Yet roguery can be defeated; for by its nature it is stupid.

Since scamp and sneak and snake
So often undertake
A plan that does not thrive,
The world wags on, alive.

Having made provision for security, in the realization that

A man to thrive
Must keep alive,

one faces the necessity of having money. The *Panchatantra*, being very wise, never falls into the vulgar error of supposing money to be important. Money must be there, in reasonable amount, because it is unimportant, and what wise man permits things unimportant to occupy his mind? Time and again, the *Panchatantra* insists on the misery of poverty, with greatest detail in the story of "Gold's Gloom" in the Second Book, never perhaps with more point than in the stanza:

A beggar to the graveyard hied
And there "Friend corpse, arise," he cried;
One moment lift my heavy weight
Of poverty; for I of late
Grow weary, and desire instead
Your comfort; you are good and dead."
The corpse was silent. He was sure
'Twas better to be dead than poor.

Needless to say, worldly property need not be, indeed should not be, too extensive, since it has no value in possession, but only in use:

In case of horse or book or sword,
Of woman, man or lute or word,
The use or uselessness depends
On qualities the user lends.

Now for the positive content of *niti*. Granted security and freedom from degrading worry, then joy results from three occupations—from resolute, yet circumspect, use of the active powers; from intercourse with like-minded friends; and above all, from worthy exercise of the intelligence.

Necessary, to begin with, for the experience of true joy in the world of men, is resolute action. The difficulties are not blinked:

There is no toy
Called easy joy;
But man must strain
To body's pain.

Time and again, this note is struck—the difficulty and the inestimable reward of sturdy action. Perhaps the most splendid expression of this essential part of *niti* is found in the Third Book, in the words which the crow, Live-Strong, addresses to his king, Cloudy:

A noble purpose to attain
Desiderates extended pain,
Asks man's full greatness, pluck, and care,
And loved one's aiding with a prayer.
Yet if it climb to heart's desire,
What man of pride and fighting fire,
Of passion and of self-esteem
Can bear the unaccomplished dream?
His heart indignantly is bent
(Through its achievement) on content.

Equal stress is laid upon the winning and holding of intelligent friends. The very name of the Second Book is *The Winning of Friends*; the name of the First Book is *The Loss of Friends.* Throughout the whole work, we are never permitted to be long oblivious of the rarity, the necessity, and the pricelessness of friendship with the excellent. For, indeed,

The days when meetings do not fail
With wise and good
Ade lovely clearings an the trail
Through life's wild wood.

So speaks Slow, the turtle; and Swift, the crow, expresses it thus:

They taste the best of bliss, are good,
And find life's truest ends,
Who, glad and gladdening rejoice
In love, with loving friends.

Last of all, and in a sense including all else, is the use of the intelligence. Without it, no human joy is possible, nothing beyond animal happiness.

For if there be no mind
Debating good and ill,
And if religion send
No challenge to the will,
If only greed be there
For some material feast,
How draw a line between
The man-beast and the beast?

One must have at disposal all valid results of scholarship, yet one must not be a scholar. For

Scholarship is less than sense;
Therefore seek intelligence.

One must command a wealth of detailed fact, ever alert to the deceptiveness of seeming fact, since oftentimes

The firefly seems a fire, the sky looks flat;
Yet sky and fly are neither this nor that.

One must understand that there is no substitute for judgment, and no end to the reward of discriminating judgment:

To know oneself is hard, to know
Wise effort, effort vain;
But accurate self-critics are
Secure in times of strain.

One must be ever conscious of the past, yet only as it offers material for wisdom, never as an object of brooding regret:

For lost and dead and past
The wise have no laments:
Between the wise and fools
Is just this difference.

This is the lofty consolation offered by a woodpecker to a hen-sparrow whose eggs have been crushed by an elephant with the spring fever. And the whole matter finds its most admirable expression in the noble words of Cheek, the jackal:

What is learning whose attaining
Sees no passion wane, no reigning
Love and self-control?
Does not make the mind a menial,
Finds in virtue no congenial
Path and final goal?
Whose attaining is but straining
For a name, and never gaining
Fame or peace of soul?

This is *niti*, the harmonious development of the powers of man, a life in which security, prosperity, resolute action, friendship, and good learning are so combined as to produce joy. It is a noble ideal, shaming many tawdry ambitions, many vulgar catchwords of our day. And this noble ideal is presented in an artistic form of perfect fitness, in five books of wise and witty stories, in most of which the actors are animals.

III

Better with the learned dwell,
Even though it be in hell
Than with vulgar spirits roam
Palaces that gods call home.
—*Panchatantra*, Book II

The word *Panchatantra* means the *Five Books*, the Pentateuch. Each of the five books is independent, consisting of a framing story with numerous inserted stories, told, as fit circumstances arise, by one or another of the characters in the main narrative.

The device of the framing story is familiar in oriental works, the instance best known to Europeans being that of the *Arabian Nights*. Equally characteristic is the use of epigrammatic verses by the actors in the various tales.

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These verses are for the most part quoted from sacred writings or other sources of dignity and authority. It is as if the animals in some English beast-fable were to justify their actions by quotations from Shakespeare and the Bible. These wise verses make the real character of the *Panchatantra*.

The stories, indeed, are charming when regarded as pure narrative; but it is the beauty, wisdom, and wit of the verses which lift the *Panchatantra* far above the level of the best story-books.

□ □ □

The unusual story of an American's musical odyssey that began with a Western classical education but has led to his being acclaimed as a singer of South Indian music.

Jon Higgins 'Bhagavatar'

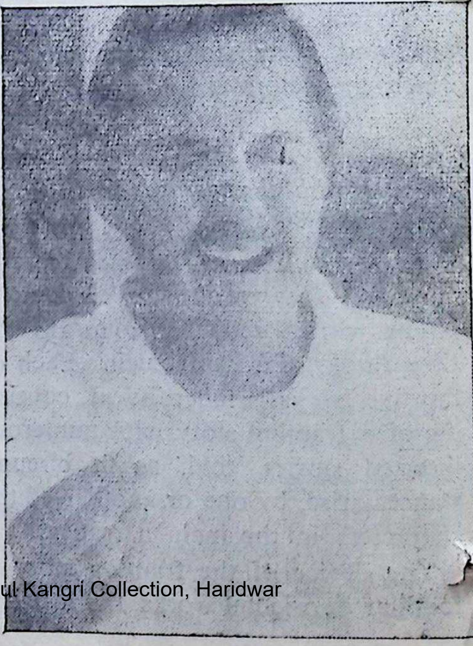
ELIZABETH WOHL

AT first the young American seems incongruous as the featured soloist in a concert of South Indian music. His sandy hair and blue eyes clash with his *dhoti* and *kurta* as he enters the hall and sits cross-legged on a straw mat. But when Jon Higgins begins to sing, he blends into an age-old tradition. At that moment he is Indian.

Jon Higgins is one of the foremost Western exponents of Carnatic music today with dozens of concerts all over India and America and three popular records to his credit. He has demonstrated and lectured on South Indian music at numerous colleges and universities in the United States and has published articles in leading musical journals. Admirers have given him the title *Bhagavatar*—maestro.

Describing a Higgins concert in Delhi, one Indian newspaper critic wrote, "Scepticism yielded place to wonder and warm appreciation. He earned the unqualified admiration of all."

"The saint Thyagaraja himself must have blessed him," said another reviewer, invoking the name of the great South Indian composer. "Sheer perseverance and a sense of dedication to the muse of Carnatic music



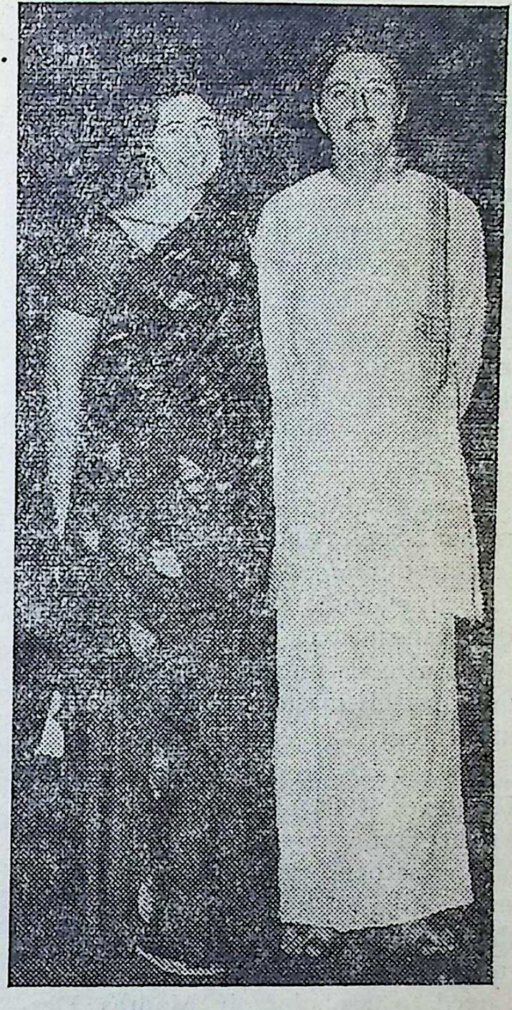
could be the only reason for his personal achievement."

Still another critic had a more philosophical explanation of the Higgins phenomenon. "Jon is a genius," he said. "In his previous life he must have been an Indian."

Whatever his experience in prior lives, Higgins owes the musical accomplishments of his present existence to his own hard work and careful nurturing by two families 10,000 miles apart: his parents in New England and the Dhanammal family of musicians in South India.

Music was always in the air at the Higgins home in Andover, Massachusetts, where young Jon's parents, both accomplished musicians, surrounded him with the best of the Western classical tradition. As a boy, he became proficient on the piano and soon added the drum, flute, clarionet and trumpet to his repertoire. On Sunday afternoons the family quartet formed with Jon's mother at the piano, his father at the cello and Jon and his brother Haydn—now a jazz pianist appearing under the name Eddie Higgins—chiming in on whatever instruments were needed.

At Wesleyan University in Middletown, Connecticut, Jon continued his musical odyssey. He sang in the college choir and chamber music group, formed his own vocal jazz ensemble and starred in an opera. His studies in a small seminar under the revolutionary modern composer John Cage sent him in quest of new horizons. "I felt myself torn between the traditional Western music and the *avant-garde*," he explains. "When I was introduced to Indian music, I fell into it like a duck into a pond."



Mrs. & Mr. Jon Higgins.
Photo: Sri K. N. Kasinath

His plunge began in 1962 when the famous Bharata Natyam dancer T. Balasaraswati appeared at Jacob's Pillow, a dance centre in Massachusetts. Higgins had already heard recordings of North Indian music. Now backstage he met the woman who was later to become "my mother away from home." In a brief conversation, he asked her how he could learn more about Carnatic music and the artist recommended useful books and records.

Fortunately at this time Higgins' Alma Mater was rapidly becoming an American centre for the study of Indian music. He enrolled in a course on Carnatic music and recalls, "I really got involved. Even for a trained musician, the very beginning exercises are musically stimulating. They are rhythmically interesting and melodically sophisticated."

Balasaraswati's brother, T. Ranganathan. soon went to Wesleyan to teach the *mridangam*. Higgins, by this time a graduate student, studied under Ranganathan for two years and wrote a thesis on South Indian drumming for his master's degree in ethnomusicology.

Seeking the source of this music, Higgins in 1964 obtained a U.S. Fulbright grant to study in India. T. Vishwanathan, the brother of Balasaraswati and Ranganathan and the third member of the Dhanammal family's current artistic generation, agreed to teach him in Madras. Despite his musical sophistication, Higgins' initial reaction in the capital of Carnatc music was like that of many novice listeners. On hearing his first concert, he recalls, "I could tell the musician was good, but I didn't like it at all. I couldn't feel any aesthetic pleasure in what he was doing."

Higgins spent almost every waking moment at Vishwanathan's home, studying under his patient but demanding teacher. He found that although his training as a Western musician helped him learn Carnatic techniques. he had to develop a new aesthetic sensitivity because, he explains, "I hadn't been here all those years when I could have been listening. I had absorbed a whole complex of assumptions regarding what was beautiful and what was not that are characteristic of my own musical culture. I had to adjust these assumptions to Indian music. In the beginning I would sing and not know if I were good or not. The only thing I knew was that I had to keep singing."

Higgins stayed in India for three years, first listening and studying and later performing. His concert career began in January 1965 before the demanding audience of the Thyagaraja Aaraadhana Festival in Tiruvayyaru, Tanjore District. "I was scared to death," he remembers. "There were ten to fifteen thousand people out there. At least they didn't boo me off the platform." Instead he was invited to give performances in Madras, Calcutta, Delhi, Hyderabad, Trivandrum and other cities. Today he is quick to praise the "graciousness of the Indian people who were willing to give the benefit of the doubt to an American trying to learn their music."

The young artist returned to the United States in 1967 and found audiences eager to hear Indian music, which had been introduced by Ravi Shankar. Flower children, lured by the exotic appeal of the East, flocked to his concerts. "They were very responsive," Higgins comments, "yet I had the feeling I could be singing scales and they would be just as appreciative." As the fad died away, however, an enthusiastic and seriously interested audience remained, and Higgins was kept busy giving concerts and lecture demonstrations.

Predictably, not every audience was immediately capable of appreciating this music so different from anything they had heard before. Higgins found he could counter the occasional reactions of bewilderment or boredom by introducing the less formal atmosphere of a concert in India. He would invite some listeners to sit near him on the stage and explain that, as in India, spectators should relax and feel free to take a stroll and return if they found their seats getting too hard.

"It's very helpful if there are Indians in the audience," Higgins says. "They clap in the right places and shout approval in the middle if they particularly like something. The Americans are used to clapping only at the end of a piece, but if the Indians provide an example, they start to loosen up and they listen in a different way."

On one occasion Higgins even experimented with a public version of the old family concerts. He joined his brother, Eddie Higgins, in a friendly musical debate, alternating Carnatic music with American jazz before a delighted audience.

Higgins recognizes his debt to his teacher. "Vishwanathan is my guru," he says. "I owe all that I am in this music to him." The guru-student relationship entered a new phase when Vishwanathan went to Wesleyan in 1967. As fellow students working on their Ph.D. degrees, they were inseparable. "We did everything together, studied together, went to the movies together, helped each other out," Higgins recalls. "Vishwanathan is my best friend. I feel that he is my brother."

Since his return to Madras in 1969, Higgins has immersed himself in the study of new music. At the suggestion of Viswanathan, now a visiting teacher at the California Institute of the Arts, he has worked with the famed Carnatic singer, Ramnad Krishnan, to expand his concert repertoire. With Balasaraswati he has learned dance compositions for his Ph.D. thesis—an analysis of the music of Bharata Natyam. Higgins hopes to explain the basic elements of the dance music and to show its role in creating the total aesthetic impact of a performance. Balasaraswati's help has been invaluable, and Higgins says, "she is my inspiration and the core of my thesis."

No artist could ask for more inspiring instruction than the lessons Higgins attends at the homes of Ramnad Krishnan and Balasaraswati. Student and instructor—Higgins calls only Vishwanathan his teacher—sit facing each other on a mat and trade ancient lines of music, preserved in the memories and tattered notebooks of the artists. Neighbours, family members and other musicians sit quietly in corners or adjacent rooms listening.

With Ramnad Krishnan, Higgins learns by singing. Krishnan sings a line. Then Higgins tries. Then he listens to Krishnan again, then tries again, then listens again. Finally they

DILIP KUMAR ROY'S

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DILIP KUMAR ROY
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Indira Nilay, Poona-16

seem to agree and with a shared smile go on to another line or another composition.

The sessions with Balasaraswati are more animated, for the dancer explains the music to him not only by singing but also with *abhinaya*, the gestures of Bharata Natyam. When Higgins sings the phrase "lotus-eyed" too abruptly, her hands show him a lotus opening slowly and gracefully. In a slightly ribald piece a courtesan demands a large sack of money from her lover, and Balasaraswati holds out her arms as if she were carrying a big bag and says, "you must sing this way because it is so heavy!"

The artist's love of Carnatic music permeates the atmosphere in both homes. Higgins carries this feeling back with him to the United States where he looks forward to a career as a musical schizophrenic. He does not believe that the pursuit of both Indian and Western music is impossible and maintains his development as a Carnatic singer has made him a better Western classical musician.

Higgins absolutely refuses to judge the comparative worth of Indian and Western music, finding each tradition rich in its own way. Nor does he plan to write an Indian symphony, since he questions the value of "artificial mergers" of the two musical cultures. "Trying to merge the two from anything less than an enormously sophisticated experience with both, will result in something less than either," he says. Higgins does believe Indian music will influence the West in a more subtle sense. "Young Americans are looking for new ways to express themselves as twentieth-century composers," he explains. "They can be, and in fact are, beneficially influenced by Indian music, by its spiritual and introspective qualities, by its expanded sense of time and by the great opportunity it offers for individual creativity.

"In Western music a singer recreates what is written," he continues. "In Indian music we do that too, but we also have a chance to improvise. You have a chance to shape something personal, but you also run the risk of failing. It's a real gamble."

The gamble is one Jon Higgins is taking—and winning.

(*Courtesy*: SPAN).

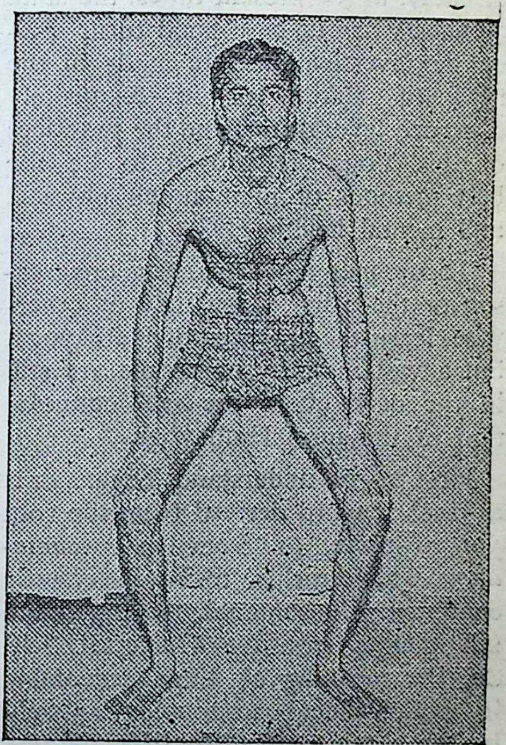
What is HATHAYOGA ?

D. M. Raval

ONE of the most misconceived terms is Hathayoga. Because of extraordinary processes some compare it with magic; because of physical exercises like asanas etc., some compare it with gymnastics; because of pranayama etc., some compare it with religious ritualism.

Moreover, there are some very strange misconceptions about Hathayoga. Hathayoga means the Yoga in which the practitioner exerts too much, particularly torturing his body. In this Yoga, the body should be fixed in a particular position for a long time. If the asana cannot be performed, it should be forcibly performed. It is good to retain the breath for the longest possible time. The processes like *neti, dhauti* etc. are very difficult to undergo; all cannot have mastery over the same; some may even die in doing these. Some times, life-long troubles are invited as a result of these practices. Married people have the least scope for this Yoga. One has to renounce the world for it and must resort to some secluded forest. Therefore, these practices are not available to householders. Such are the misconceptions.

On the other hand, there are some persons who exhibit their vulgarity in public. For instance, they eat sharp pieces of shaving blades or glass; gulp living snakes, frogs or scorpions and vomit them out with water; fix their body in a particular pose for a considerable time; stand on one leg; bury themselves alive for a particular period; with the help of knife etc. scratch their own skin to bleed; and procure money from people.



Many of the aforesaid acts do presuppose mastery over certain practices of Hathayoga. The real masters of Hathayoga taught this science to the proper persons after testing them thoroughly, so as to safeguard against any misuse of it and the downfall of the disciple. For this very reason it must have been kept secret. But as a result, it has been as good as obsolete and we feel sometimes that it is exhibited in a very crude form. Fortunately, in the present times, the state of affairs has taken a good turn. Scientific investigations are made in the field of Hathayoga in exquisitely equipped laboratories and the practices of this Yoga are proved to be the best methods of maintaining physical and mental health.

Today many persons, for one reason or the other, knowingly or otherwise, learn the practices of Hathayoga, but a vast majority of people are still in the dark about the real connotation of the term Hathayoga.

First let us understand Yoga. It is a Sanskrit word derived from the root *yuj* to unite, or from *yujir samadhau* which means to be in ecstatic condition. In samadhi, the individual self merges into the Universal Self. So, the meaning of Yoga acceptable in philosophical terminology would be the earnest effort for this merger. If understood in this way, Yoga means any effort of the individual self to merge with the Universal Self and also the final merger with that Self. Just as an ordinary student advances in his studies from primary to secondary school and from there to University education, Yogis enter different stages of their progress. Moreover, due to individual differences in subliminal impressions (samskaras), there are different paths like Hathayoga, Mantrayoga, Layayoga, Rajayoga, Kriyayoga, Jnanayoga, Bhaktiyoga, Karmayoga, etc. for the union with the Highest Self. As the final goal is one, there is not much difference among the true followers of any Yoga. One who gets initiated by tradition in a particular Yoga, reaches the Final State.

Yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and samadhi are the eight limbs of Rajayoga. Therefore, it is also called ashtangayoga. In Hathayoga, one has to progress along the milestones of asana, pranayama, kriya, mudra etc. toward samadhi. The kriyas consisting of the cleansing processes form a part of niyama, the second limb of Rajayoga, and mudras are combinations of asanas, pranayama and kriya. Therefore, Hathayoga can be said to be a section of Rajayoga. Yogi Swatmarama who compares Hathayoga to a ladder to reach Rajayoga (samadhi), corroborates with this syllogism.

Hathayoga primarily prepares the body for spiritual progress. So, it is said to be the yoga of the body (*ghatasthayoga*). The body is an apparatus for the progress of mind. Mind, in its turn, is the device for the progress of the self. Therefore, the body is regarded to be the instrument for spiritual upliftment —शरीरमाद्यङ्खलु धर्मसाधनम् *Sariramadyamkhalu dharmasadhanam*. So far as the mind does not experience The Bliss, it does not stop striving, not knowing for what. As a result, we dub it as fickle or capricious. With the faculty of mind, the senses perceive their objects. Volition to perceive the objects is caused by the subliminal impressions like memory, etc. If the body is perfectly pure, these volitions will also be pure and healthy. So the spiritual progress becomes easy. Mind, as we have seen, is the instrument for the union of the self with the Highest Self. To concentrate mind properly, one must have practised to keep his body in one position, at least for thirty minutes. (This position should be such in which the abdominal region remains above the floor, the heart above that and the head at the top.) For this, there is the scheme of asanas.

Bhagavan Patanjali refers to asana as स्थिरसुखमासनम् *Sthirasukhamasanam*. It means that the asana is a pose in which one can remain at ease for a considerable time. This is about meditative pose. If we want to keep our body in any position, a particular group of muscles has to work. The muscles work by contractions. When muscles of one side are contracted, those on the other side are extended. Whenever there is a stretch on the muscles, iso-metric or iso-tonic changes take place in them. Some muscles, like those of eyelids, act quickly and stop, while some, like those of the extremities, sustain the action for a considerable length of time. The tonus of voluntary muscles can be changed, to suit our purpose, by keeping them stretched according to their capacity. For this, different asanas are devised.

Perhaps a question would arise here. If asanas are the muscular manipulations, what is the difference between them and the gymnastics? The question is quite natural. But if we think a bit, it will be known that the gymnasts have apparently robust physiques, but by the exercises they do not get mental peace. Generally they do such exercises that affect muscles only. By quick and jerky contractions the bulk of the muscles increases. In asanas, on the contrary, the muscles sustain the active stretch, due to which not only their tonus is changed, but the nerves in them called muscle-spindles are also affected. Our muscles are made up of fine elastic fibres like rubber strings. There is a muscle-spindle (a nerve supply) in every group of muscle fibres. When a muscle is at rest, these muscle-spindles send a minimum number of impulses to the brain, but when it is active, the muscle-spindles send increased number of impulses to meet the emergency. The brain in its turn, sends the necessary orders to the organs concerned to meet the demands of emergency. As there is high frequency of jerky actions in the gymnastics, the muscles require profuse amount of oxygenated blood. As a result, the heart and the lungs have to work fast with the help of their muscles. The muscle-spindles in all the muscles at work send, simultaneously, an increased number of impulses to the brain. The brain has to receive the messages and despatch the orders with higher speed. Ultimately, it experiences fatigue. As asanas work by active stretching, the muscle-spindles send increased number of impulses in the beginning, but the functions of the other co-ordinated systems like respiratory and circulatory do not get accelerated, in absence of the high frequency of jerky movements. Even though the muscles are active, the muscle-spindles in them are as good as at rest. So the brain and ultimately the mind, experiencing peace, get completely relaxed. Moreover, the different poses affect different glands like thyroid, pituitary, adrenal of endocrine system and help them function better. This is very important. All the processes of our body are regulated by the hormones or the secretions of the endocrine glands. Especially, the gonad glands responsible for secreting the hormones, in the blood, causing sexual urges, are helped to function healthily. This facilitates a young Yogi to conserve his energies against the probable waste resulting from environing disturbances.

Now let us understand the correct meaning of the word Hatha.

Ha stands for the Sun and *Tha* for the Moon. The Sun and the Moon, in Yogic terminology, mean Pingala and Ida nadis respectively. As generally understood by Hathayogins, Pingala is connected with the right nostril and Ida with the left. The currents of Prana and Apana (names of the winds) flow through Pingala and Ida respectively. The union of these is called Hathayoga:

हकारः कीर्तितः सूर्यः ठकारश्चन्द्र उच्यते ।
सूर्याचन्द्रमसोर्योगाद्हठयोगो निगद्यते ।।

Hakaarah kirtitah suryasthakaraschandra uchyate
Suryachandramasoryogaddhathayogo nigadyate

The correct etymology of Hathayoga is available in the above verse. It is our experience that if we breathe through the left nostril only, the temperature of our body falls and if we breathe through the right one only, it rises. Besides, by controlling the breath, the control over the mind and the body can be achieved. We can breathe through the nose or through the mouth. While breathing through the mouth, the tongue can be kept in or out. The breath maintains the equilibrium of blood acidity. Taking all these facts into consideration, our ancestors have devised eight kinds of pranayamas namely, *Suryabhedana*, *Ujjayi*, *Sitali*, *Sitkari*, *Bhramari*, *Bhastrika*, *Plavini* and *Murccha*.

The next important matter is that of cleansing of the body. Generally, we clean our body externally by bath. There is an important track in our body in which we put food through the mouth and from which we excrete the waste products through the anus. We take, knowingly or otherwise, many substances which are not required for the body. Such substances are generally thrown out of the body in a natural way. But some of them sometimes, for some reason, do not come out and cause deterioration of health. To remove such useless matter that has entered the body with air, water and food or is produced in the body itself during the biological processes, six cleansing processes are devised. They are *neti*, *dhauti*, *basti*, *trataka*, *nauli* and *kapalabhati*.

Amongst these, *nauli* is said to be the principal of all.

The person who wants to learn *nauli,* practises *uddiyana* and gets mastery over the same. When he is able to maintain it for about twenty seconds, he bends slightly forward and by pressing the palms against the thighs brings out the abdominal rectii. In the tug-of-war we bring out the abdominal rectii, but in the absence of *uddiyana,* we cannot see them demarcated. This action is known as *nauli.* By manipulating the pressure of hands on the thighs, *nauli* can be shifted to the left or the right side. In the same way it can be rotated. This is known as *naulichalana* or churning of the abdominal rectii. A low pressure is created by *nauli* in the abdominal region. By rotating the same, the pressure is made to act in that region particularly affecting the peristaltic movements in the gastro-intestinal track (GIT). After knowing this, the practitioner need never resort to extraneous purgatives. One can have the mastery over the haustral churning and mass peristalsis or the movements of the involuntary muscles of the large intestines. So, he can wash his GIT simply with pure water.

The cleansing processes reinstate the equilibrium of the three humours (or doshas namely, *vata, pitta* and *kapha*). Once this equilibrium is established, these processes need not be repeated provided new dirt is not accumulated. To explain what causes such accumulation of dirt in our body, the items of food are enumerated.

Cow's milk and its preparations, wheat, rice of good quality, green gram, fresh fruits, etc. constitute the best food. Very hot, too salty, sour or bitter food should be avoided as far as possible. The boiling point of oils is so high that the fried preparations become devoid of vitamin 'C' and others. To digest the fat-soluble vitamins like A, D, E, K, such food should be well mixed with butter or pure ghee. The most important factor is the peace of mind at the time of taking food. With that, a feeling to propitiate The Lord within us will have the most powerful effect. Too much should not be eaten. At least the fourth part of the stomach should be left empty.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तसुप्तावभोदस्य योगो भवति दुःखहा ।।

Yuktaharaviharasya yuktachestasya karmasu
Yuktasuptavabodhasya yogo bhavati duhkhaha

According to this statement of *Bhagavadgita,* a Yogi should avoid all extremes like too many fasts etc. Fire, woman and long journeys on foot should be avoided in the beginning. A Yogi should minimise the use of his tongue. If one regulates his life in this way, his body and mind remains fit to prosecute yoga studies. This might have been the reason why the practitioners of yoga preferred the secluded life. It is not difficult, even in the modern set of circumstances, to get such facilities, if we have firm determination.

Having the mastery over the asanas and pranayamas (i.e. after regulating the flow of prana and apana in the

(*Continued on page 75*)

DIABETES

EVEN if you have diabetes, you need not be desperate, for today a diabetic can lead a full and normal life.

Diabetes thrives on ignorance and carelessness; and with knowledge and prompt action, there is no reason why one can't lead a normal life.

No Complete Cure

Although diabetes has been known to man since ancient times, there is no permanent cure for it yet. Commonly a disease associated with middle and old age and attributed to over-feeding and affluence, it can affect persons of any age and any profession. It is more common among women than men and runs in families, passing from generation to generation. It is estimated that one out of every 100 persons in India, at least in cities, suffers from diabetes.

Why Diabetes at All?

There is a gland called *pancreas* in the body, which produces a hormone known as insulin. This insulin helps the body to assimilate, store and use sugar as glucose, which in turn supplies energy needed by the body for its various kinds of activities. Insufficient production of insulin results in deprivation of sugar as a source of energy to the body. Thus, shortage or absence of insulin causes diabetes.

Symptoms

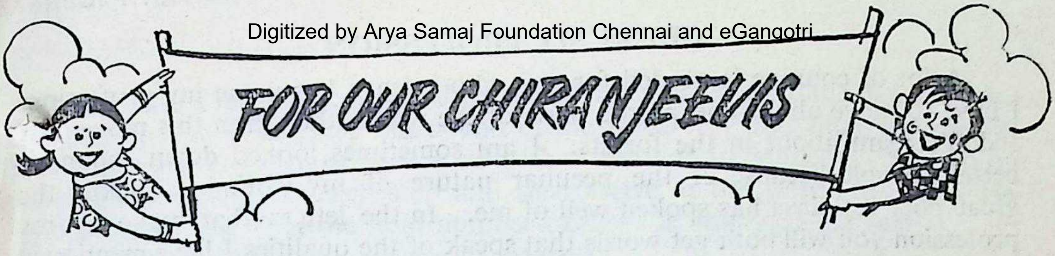
You should recognise the early symptoms of diabetes, which are as follows:—

(i) Loss of weight and strength,
(ii) Unusual hunger, abnormal thirst and frequent urination,
(iii) Longer time taken by cuts and wounds to heal,
(iv) Recurrence of boils, carbuncles and other skin infections,
(v) Undue fatigue and drowsiness.

Three-fold Programme of Happy Life

If some of these symptoms occur together and they persist, then you should immediately consult your doctor. If, unfortunately, you happen to have diabetes, you can effectively control it by a three-fold programme of diet, insulin and exercise. You should neither starve yourself nor overeat. You should limit the intake of carbohydrates and have enough milk, cheese, butter, meat, eggs, fruits and leafy vegetables.

□ □ □



My dear Chiranjeevis,

Some years ago I read a book called *From Primer to Pleasure.* It was a book of research done by a certain English lady about the different kinds of books written and printed for the sake of the learner of various subjects. Of course, the lady had done a thorough job of her study and she had given also photographs of the cover pages and inside pages of the books printed. One thing was clear from the study of this book: that these primers which men and women have prepared and have been preparing for the sake of teaching children to learn things have slowly become more attractive and interesting and today most of the books produced in many advanced countries of the world at least, are very attractive and make the task of the learner interesting and full of pleasure and joy. So instead of finding schoolgoing a painful affair or reading a painful affair, the child now naturally takes to books as perhaps fish take to water. Many great educationists have emphasised this aspect of learning, namely of making it a process of joy and pleasure. In fact, Rabindranath Tagore revolted against the old system of confining boys and girls in a four-walled uninteresting class room and developed his own Shantiniketan School. The essence of his method was learning in the context of joy. Significantly this book, *From Primer to Pleasure* has been named and we should not forget that last word, pleasure.

What are the things that have converted a process of boredom and pain into one of pleasure where the interest and 'the attention of the child is easily secured ? Of course, there are many things and I shall just tell you about one of them here. That is the learning of language skills through Language Games. Many of you must be familiar with these games and you must have played them while learning English or your mother tongue. There are games of all kinds in these and their purpose is to provide an opportunity for the participant to use his language skills in a context of happiness and pleasure. For solving these you will have to requisition your words and grammatical and other details and that is how your knowledge of such aspects of a language get more fully reinforced.

I shall give you two games here and you may try them with your friends and send to Mama your answers. As you know well, I am interested more in Sanskrit and of course so are you all and therefore I shall give you the games that will have to be used for Sanskrit.

GUESS MY PROFESSION

A lot of courage is needed for one who intends to pursue my profession. I have to move about unexplored parts of the world, though in this movement I don't roam about in the forests. I am sometimes looked down upon by certain people because of the peculiar nature of my work but luckily the great poet Kalidasa has spoken well of me. In the letters that make up my profession you will both get words that speak of the qualities I have mentioned here. Who am I ?

MAGIC GAME

In this game, you have to convert one word into another. Let me give you an example first and illustrate how it can be played.

Let us take the word RAJA written in Sanskrit as राज.

RANDOM SCENT COMPETITIONS—No. 2

Sponsors: MATA LACHHMI CO. Manufacturers of RANDOM
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First Prize: Rs. 50/-; **Second Prize:** Rs. 30/-; **Third Prize:** Rs. 20/- in the form of selected books published by Bharatiya Vidya Bhavan and **Fifty Consolation Prizes** (of Random Scent Bottles).

Subject:

There are seven hundred verses in the Bhagavadgita. Of these verses which verse has had a great fascination for you?

(1) Write down the verse in Devnagari script and also in English transliteration. (2) Write down the Chapter No. and the Verse No. for this verse. (3) What is the sub-heading or name given to the Chapter of the Gita where this verse occurs? (4) In exactly five sentences but never more than five sentences, say why this verse has fascinated you more than other verses?

Your results will be based on the relevance and correctness of your answers.

Last date for answering and sending up your answers is 30th June 1971.

Cut out the coupon given below and attach it to your answer and send them to

MAMA, c/o Editor, Bhavan's Journal, Bharatiya Vidya Bhavan,
Chowpatty, Bombay-7.

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B. J.

This word must be converted into YOGA. The rules of the game are that you can change at one step one sound of the word only and after the change the word that is got must be a word with a meaning in Sanskrit. You go on making one change at each step and then arrive at the word required. He who achieves this with the least number of steps is adjudged the best.

RAJA — RAGA — YAGA — YOGA

You will notice all words have meaning and they are not nonsensical ones. Now with this as your examples answer the following :—

Change RAMA into SITA. र + आ + म् + अ → स् + ई + त + आ

Note : In Sanskrit we have these and other words written in a combined manner. RAMA would be written with just two letters, but for the sake of this game you have to take the four sounds, *r*, *aa*, *m*, and *a* and treat the word as having four sounds or letters and then apply the rules of the game.

You may send the answers to MAMA, C/o. Editor, Bhavan's Journal,
Bharatiya Vidya Bhavan, Chowpatty, Bombay—7

Yours affectionately

MAMA

Continued from page 71

respective nadis), the prana enters into the middle of the nadis namely, Susumna. At this time the practitioner gets a peculiar kind of joy. He can meditate in this state. A power known as Kundalini is roused from Her place near the sacral plexus. When She reaches Sahasrara—the centre in the head, the practitioner is said to experience Samadhi.

अस्तु वा मास्तु वा मुक्तिरत्रैवाखण्डितं सुखम्
Astu va mastu va muktiratraivakhanditam sukham. That means, we do not know whether there is the Joy of salvation or not, but there is perpetual joy in this state. The practitioner has to do no special effort after reaching this state. He can continue the same practice of meditation etc. and experience joy in any work he does.

This science helps man to remain away from physical ailments and mental tensions. Yogic therapy, like other therapies, is also a way of curing diseases, with an added advantage that it bestows on man the mental serenity. In short, Hathayoga makes man perfectly healthy, strong, forbearing and self-introspective. As a result, this therapy is now getting revived.

There are many institutions the world over, which train persons on the exoteric level. One must not try to learn the practices of this yoga by reading books. □ □ □

Bhavan's Tri-Decennial Fund

The following is a continuation of the previous lists

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(To be continued)

...Without Comment

INDUSTRIAL peace is an issue of national survival too serious and important to be left entirely to the employers and the employees.

—*Smt. Indira Gandhi,* Prime Minister of India.

TODAY, corruption is so common like conjunctivitis that a Minister who is not corrupt is regarded as a fool. —*S. K. Patil,* M.P.

THE Bengalis were true Muslims and Pakistan was created by their efforts, because at the pre-partition time a Muslim League Government existed only in Bengal. —*Khan Abdul Gaffar Khan,* Frontier Gandhi.

MORE than half of the adult people of 18 Asian developing nations are still illiterate. —*United Nations Educational, Scientific & Cultural Organisation Survey.*

THE aim of higher education to create patriotic, cultured and educated citizens has not been achieved so far to the extent desired.

—*Dr. B. P. Apte,* Vice-Chancellor, Poona University.

THERE should be a time limit for the occupation of public office by any person. —*Anwar Sadat,* U.A.R. President.

KISSING on the screen would be un-Indian and would not reflect the culture of India. —*Central Board of Film Censors.*

MANY of the 52 daily newspapers now published in Kerala exist merely to exploit the average Keralite's craze for news of a sensational nature.

—*Vidura*, Press Institute of India Journal.

THE Hanuman of Ramayana moved mountains, but the 'Hanuman' of Railways can't move even the wagons. —*Rao Birendra Singh,* M.P.

THE arrest and extradition of Dharma Teja to India from London has cost the Exchequer Rs. 6,66,000.

—*Surendrapal Singh,* Deputy Minister of External Affairs.

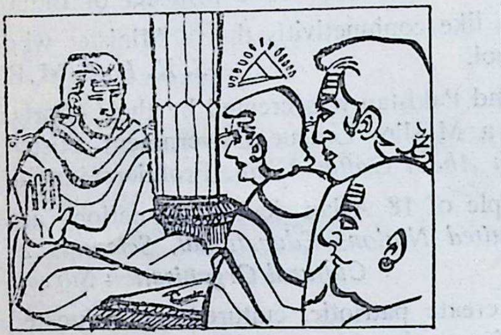
TAILPIECE

"A thousand rupees for a dog!" remonstrated the buyer.
"But Sir, this is a very faithful dog."
"How do you say that?"
"Everytime I have sold it, it has come back to me."

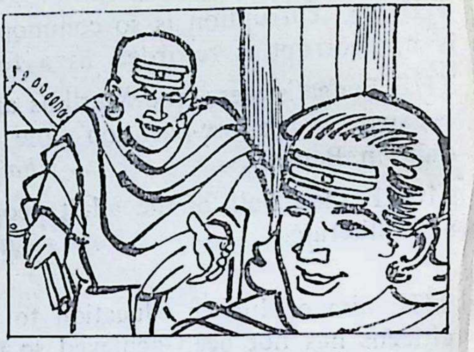
SRI SATHYA SAI KATHA SUDHA—6

THE DIVINE DECREE

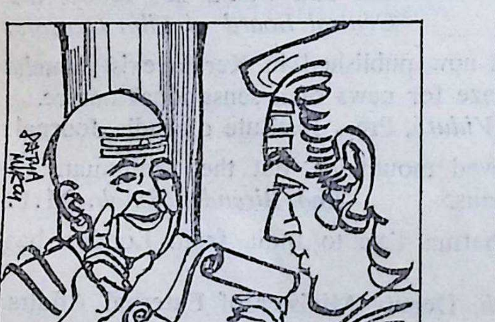
B. V. SATYA MURTY



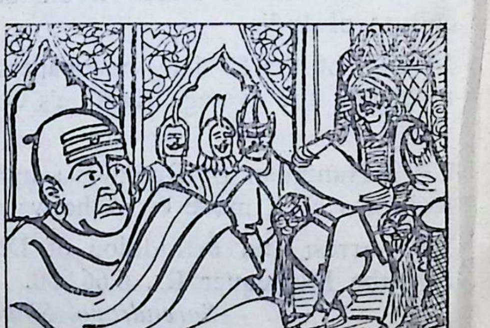
Madhavadas, a native of Puri and an ardent devotee of Lord Jagannadhaswamy, was known for his knowledge and wisdom. People revered his judgement in all their disputes.



Once a great scholar proud of his knowledge in Shastras challenged Madhavadas to a verbal duel. Being averse to ostentatious display, Madhavadas declined to participate.


SATHYA MURTY.

The scholar demanded Madhavadas to admit his defeat in writing if he was not prepared to meet the challenge. Madhavadas accordingly wrote and signed. The scholar was overjoyed.



The proud scholar produced the document in the court of the King of Kasi. To his utter dismay the king found the document duly signed by the Scholar admitting his defeat and the triumph of Madhavadas!

MORAL

God's ways are mysterious. Behold the price of pride and the reward for modesty.

* * * * * * * * * * * * * * * *

OUR BOOKSHELF

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THE VISION OF ATMAN: by Swami Satchidanandendra Saraswathi. Adhyatma Prakasha Karyalaya, Holenarasipur, 1970. pp. 7+119. Price—Not stated.

THE learned author of the book is a prolific writer on *Advaita Vedantha*, and has to his credit a number of books, both translations of the original Sanskrit Texts and independent treatises. In all the works, as he claims, there is a stamp of originality.

The style of the commentary of Sri Shankara on *Prasthana traya* is rightly called by Vachaspati as प्रसन्न and गंभीर. Many a time it is not easy to follow the main tenor of the arguments and the interpretations. Hence, we have the sub-commentaries on the works of Sri Shankara by his disciples and followers. It is an accepted practice among the followers of Sri Shankara that the *Bhashyas* should be learnt from a *Guru* in the traditional way. There is much stress on संप्रदाय. Sri Shankara himself is an eminent example for upholding the tradition, and he specifically states in his *Bhashya* on Bhagavadgita XIII-2: असंप्रदायवित् सर्व शास्त्रविद पिमूर्खवदेव उपेक्षणीयः । (A man who does not follow संप्रदाय even if he were to be a learned man, should be brushed aside as ignorant).

In the light of the above, if we just study the works of the present learned author, he seems to have a prejudiced view about the interpretations given by the disciples of Sri Shankara. He seems to hold the opinion that the direct disciples of Sri Shankara viz. *Padmapada*, *Sureswara*, etc. did not have the correct comprehension of ideals of their *Guru*. In one of his earlier works, the learned author has gone to the extent of making a pungent remark about these disciples by stating that they were incapable of comprehending the correct import of the *Bhashya*— (भाष्यगङ्गावगाहन असमर्थाः ॥).

Tradition has it on record that Padmapada and Sureswara were the direct disciples of Sri Shankara, and the former learnt the *Bhashya* nine times from Sri Shankara himself. Vachaspathi Misra was an immediate successor in this tradition. It is very strange to hold that Padmapada, Sureswara, Vachaspathi Misra were unable to have the correct comprehension of the ideas of their *Guru*. If we begin to doubt the authenticity of these commentators, we will have to be very cautious with regard to the writers who claim originality and do not follow the tradition.

The Book under review *The Vision of Atman* also is no exception to the above failing. The learned author in the present book has tried to give an analysis and an interpretation of the famous statement of Sage Yagnyavalkya in the Br. Up.—आत्मा वा अरे द्रष्टव्यः श्रोंतव्यो मन्तव्यो निदिध्यासितव्यश्च ॥ While initiating Maitreyi into the doctrine of Advaita, Sage Yagnyavalkya makes this famous statement about *Atman*. The participial forms we find in the statement have led to some difference of opinion; some maintain that they are विधि and others maintain that they are ज्ञान साधनानि. Both interpretations are possible and have been accepted in the tradition. The learned author has tried in his own way to interpret the upanishadic statement, and while doing so he profusely quotes from *Pancha Padika* and *Bhamathi*, with the express idea of exhibiting the seeming contradictions in them. But the problem is, do these quotations really contradict the original? The author at the outset, in the introduction to the book, poses some eight problems regarding the immediate vision of *Atman* and its direct means, and goes on to say that there is controversy still regarding this between the followers of *Vivarna* school and *Bhamathi* school. This very idea of followers of *Vivarna* school and *Bhamathi* school is a misnomer, because ' both are different approaches to the same problem. After a thorough analysis and enquiry of the upanishadic statement, the learned author towards the end of the book arrives at certain conclusions which are thought-provoking. The conclusions regarding some are mere English translations of the Sanskrit original. As for eg. on P. 112. "The teaching that *Atman* being known everything becomes known..." आत्मनि ज्ञाते सर्वमिदं ज्ञानं भवति and there is no place for any sort of misleading as the author supposes. On P. 115—"*Manana* is the use of reason based upon partial intuition as adduced by the Sruthi itself ...." श्रुत्यविरुद्ध तक is the accepted norm in the tradition.

Apart from these, the book is well written in a good style and is an addition to the vast literature on *Advaita*.

—*S. Ramachandra Sastri*

ASTROLOGY SIMPLIFIED by N. L. Jalali. Price Rs. 5/-. Published by the author, Rainawari, Srinagar-3, Kashmir.

THE present book purports to outline the fundamentals of the science of prediction as enunciated by the Rishis with "the views of the author." Admittedly the author has made liberal use of the material that had appeared in the ASTROLOGICAL MAGAZINE of Bangalore in compiling this book. One wishes, however, that he had taken the trouble to digest beyond doubt what he had learnt, before rushing to write this book. There are several statements that betray his lack of grounding. In a beginner's book, he has not thought fit to include a lesson on how to cast a horoscope! Secondly, he has tended to mess up the subject by mixing indiscriminately the Eastern and Western systems of astrology. A tyro should know that even the lordship of the houses is apt to change in the two systems, apart from other basic differences. There are passages where his explanation of the subject is at odds with facts. For instance the power to kill is greater for the planet occupying than owning the *marakasthana!* In these days when the subject is none too highly respected, authors should be doubly careful before rushing into print. For those, however, who are conversant with the subject fairly well, the present compilation may sometimes be useful as a handy reference. The best that one can say about this book is that, like the curate's egg, it is good in parts.

—*Mihira*

TAMIL

AVANUM AVALUM—Karpanai Uraikovai—By R. Rangachari, M.A., Deputy Secretary (Retired) Finance Department, Government of Tamil Nadu. Published by Nilavuppadippakam, 19, Bhimanna Mudali Garden Street, Alwarpet, Madras-18. Pages 346. Price Rs. 6/-).

THE book is a collection of contributions that were earlier published in a series mainly in *Dinamani Chudar* Magazine section. Modelled on Walter Savage Landor's well-known *Imaginary Conversations,* the work comprising twenty conversations seeks to recreate chosen literary scenes from Tamil, Sanskrit and English classics, giving them a fresh and a new look, or to emphasise the importance of cultivating cherished values and ideals. Intended more for study and the enjoyment it affords than for being acted on the stage, the diction steers clear of commonplace colloquy.

The first is a conversation between sage Viswamithra (of whom nothing is heard after Bala Kanda in Valmiki's epic) and River Kausi (Satyavathi), Menaka chiming in now and then. Towards the end the sage is portrayed as finding fulfilment, his spirit merging in the Infinite Cosmos, Viswam, the foremost in the string of the Lord's thousand names in Vishnu Sahasranama: Menaka and Satyavathi stand as overawed witnesses to this beatific consummation. In another, the author uncovers the saving graces of the monstrous character *Thataka*. The scene concludes with Mareecha's redemption through Rama's unerring arrow. We get a glimpse, in yet another, of Satya Loka, the abode of Saraswati, where poets, ancient and modern, Valmiki, Kalidasa, Valluvar, Kamban, Tulsidas and Bharathi foregather. Representatives of a variety of languages and a succession of epochs, they pinpoint the essential unity of thought pervading their writings, sage *Narada* acting as a handy liaison. To the writer, the different languages are but plants in a garden that lend charm and vigour by their very variety and can never be a cause for conflict.

The author's knowledge of English, Sanskrit and Tamil literature is as wide as it is intimate. He has drawn freely from the Alwars, Nayanmars, Valluvar, Kamban, Valmiki, Vyasa, Kalidasa, Shakespeare, Tolstoy, Homer, Arabindo, and Tagore, etc.

Landor's *Imaginary Conversations* between Leofric and Godiva, a scene from Shakespeare's Winter's Tale and one from Bhavabhuti's Uttararama Charitha in Sanskrit have been rendered into Tamil and given at the end as a supplement.

With its in-built dramatic appeal, its wide catholicity of approach, penetrating literary perception that can identify unity in its diverse manifestations and a style vibrant with literary echoes and overtones, the book is bound to be well received by all lovers of Tamil.

—*S. N. Sriramadesikan*

☐ ☐ ☐

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Notes & News

Seated from L. to R. at the Sarva Dharma Sammelan are: Rev. Longinus Pereira, Bishop of Bombay, Sri-La-Sri Pandrimalai Swamigal, Jagadguru Sri Sankaracharya of Dwarka, Swami Saraswati Nand and Dr. Dastoorji Minocher Homji, Parsi High Priest.

SARVA DHARMA SAMMELAN:

THE fundamental unity underlying all religions was reaffirmed at a two-day *Sarva Dharma Sammelan* which concluded at Bombay's Shanmukhananda Hall on May 27, 1971.

Sponsored by the Bombay unit of the "Sri-La-Sri Pandrimalai Swamigal Mission," the Conference brought together representatives of various religions on a common platform and also attracted delegates of the Mission, from all over the country.

The three cardinal principles of Supremacy of the Moral Law, Sanctity of Family Life and Equality of all Religions as the corner stones of the edifice of Univerral Brotherhood were underscored at the Sammelan which drew a packed audience on both the days in the 3,500-capacity hall.

His Holiness Jagadguru Sri Sankaracharya of Dwarka inaugurated the Sammelan which appropriately began with Vedic, Islamic, Buddhist, Zoroastrian and Christian prayers, emphasising the essential unity of all religions in elevating man from the lower to the higher plane.

Sri V. S. Page, Chairman, Maharashtra Legislative Council, Dr. Dastoorji Saheb Navroze Minocher Homji, Parsi High Priest and the Rev. Longinus Pereira, Bishop of Bombay, addressed the Sammelan while special messages were sent by Muni Sri Chitrabhanu and Swami Sri Muktanandaji of Ganeshpuri. Prof. P.T. Borale spoke on Buddhism.

Jagadguru Sankaracharya emphasised that all religions pleaded for greater use of rationality, greater understanding of the universal principles and greater reliance on powers of the supreme "and make us understand the unity of man and the cosmos. The Supreme is one who guides and governs everyone and everywhere, and so God is *one* though different people know Him or worship Him in different names or manifestations. The difference is subjective—in *nama-rupa* (name and form) only."

He said that Adi Sankaracharya had advocated *advaitism* which signified the unity of man, singleness of the human goal and the entire creation of the family of all living beings.

Congratulating the Mission on organising the Sammelan he said: "The world of today, with its declining values of life, ethics and morals needs to be reminded of God and the importance of orienting our aspiration for His Glory.

"Fast-growing material civilisation, cynical power politics, the dark devil of ignorance and tendentious interpretation of secularism not only shake our social structure but are gradually leading us to loss of mental peace and humanity."

Sri-La-Sri Pandrimalai Swamigal, whose benediction in Tamil was rendered in English by Sri S. Ramakrishnan, asserted that the march of science had not displaced God. Even many of the space scientists were men of religion, he pointed out.

Tracing the demonstrative aspect of religion, Swamigal said:

"The existence of God is exemplified by the lives of prophets, saints and mystics. There is a common factor in the lives of all saints whether they belong to Hinduism, Islam, Zoroastrianism, Christianity or whatever religion."

"This common factor of Godliness is demonstrable. It has been demonstrated down the ages and over the centuries and is still being demonstrated."

While science concerned itself about the pursuit of truth in the physical plane, religion was doing the same thing in the mental plane.

"The inductive logic of reasoning from particular cases to general conclusions is acceptable to all sciences. If this inductive logic is applied in the field of religion, one truth will stand out. Religion transforms men from brutes to civilized human beings in all parts of the world. A life without religion is like a rudderless ship."

Swamigal stressed that it was the universal content of all religions "'that we ought to preserve, nurture and encourage."

He was happy that Bombay, which had rightfully earned the name as miniature India, was the venue of the *Sarya Dharma Sammelan*. "In modern India, most of the progressive movements took birth here. Whatever happens in Bombay will reverberate throughout the length and breadth of the country, even abroad."

On the second day, the Sammelan adopted a Testament of Faith affirming the essential unity of all religions. Among those who spoke on the resolution embodying the faith and urging its implementation were Dr. P. K. Sundaram, Professor of Philosophy, Madras University; Prof. J. H. Dave, Hon. Director of Bharatiya Vidya Bhavan; Sri S.E. Hassnain, a leading Urdu journalist; Sri K.K. Varma, Madras; Dr. T. V. Ranganathan, Tiruchy and Sri T. S. Swaminathan, I.C.S. (Retd.).

Sri G. D. Somani, Chairman of the Reception Committee, delivered the welcome address at the opening session.

A Tamil drama, *Saint Thyagaraja*, staged by the Matunga Dramatic Society, constituted the finale of the Sammelan.

MEMORIAL TO KALIDASA:

A MEMORIAL to Kalidasa is to be erected at Ramtek, near Nagpur, on a hillock where the poet is believed to have composed his beautiful lyric, *Meghadoot*.

After Vyasa and Valmiki, Kalidasa is undoubtedly the greatest of our national poets.

Some of the finest descriptions of different parts of India, from Assam to Kerala, are to be found in the *Raghuvamsa* in his account of Raghu's all-conquering campaign to establish his supremacy over the whole of Bharat.

His *Meghadoot* contains equally

Sri V. P. Naik, Chief Minister of Maharashtra, and others admiring the majestic statue of Swami Vivekananda at Bombay's Gateway of India on May 31, 1971. The statue was unveiled by the Chief Minister.

memorable descriptions of the hills and valleys, the cities and peoples over which the 'Cloud Messenger' was expected to pass.

VIVEKANANDA STATUE IN BOMBAY:

BOMBAY has been enriched by yet another significant landmark—a towering bronze statue of Swami Vivekananda.

The 12.5-foot statue majestically stands on an 18-foot stone pedestal near the historic Gateway of India, at a stone's throw from the equestrian statue of Shivaji.

It is the fulfilment of a dream of the Ramakrishna Mission, which had planned to raise a suitable memorial to the Swami during his birth centenary celebrations, seven years ago.

The Chicago-pose statue was unveiled on May 31, 1971, by the Chief Minister of Maharashtra, Sri V. P. Naik, assisted by firemen atop a giant turntable ladder, at a simple solemn ceremony.

The statue occupies a 30-foot by 30-foot plot allotted by the Bombay Municipal Corporation, with the entire bronze weighing 1,250 kilos donated by the Metallica Works, and many devotees and admirers of the Swami voluntarily contributing to the memorial fund.

Sri Naik said that the occasion and the site were eminently appropriate for unveiling the statue because it was on this day, 78 years ago, that the Swami had left the shores of Bombay, from the very spot, to participate in the Parliament of Religions at Chicago.

The patriot-saint of modern India, as the Swami is rightly acclaimed, lived a brief but rich life from 1863 to 1902, he said.

Recalling the Swami's visits abroad—in 1893 and 1897—Sri Naik said his very first address had caught the imagination of the world. He had raised the stature of spiritual India in the comity of nations. His knowledge of eastern and western cultures, his fervent eloquence, brilliant conversation, colourful personality and broad human sympathy had all immensely appealed to the Americans.

The Swami, the greatest of Sri Ramakrishna's disciples, was India's spiritual ambassador who pleaded eloquently for better understanding between the east and west, Sri Naik added.

"Today we have to reiterate the Swami's love for India. We should look upon ourselves as Indians first. We should shed our lesser loyalties to caste and language which weaken the unity of the country," the Chief Minister exhorted.

Dr. P. B. Gajendragadkar, President of the Managing Committee of the Ramakrishna Mission, Bombay, in his welcome address said the statues of the Swami and that of Shivaji side by side should serve as inspiration to the present and future generations in guiding the destinies of the country.

Swami Hiranmayananda, President of the Ramakrishna Ashram, Bombay, said the statue, sculptored by S. S. Apte of Bombay, and installed on the pedestal designed by Prof. S. K. Pal, of Government Arts College, Calcutta, was earlier proposed to be installed at Kala Ghoda, in front of the Jehangir Art Gallery.

Swami Vireswaranandaji Maharaj, President-General of Ramakrishna Math and Mission, released a souvenir brought out by the Ramakrishna Mission in commemoration of the statue installation ceremony.

Noted singer and Marathi director, Sudhir Phadke, rendered bhajans in praise of the Swami.

Swami Gambhirananda, General Secretary of the Ramakrishna Math and Mission, proposed a vote of thanks.

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WOMAN GETS U.S. MEDAL FOR SCIENCE:

PRESIDENT NIXON presented the 1970 Medal of Science—America's highest award for achievement in Science—to eight men and one woman on May 22, 1971, honouring them "for exploring the unknown—for making progress possible."

For the first time since 1962 when the annual award was first presented, a woman has received the honour.

Barbara McClintock of the Carnegie Institution of Washington received the award "for establishing the relations between inherited characters in plants and the detailed shapes of their chromosomes and for showing that some of the genes are controlled by other genes within chromosomes."

Among the recipients were Mr. Albert Sabin, developer of the polio vaccine named after him, and Mr. George Mueller, who headed the Apollo programme during its inception and until

Sri Navin Khandwalla speaking at the farewell function. To his right is Sri T. S. Bharde, Speaker, Maharashtra Legislative Assembly.

after men had landed on the moon.

Mr. Sabin is president of the Weizmann Institution of Science in Israel.

His medal is "for numerous fundamental contributions to the understanding of viruses and viral diseases culminating in the development of the vaccine which has eliminated poliomyelitis as a major threat to human health."

FAREWELL TO SRI NAVIN KHANDWALLA:

SRI Navin T. Khandwalla, Hon. Secretary, Bharatiya Vidya Bhavan Kala Kendra, President, Bombay Natya Sangh of I.T.I. (UNESCO) and Chairman, Indian Folk Art Foundation, left Bombay on May 28, 1971, with a cultural delegation to attend the 14th World Theatres Congress in London, sponsored by the British Centre of the International Theatre Institute (UNESCO). A hearty farewell was accorded to him by a Committee of Hosts at Bombay International Hotel's "Flamingo" on May 24, 1971, to bid him *au revoire*.

Sri T. S. Bharde, Speaker, Maharashtra Legislative Assembly, presided over the function which was attended by a large number of friends representing the various cultural institutions of Bombay. Sri M. S. Pai, Convenor of the Committee of Hosts, Sri Khorakiwala of M/s. Akberallys, Sri D. N. Dixit of the All India Radio, Bombay, Sri Baldawala of the Progressive Group, Sri Choksey of the Indian Folk Art Foundation, Sri Babubhai Kotak of the Indo-Japanese Association, Dr. Nishat of the Kashmir & Jammu Government and Smt. Aida Lobo, a poetess, eulogised the services of Sri Khandwalla in the various spheres of activities in which he was a leading figure and wished him a happy and successful tour and safe return.

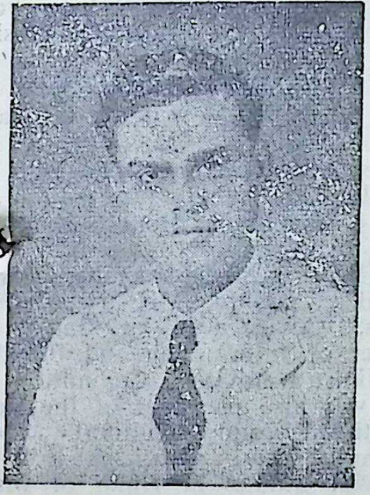
Shi Bharde spoke on the need of blending the best of the Eastern and Western cultures and emphasized that, representing as Sri Khandwalla did the Bharatiya Vidya Bhavan, he was sure that Sri Khandwalla would propagate the true spirit of Indian Culture in the foreign countries he would be visiting.

Sri Khandwalla thanked the Committee of Hosts for the kind references made about him and said that he would try his best to live up to the expectations of the many friends who spoke on the occasion.

After attending the World Theatres Congress at London, Sri Khandwalla proposes to spend some time with his son Dr. Pradip and daughter-in-law Smt. Anjali, who are both in Montreal, Canada. He hopes to return to India by October 1971, after visiting U.S.A. and some of the East African countries.

CHIDANAND NAGARKAR PASSES AWAY

SRI Chidanand D. Nagarkar, a noted singer and Principal of the Bharatiya Vidya Bhavan's Sangit Shikshapith, died in Bombay on May 26, 1971, following a heart attack. He was 52.



Way back in 1946, he joined the Bhavan as Principal of the Sangit Shikshapith and developed it into a great institution by dint of his devotion and dedication to the work.

He was awarded the distinguished service plaque by the late Rashtrapati, Dr. Zakir Husain, in recognition of his services to the cause of music, during the Bhavan's Tri-Decennial Celebrations in 1968.

Sri Nagarkar, who hailed from Bangalore, had his early lessons in music from Sri G. C. Bhave. Later he came to be acclaimed as the most brilliant student of the Bhatkhande Sangit Shikshapith, Lucknow.

A regular broadcaster from various stations of All India Radio, he also organised and participated in several music festivals in different parts of the country.

The death of Sri Nagarkar has brought a brilliant musical career to a sudden end. He showed equal mastery over all the contemporary forms of classical Hindustani compositions and also devotional music. He was a great devotee of Sri Satya Sai Baba.

He was not only a versatile performer but also a bold experimenter and composer. His impressive line-up of melodic innovations is comparable to the traditional ragas in terms of content and character.

Sri Nagarkar was equally at ease with the tabla and harmonium, while cricket, dancing, astrology and yoga were among his varied interests outside his field of art.

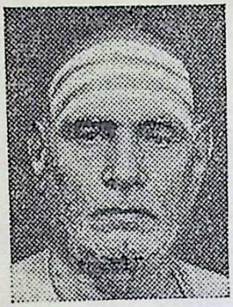
In him the Bhavan has lost an artiste of rare brilliance and high dedication.

The death of Sri Nagarkar, who is survived by his wife, two daughters and a son, was mourned at a meeting of the members and staff of the Bhavan on May 28, 1971, when Smt. Lilavati Munshi, President of the Bhavan, Sri J. H. Dave, Honorary Director, and Sri S. Ramakrishnan, Executive Secretary, paid tributes to the memory of the departed soul.

ATMANANDA ATTAINS MAHASAMADHI:

SWAMI ATMANANDA (formerly S. Neelakanta Iyer) attained Mahasamadhi at the Parlikkad Jnanashram in Kerala on June 1, 1971. He was 81.

Swamiji's was a vigorous life of beneficent activities and he had distinguished himself in diverse fields — as a freedom-fighter, political leader, educationist, Kerala President of the Bharat Sadhu Samaj, Veda Pathasala patron and writer.



He was born in 1889 at Chittur in Palghat district. As a B.A., L.T., he was in private educational service till 1930, when he joined the Salt Satyagraha as one of the leaders of the movement. He was the General Captain of the Salt Satyagraha volunteers at Payyannur.

Actively engaged in Congress work since 1919, he came into close contact with Gandhiji in 1916 at Madras and later at the Vaikom Camp as Gandhiji's Personal Assistant during his Kerala tour. Similarly, he acted as Secretary to Pandit Madan Mohan Malaviya during his Kerala tour in 1917.

He participated in the Civil Disobedience Movements launched by Gandhiji and suffered imprisonment. He was the President of the Cochin State Praja Mandal for many years. In that capacity he participated in the A.I.C.C. Meeting at Bombay in 1942 and was arrested on his return to Kerala. It was while in jail that he arranged his thoughts on Sri Adi Sankara found scattered in the *Prasthanatrayi*.

He was chosen State secretary of All India Harijan Sevak Sangh in 1932 and it goes to his great credit that in those days he founded 19 primary schools and two hostels for Harijans in the Travancore-Cochin area.

In the latter part of 1934, he joined the Ramakrishna Mutt, Madras. He was initiated into Sanyas by Swami Ramdas of Anand Ashram, Kanhangad, in 1950. From that time he was the Acharya of the Veda Sastra Patasala, Chittur-Cochin, where he reorganised the Vedic studies by adding to them instructions in modern subjects as well. He also became a member of the Jnanashram, Parlikkad, and was one of the founders of the Sri Vyasa College near Vadakancheri.

A gifted orator and noted writer, he has to his credit eight authoritative works in English and Malayalam. Of these, *The Four Yogas* and *Sankara's Teachings in His Own Words* were published by the Bharatiya Vidya Bhavan.

PROF. KAMAKSHI RAO PASSES AWAY

PROF. A. C. Kamakshi Rao, Head of the Department of Hindi, Madras Christian College, died on May 27, 1971. He was 53.

He was a noted scholar in Hindi and Telugu and was associated with the *Bhavan's Journal* as a reviewer of Telugu books. He was President of Bhagwan Sri Satya Sai Seva Samiti. Tambaram.

A noted educationist, he was one of those responsible for the propagation of Hindi in the South. He was the Honorary Treasurer of Dakshin Bharat Hindi Prachar Sabha, member of Hindi Salahakar Samithi, Ministry of Home Affairs, Government of India, and member of Information and Broadcasting Ministry Advisory Committee.

He was also president of the Telugu Educational and Cultural Society, Tambaram, and associated with the Board of Studies in Hindi of Madras and Annamalai Universities.

He is survived by his wife and four sons.

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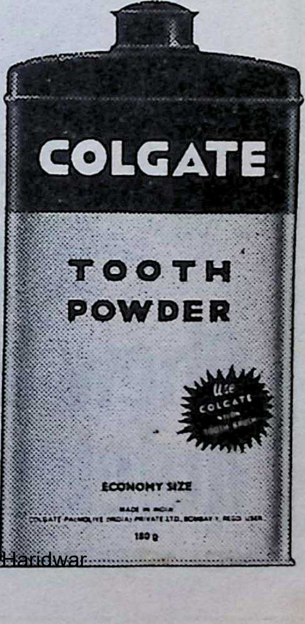
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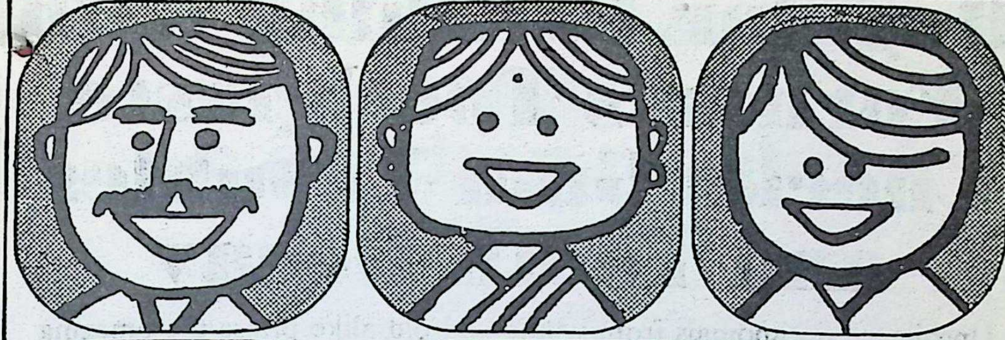

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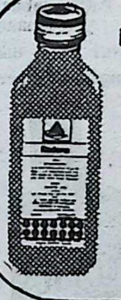

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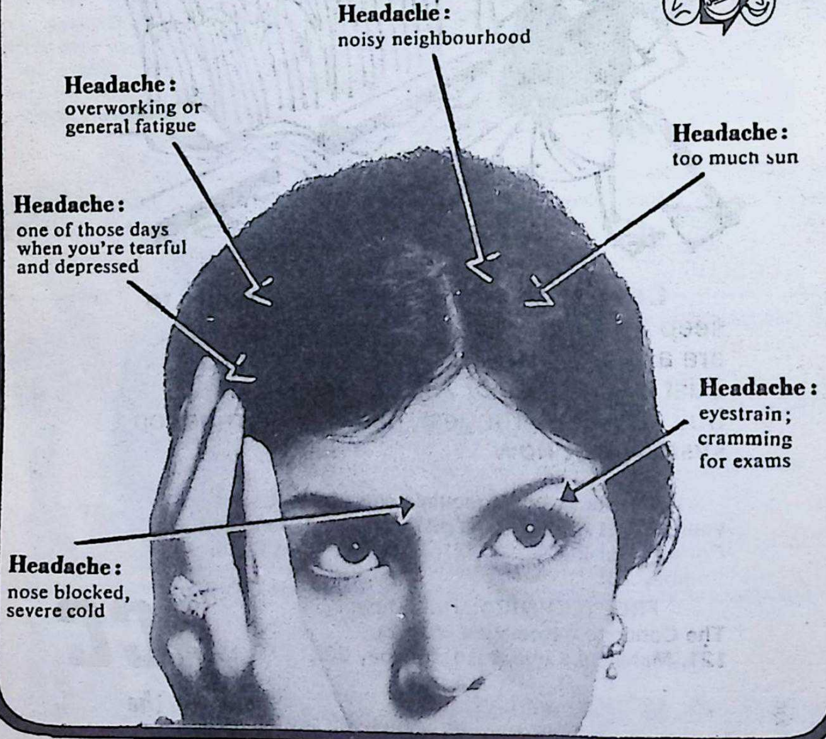
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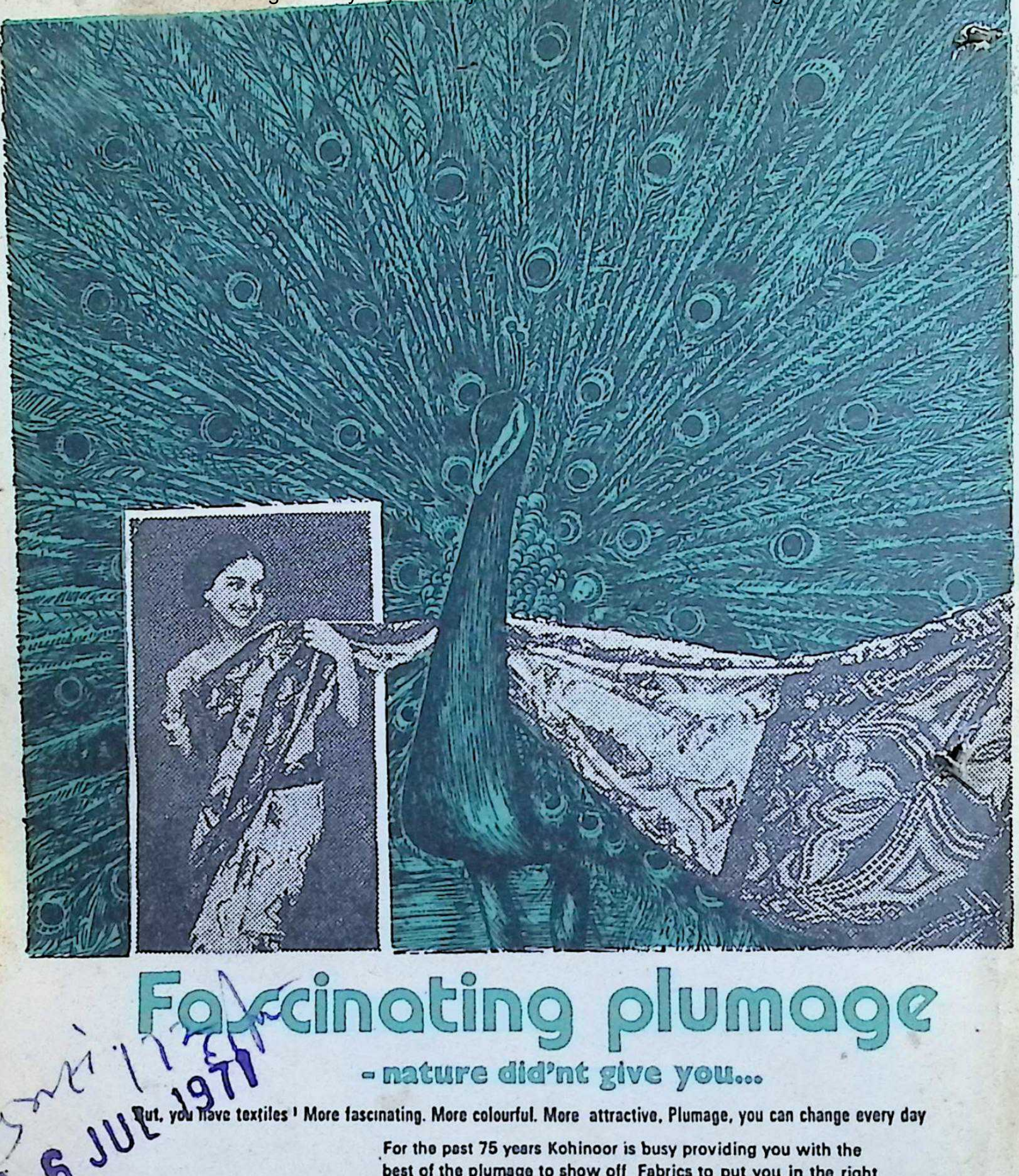

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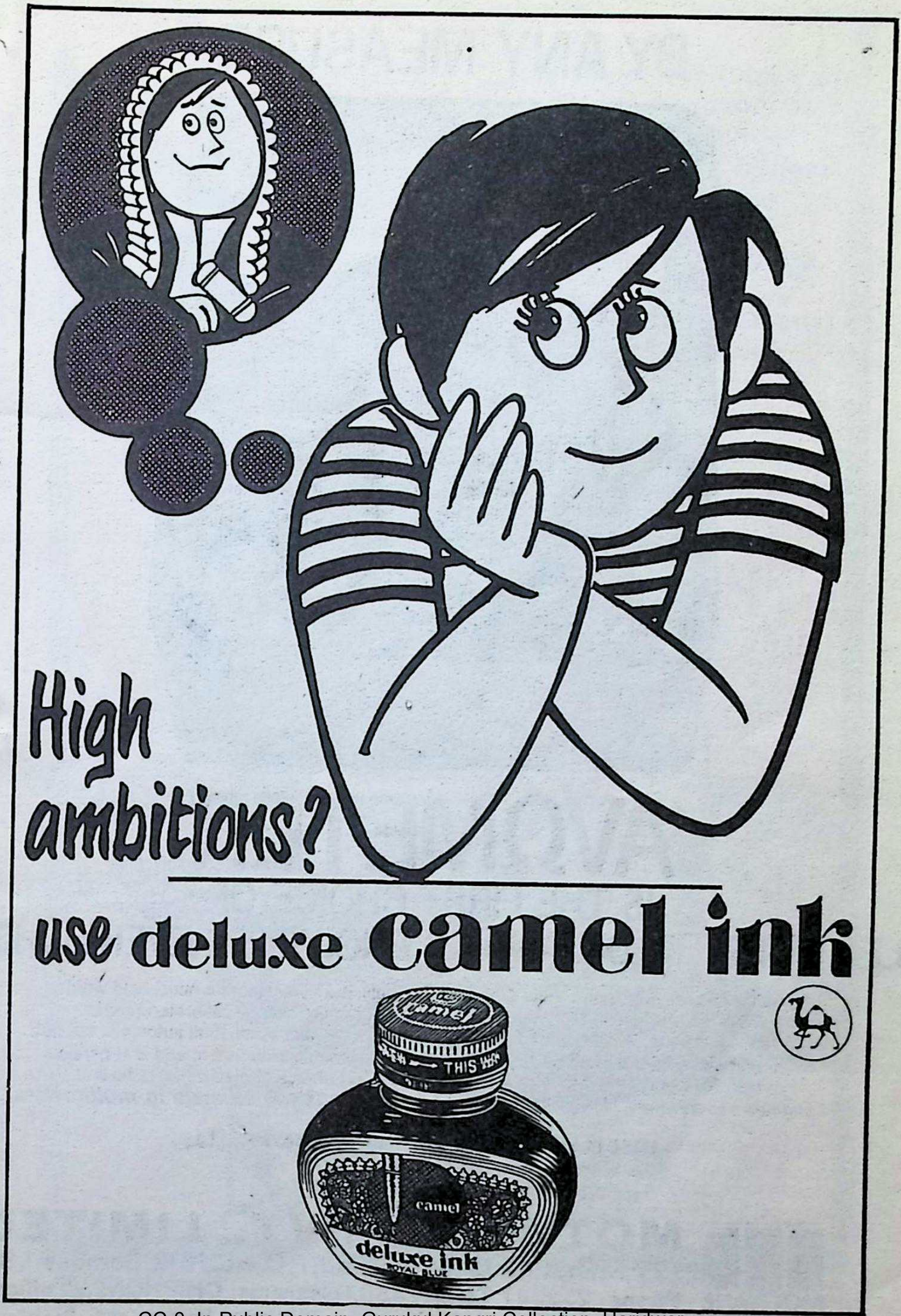
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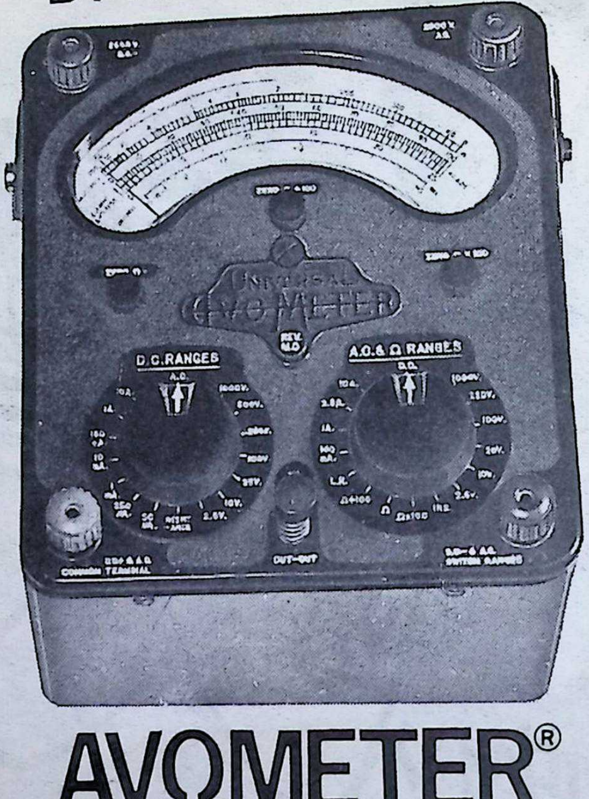

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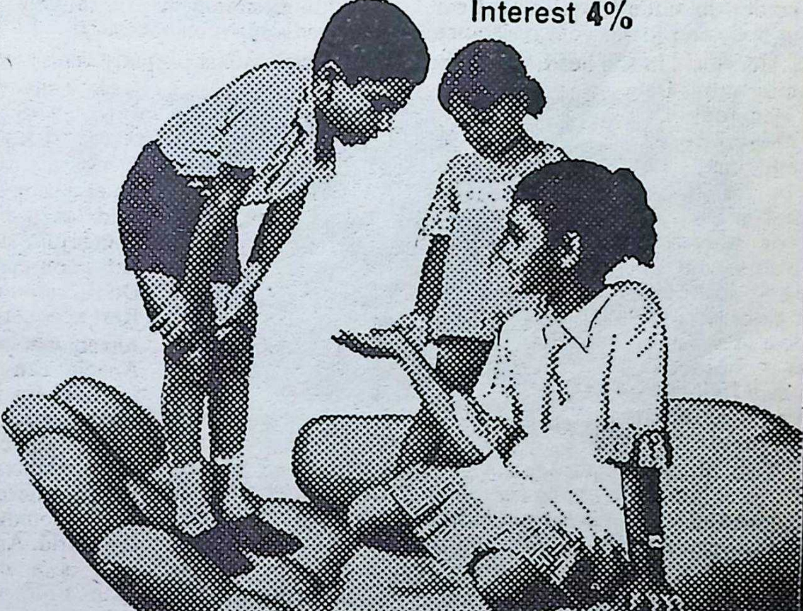

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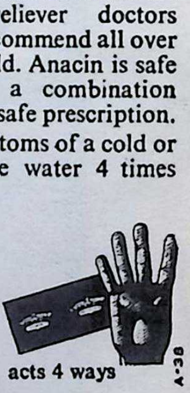

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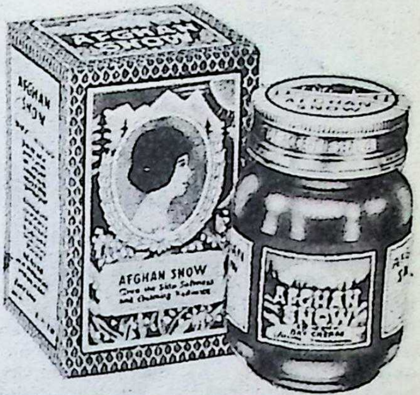

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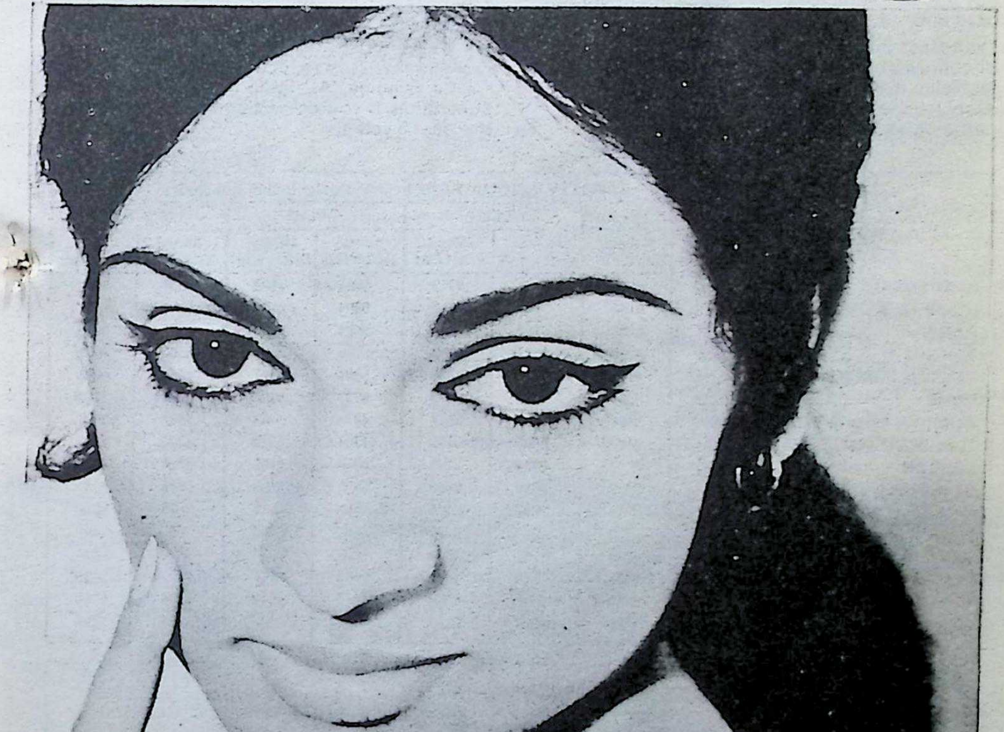

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।
Let Noble thoughts come to us from every side
—Rigveda I-89-1.

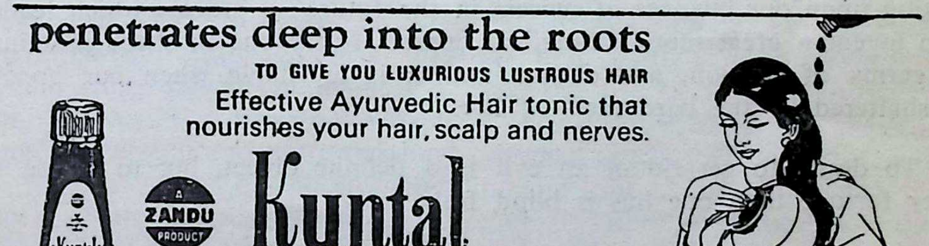
BHAVAN'S JOURNAL

PRAYER TO SURYA

नमः सवित्रे जगदेकचक्षुषे
जगत्प्रसूतिस्थितिनाशहेतवे ।
त्रयीमयाय त्रिगुणात्मधारिणे
विरञ्चिनारायणशङ्करात्मने ॥

Obeisance to Sri Surya (Sun God) who is the only eye to the world, the cause of origination, preservation and destruction, the very embodiment of the three Vedas and who manifests Himself in the three forms of Brahma, Vishnu and Siva.

Vol. XVII, No. 24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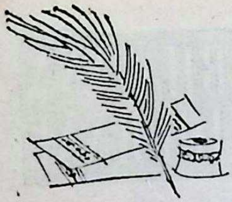


Wisdom through the ages

GEMS FROM SCHOPENHAUER

Morning is the proper time for serious meditation. For, the morning is the youth of the day, when everything is bright, fresh and easy of attainment; we feel strong then, and all our faculties are completely at our disposal. Do not shorten the morning by getting up late; look upon it as the quintessence of life, as to a certain extent sacred. Evening is like an old age; we are languid, talkative, silly. Each day is a little life.

* *

Preserve a proper proportion between our thought for the present and our thought for the future, in order not to spoil the one by paying over great attention to the other. The present alone is true and actual; it is the only time which possesses full reality, and our existence lies in it exclusively.

* *

Limitation always makes for happiness. We are happy in proportion as our range of vision, our sphere of work, our points of contact with the world, are restricted and circumscribed. Simplicity, therefore, as far as it can be attained, and even monotony, in our manner of life, if it does not mean that we are bored, will contribute to happiness just because under such circumstances, life, and consequently the burden which is the essential concomitant of life, will be least felt.

* *

In all matters affecting our weal or woe, we should be careful not to let our imagination run away with us, and build no castles in the air. We often try to banish the gloom and despondency of the present by speculating upon our chances of success in the future; a process which leads us to invent a great many chimerical hopes. Every one of them contains the germs of illusion, and disappointment is inevitable when our hopes are shattered by the hard facts of life.

* *

To desire to get rid of an evil is a definite object, but to desire a better fortune than one has is blind folly.

* *

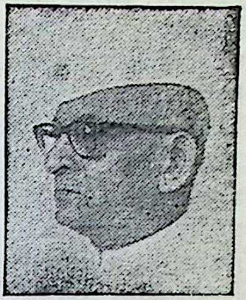
Give mature and repeated consideration to any plan before you proceed to carry it out; and even after you have thoroughly turned it over in your mind, make some concession to the incompetency of human judgment.

* *

Compiled by Sri Jitendra A. Shah

* * *

Kulapati Vani



* * *

What Life has taught me

I HAVE never felt discontented with any time of my life, whatever it was. I never had to abandon my pleasures and pursuits with regret, nor have I ever clung in desperation to my old habits of life.

There is no doubt, however, about one thing. I feel the same interest in each passing hour, and my struggle to grow has not lost its zest. Thirty years ago, the grass, the trees and the birds had a different message for me. They told me of romance; of conquest; of undreamt accomplishments; of a life of increasing power and success. Then the ecstasies proceeded from keener perception and more passionate thrills; the disappointments and discouragements were more keenly felt. Then I was mightily impatient if my personal aims were not immediately achieved.

The world on which I then looked was both mysterious and wonderful; partly a clod of earth which I was there to lift; partly a place of disappointment, of suffering and woes. Now the world is more charming. I do not wait for haunting beauties to stir my blood; a sweeter kind of beauty makes itself felt.

In the old days, I could not look upon a moonlight night without painful yearning for stormy joys. Now, whether I am with or without a companion, it has an unutterable charm. Years ago, Sappho's Songs and Mira's *bhajans*, Goethe's *Werter* and Shelly's *Epipsychidion* stirred the fire of passion in me; and I was electrified by a powerfully charged current of emotions. These poems move me still, but their appeal is different; the fire is cooler and more luminous.

Now I move in the world with a far wider range of experience and I am often able to become the detached witness. I make less demands on the world; emotions, subtler and gentler, thrill me with the magic of sweet slow music. I do not see the world only in relation to me as before; often the whole of its movement becomes visible. I sometimes see the infinite process of transformation behind political and social problems. I even see the forces that move in a steady stream behind the froth and foam of personality.

I now realise that many of what I called my ideals and tastes were not my own; they were imaginary, conventional, or borrowed; the difficulty, however, was to convince myself that they were so. I was afraid that if I approached the problems in a truthful way, my illusions would be destroyed. It was only by a great effort that I overcame a horror of truth, and grew able to think of my own truth and to identify myself with it.

This is one of the common human weaknesses. We are always glad that we have escaped truth, for we feel that it has saved us from taking the responsibility of thinking and deciding for ourselves. We feel no joy at continuously passing our thoughts through the fire of truth—which is, in fact, real experience. That is why we like passing thoughts, but not creative ones. Creation is always painful.

I am now convinced that the habit of creative thinking is responsible for one's change of outlook on the problems of the world, not age. It has revealed to me the illusory character of some of my old attitudes.

For instance, thirty years ago, I was terribly self-conscious. When I encountered anyone I wanted to impress him, or to get my way of things accepted. And if I did not create the desired impressions or get my way, I was overcome by morbid pain. I felt as if my failure was going to be announced the next minute from every house-top. Often enough, I had the crushing sense of being a complete failure.

This craving for being impressive has, to a great extent, left me now, because of creative thinking. It took me time to overcome the horror of this truth, which came to me later. You cannot impress nor can you carry your point, unless you are truthful, that is, unless your whole being quivers with the energy of creative thought.

I am now content to think my own thoughts and speak my own language. There is no doubt that I still feel that I should entertain my friends; or that when I meet them I should tell them frankly what I think—and not talk polished nonsense. But now I am more at ease; I find myself less interested in myself and more in others. I do not demand agreement, because I know that it is valueless. I also know that it is very difficult for people who have no power of creative thought to agree with the creative thought of others.

Creative thought, I may warn you, is not merely intellectual. The passionate collaboration of our emotions and aspirations must form a part of it. Then, and then only, will it become the expression of a personality more or less integrated. What makes for creative thought, therefore, is not its subject, but its quality. It is a thought which has been intensively felt and has become a 'seeing' thought.

The range of things that can stimulate creative thought is unlimited. Sometimes it can be a trivial impact—a sunset; the swift flight of a bird; the glimpse of a golden cloud. More often, it is the result of conscious, persistent effort to see into the heart of things.

In every case, however, a creative thought must emerge like a new-born babe out of our whole being, for it is real only to the extent that it is seen and felt and experienced, that it changes you and is always with you, even as it grows. Its birth—like the birth of a child—is painful, and, like modern women, we do not like to undergo birth-pangs. So we turn to the newspaper, the wireless or the gramophone, golf or bridge, or the most fantastic of things, the crossword puzzles and comics, for escape. We welcome almost anything rather than the thinking of our thoughts.

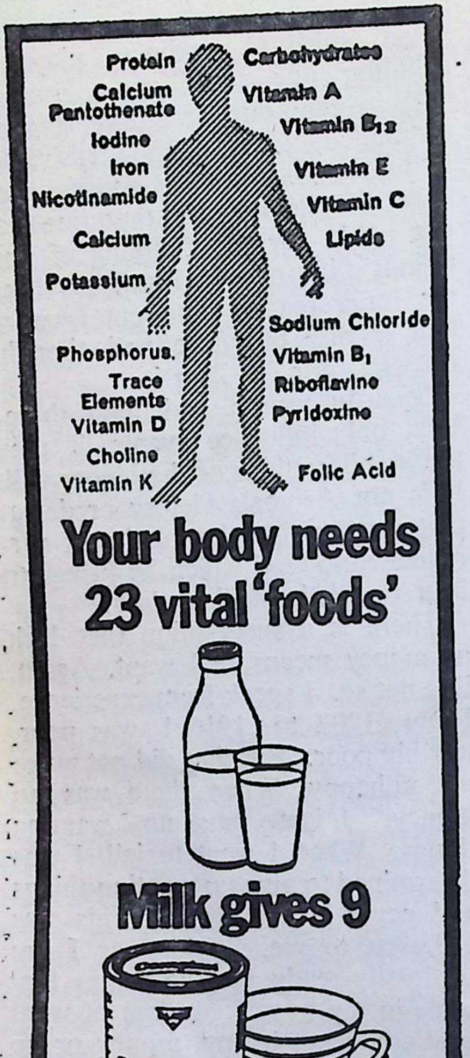
Once I thought that money, position, success, ceaseless energy, could affect the trend of events. But events can only be influenced by creative thought, for it springs from spiritual readiness. Money, position, success or energy, appear to affect this trend, but, in fact, it is not they that create the effect. It is the spiritual readiness behind them which secures the results.

We do not often realise the part which spiritual readiness plays in fulfilling our ambitions. That is why, when our ambition remains unfulfilled, we become frustrated. Failure would lose its demoralising effect if one realised that one was not ready for the fulfilling of ambition; that one had not acquired the inner readiness to put forward that quality of effort and thought necessary for fulfilling it.

Security, wealth, and fame, therefore, only influence events, if they are manifestations of the higher will. It is not Arjuna's victory or defeat that matters; but the quality of surrender unto God which he brings to bear on his immediate duty.

There is a superstition that lack of money means real want. Again, it is not so. I speak from experience. From 1902 to 1916 I was poor, terribly poor. But that did not make me unhappy. When there was no money, I just gave up wanting things. When I went to jail, I was determined to give up wanting things and never lacked them. This was a lesson to me. So long as I am spiritually ready for the things that come in my way, regardless of what they are, I am happy, money or no money.

Material security, therefore, without spiritual security is no security at all. It is at the mercy of public catastrophe, revolution, inflation, depression; of the whims of fate or of its instruments, the paymasters. What has happened to the millions in Central Europe, who, forty years ago, based their life on material security?



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But the real security depends just on oneself; on our capacity to link our fate with God. Sri Krishna said: *Yogakshemam vahamyaham.* "It is I," He said, "that bears the burden of the subsistence of those who love me." It is a guarantee that we shall never be left with less than we deserve. This is spiritual readiness.

One of the greatest errors is to endow material security with such value that we hanker after its performance. Every day must bring its own security.

But the passion for security would continue to have its charms even if we did not develop the spiritual readiness. We cannot solve the economic problem of individuals or nations by preaching their unimportance. A flippant attitude towards material welfare is not spiritual; any more than that which pins its faith on mere material welfare.

For instance, the doctrine of material welfare, as our economics would have it, insists on more wages, more privileges, more holidays, more leisure. But dissociated from spiritual readiness—as unfortunately it is in these days—it only means more malingering, more demands, more strikes; more idle hours and more questionable pleasures; greater discontent and swifter destructiveness.

The same is true of success. Success suddenly acquired is as great a shock as the deepest sorrow or the ghastliest failure. If there is no spiritual readiness, our materialistic attitude becomes all the stronger the appetites increase, but bring no joy. The real value of a hard-won success is the broadening of the understanding and the development of spiritual readiness, which comes in its wake.

In all these matters we cannot develop spiritual readiness, because we become victims of our vanity, the prime characteristic of our ego. If we were not so led, success might teach us a wider view of things, enlarge our outlook and strengthen our spiritual attitude. What counts is not security, success or satisfaction, but the ceaseless efforts that we put forward and the failures we survive. These are the training schools for spiritual readiness. It is only when success follows that training that we come to regard it as something for which we are not responsible. Then we become humble. We see the hand of God. We realise His aim and purpose.

□ □ □

People sometimes say to youth, "The world is at your feet." But that is not true unless heaven is in your heart.

—Ainsworth

Merit does not consist in extensiveness of knowledge, but in doing the best according to the lights afforded.

—Tucker

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Adhyayana Bhaga
स्वाध्याय प्रवचनाभ्यां न प्रमदितव्यम्

SERIES II : 14

TEXT

स्मरस्तथाभूतमयुग्मनत्रं
पश्यन्नदूरान्मनसाप्यधृष्यम् ।
नालक्षयत्साध्वससन्नहस्तः
स्रस्तं शरं चापमपि स्वहस्तात् ।।

TRANSLITERATION

smarastathaabhutamayugmanetram
pashyannadooranmanasaapyadhrishyam
naalakshayatsaadhvasasannahastah
srastam sharam chaapamapi svahastaat.

WORD FOR WORD MEANING.

smarah=Manmatha; *tathaabhutam*=of such kind or nature, i.e., as described in the previous eight stanzas; *ayugma*=odd; *netram*=(one who has) eyes; *pashyan*=having seen; *aduraat*=not from a distance; *manasaa*=by the mind; *api*=even; *adhrishyam*=unconquerable; *na*=not; *alakshayat*=did notice, *saadhvasa*=owing to fear; *sanna* = of loosened grips; *hastah*=the hand; *srastam*=slipping; *sharam*=arrow; *chaapam*=bow; *api*=too; *svahastaat*= from the hand.

TRANSLATION

Manmatha as he beheld at close quarters such a Three-eyed Lord who was beyond even the scope of the mind, did not notice the bow and the arrow which had slipped out of his hand, in fear, rendered loose of grip.

ANALYSIS AND COMMENTARY

In the previous verses, Kalidasa has described the Lord in meditation and this verse rounds up the account.

The verse may be construed as follows :

smarah na alakshayat=Manmatha did not notice

smarah sharam chaapam api naalakshayat=Manmatha did not notice the arrow and the bow also.

Smarah srastam sharam chaapamapi naalakshayat=Manmatha did not notice the arrow and the bow that had slipped;

smarah srastam svahastat srastam sharam chaapam api na alakshayat=Manmatha did not notice the arrow and the bow that had slipped out of his hand;

saadhvasa sanna hastah smarah svahastaat srastam sharam chaapamapi naalakshayat= On account of the loosened grip caused by fear, Manmatha did not notice the arrow and the bow that had slipped out of his hand.

The cause of this fear and the consequent slipping of the bow and arrow is stated in the earlier half of the verse.

manasaapi adhrishyam tathaabhutam ayugmanetram aduraat pashyan=Beholding the three-eyed Lord of such a nature (as described) who was beyond the comprehension of the mind, etc.

LANGUAGE WORK

Vocabulary :

smarah=Manmatha, a—ending mas.; *tathaabhutam*=of that nature; *ayugma* =not even or odd; *yugma*=even; a—ending adj.; *pashyan*=seeing, present participle of *drish*, *pashya*=to see; *adura*=not distant, a—ending adj.; *adhrishyam*=not comprehensible, *kridanta* formed from *dhrish*; *alakshayat*= did not notice, past tense form of the root *laksh*=to notice; *saadhvasa*== perturbed condition of the mind, fear, loss of presence of mind, a—ending mas.; *sanna*=past passive participle; *hastah*=hand or palm, a—ending mas.; *srasta*=slipping, past passive participle; *sras*=to slip; *shara*=arrow, a—ending mas.; *chaapa*=bow, a—ending mas.

Look at the negative words formed—*dura—adura*; *dhrishya—adhrishya*; *yugma—ayugma*. Such formations are regarded as *nan tatpurusha* compounds. When the prefix *na* is added for the purpose, if the word to which it is added begins with a consonant, *na* is changed to *a* and if it begins with a vowel, then *na* is changed to *an*. Examples : *na+dura=adura*, *na+anta=ananta.*

Notice also the use of the Panchami or the ablative case in Sanskrit. When there is the sense of separation the thing from which separation takes place is put in the ablative. Here the bow and arrow slip from the hand of Manmatha; so the word *svahastaat*=from one's own hand.

Past tense forms in Sanskrit are of three varieties: *Anadyatana bhuta* or the past that is not today's; *Anadyatana Paroksha bhuta*, the past that is distant and not of today's and then the Aórist or *Lung* as it is technically called. The first one is *lang* the second *lit* and third *lung*. *Alakshayat* here is of the first variety. In the form *dadarsha* which we have come across we have the second variety or *lit*. The *lang* form is obtained by the addition of the following *pratyayas* in the case of the verbs of the active type or the *Parasmaipada*.

I Person	*m*	*va*	*ma*
II Person	*h*	*tam*	*ta*
III Person	*t*	*taam*	*an*

The verb noted above would have the following forms :

alakshayam	*alakshayaava*	*alakshayaama*
alakshayah	*alakshayatam*	*alakshayata*
alakshayat	*alakshayataam*	*alakshayan.*

ASSIGNMENTS.

1. Write down all the examples of Euphonic combinations you find in this verse.
2. What words here are compound ones ? Dissolve them into their respective members.
3. Classify all the words found in the above unit of the Adhyayana Bhaga Series II into *subantas*, *tinantas* and *avyayas*, *compounds*, *kridantas*.
4. What other examples of the negative compounds do you find in the verses studied ?

BHAVAN'S SAMSKRITIK VIKAS YATRA No. XV

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...Our Sastras do not ask us to neglect the body at all. On the other hand, we are asked to take great care of it so that it may serve as an effective instrument for the performance of Dharma...

Conquest of Desire

H. H. JAGADGURU
SRI CHANDRASEKHARA BHARATI

WE feel happy when we get a thing we were longing for or when we get rid of a thing we were loathing.

At the time of the longing or the loathing, our mind is in a state of unrest. When this state of unrest is put an end to, there is a feeling of rest, peace and happiness.

But, unfortunately, the number of things in the world which can cause unrest either by being attractive or by being repulsive is infinite.

It is impossible, therefore, to allay our unrest by securing all the things which the mind asks for or avoiding all those which painfully disturb it. Further, it is not within our competence to secure or avoid things at our will. If we allow our happiness to depend upon them, we can never be really happy.

To call a man healthy, it is quite unnecessary to postulate of him that he had some disease before and that he is now cured of it. Freedom from sickness is a condition of health and certainly not an antecedent of sickness and a recovery from it.

Similarly, happiness can only mean freedom from unhappiness. And it cannot be a necessary condition of happiness that it should have been preceded by a state of unhappiness.

The health which is not preceded by a sickness is more natural, true and permanent than the one obtained on the cessation of a sickness. Similarly, the happiness which is not preceded by a mental disturbance is sure to be more natural, perfect and enduring than the one which follows mental disturbance.

A man can be happy and remain happy if he declines to submit to anything which is likely to disturb his mental equilibrium.

It is impossible to regulate, modify, create or annihilate at our pleasure the infinite things capable of causing unrest either by attraction or by repulsion. We can however regulate our own minds and train them to be undisturbed by anything.

Our forefathers were happy not because they had more objects of pleasure or less causes of trouble, but because, even in the midst of this world, they were able to maintain their mental equilibrium which gave them rest, leisure, peace and happiness. They did not depend upon outside things to make them happy nor did they concede to outside things the power to make them unhappy. We must also cultivate that attitude if we want to be happy.

There are many people in other countries and even in our own land who preach to the world the pleasures obtainable here and the means of securing them. Those teachings have only the effect of increasing our desires and adding more unrest to our minds.

If once we begin to widen the range of our desires, it will not suffice even if we obtain all the things available in the world. We will still want more and more and covet the things in other spheres of experience.

Ordinarily, people think it happiness to have wives, children, friends, and so on and to possess wealth in abundance. Do we not however see everyday persons who have none of these and are yet happy? Even an emperor who rules over the entire earth cannot escape painful experiences. Hiranyagarbha, the First-Born, is himself said to have been threatened by two Asuras, Madhu and Kaitabha.

As all embodiment is due to an admixture of good and bad actions in varying degrees, it is impossible to escape the alternation of pain and pleasure as long as there is any embodiment. We must curb our desires for ephemeral things and spend our time and energy in seeking the eternal joy of the Self which transcends all embodiment and therefore all pain and pleasure as we know them.

The Sastras are emphatic that absolute freedom from bondage is possible only to those that realise that their inner Self transcends the body etc. and have risen above the sense of *I* and *Mine* in them. Such freedom is far away from the person who is particular about nourishing them.

Our Acharya, Sri Adi Sankara, compares him to a man who desires to cross a river in floods on the back of a crocodile which he takes for a raft. It is no doubt true that, for any earnest effort, even the physical body must be strong, but it need not certainly be stout.

Further, it is not really in our hands to have a healthy or strong body unless we have the necessary punya for it. What is really in our hands is to see that we do not take into the body any objectionable kind of food and that it is not made worse by our habits.

Our Sastras do not ask us to neglect the body at all. On the other hand, we are asked to take great care of it so that it may serve as an effective instrument for the performance of Dharma. Most of the purificatory rites prescribed by the Sastras are mainly for the body. Only if it is kept pure and is rendered pure, can it really be of help in the practice of Dharma.

The Sastras prescribe that it must be given food ordinarily twice a day, that on special occasions food once a day is enough, and that on other special occasions there must be fasting. They prescribe also what articles of food may be used, from whom they may be received, how and when to eat them and so on.

If we ignore these restrictions and take in whatever we get and wherever we get it, we shall be no better than the man who knows that a watch will run only if wound up and therefore keeps on winding it whenever he likes. Our body will then become not only unhealthy but become incompetent even to practise the simplest of Dharmas.

If we want to influence anybody else by our teachings, we must scrupulously carry them out ourselves in actual practice. How can one who does not know to swim help others to cross a river?

Society is nothing but a group of individuals. If every individual attends carefully to the duties allotted to him, the society will automatically improve.

If he begins to engage himself first in the reforming of others it will not only be fruitless but will lead only to controversy and hatred. If we lead a good life some people may be inclined to follow our example. If we lead a bad life they are also likely to go astray. The responsibility of any person who is the head of a family, the principal man of his locality or the "leader" of a country, is necessarily therefore very great.

It may be possible in the field of politics or other secular sphere to make a mass appeal to a crowd and to try to move it by rhetoric and influence its thoughts; but it is quite ineffective in the region of spiritual endeavour. We can gather together hundreds of people to drag a temple car. If however we are hungry, there is no meaning in gathering a crowd. Each one of us must individually exert himself to have his hunger appeased. Similarly, those that are spiritually hungry must seek the help of somebody who can point out the way for each man to have his individual hunger appeased.

It is meaningless also to get together a large crowd of people who are not hungry at all and to teach them the way to get rid of hunger. Our Sastras insist, therefore, that no teaching should be given to anybody who does not earnestly ask for it.

It is thus only proper that each aspirant should himself strive to know the means suited to the nature and intensity of his own spiritual hunger and suited to his competency to pursue them properly and then make earnest effort to practise those means till fruition.

□ □ □

To have talent, one must be convinced one has it; and to keep the conscience pure, one must put it above the conscience of all other people.

—Flaubert.

This article was materialised at the residence of Sri. A. B. Nair, Managing Director and Editor, Free Press Journal, at Juhu, Bombay, by Sri-La-Sri Pandrimalai Swamigal, who was camping there during his last visit to Bombay from May 22 to June 8, 1971.

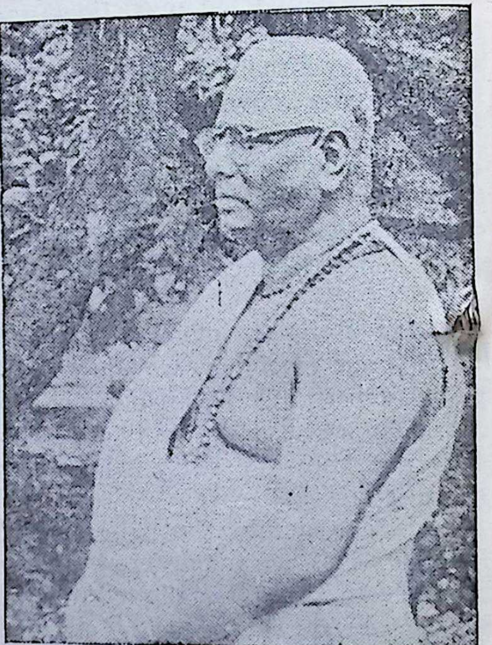
The article descended in the hands of Sri Nair and myself—Sri S. Ramakrishnan, Editor.

Prapancha: the Universe

THAT which is lighted up by the five senses is called *Prapancha* or the Universe in which all of us live and have our being. There are the three factors (1) spirit (2) matter and (3) the Unifier of the two, viz., spirit and matter. The self is the spirit and it has no connection with anything. It is actionless, associationless and causationless. It is only witness. All other things including the mind are proved to be matter. Matter does not know its own existence.

The Unifier is the five senses and the mind. The five senses are those of sight, sound, touch, smell and taste and have their source in the mind. The self sees the universe through the five senses and the mind by uniting with matter (the five senses and the mind).

The result of the union of matter and spirit is the universe of knowledge, perception and sensation. These are called the phenomena. So, the universe is nothing but a collection of infinite phenomena. *Prapancha* is therefore not a simple and self-existing en-



Sri-La Sri
Pandrimalai Swamigal

tity. It is a compound. The moment it is split up into its factors, spirit and matter, it vanishes. The universe rests between spirit and matter. If one were to separate oneself from the two factors, there is no universe for him. The universe is only an illusory attribute to the self like a snake in a rope.

Truth is not comfortable, unless one reaches its climax. Human nature is very conservative. It does something and having done that finds it hard to get out of it. The mind will not receive new thoughts because they bring discomfort. If the mind is the connecting medium of spirit and matter the whole universe is in the mind and it is pervaded by the spirit and inseparably connected with it. It is an undeniable fact that we are so constituted that it does not seem possible for us to be away with the universe. We are born with the idea that it is a reality and we seem to depend upon it for our happiness and our very existence.

The perfect and all-knowing sages have pointed out that the so-called material cravings are the source of our misery. They bring innumerable births and deaths and accompanying troubles. It is, therefore, necessary to get rid of the very idea of the universe. Universe being a compound of spirit and matter, the moment it is spilit up into its factors, it dissolves. This condition is called *Moksha* and is possible through the help of a *Sadguru.*

□ □ □

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TO THE PRIME MINISTER

SMT. LILAVATI MUNSHI

I am a nobody to give any advice to the Prime Minister, but from what little I know of her when I used to come in contact with her a few years ago, I knew her to be a very nice person. Though physically looking not very strong, she is a person of untiring energy and zeal. After the partition days, she was working for the refugees and was always ready to help wherever help was needed; and even now she is carrying a colossal burden of looking after the lakhs and lakhs of Bangla Desh refugees. This she is doing with great courage inspite of Indian Muslims or our so-called friendly Muslim countries not speaking a word of support for her or giving a helping hand in any way. However, I only want to say this that when I knew her in those days, nobody could have guessed that one day she would be required to shoulder the burden of ruling over our newly emerged nation. This requires courage and capacity to face challenges of many kinds. This she faces every day, and there is no doubt about her patriotism.

To such a person, could an older sister speak out her mind very freely, without being misunderstood, on subjects which affect not only her but the whole nation? I know that she is surrounded with many difficulties which she so bravely faces, but I feel that many of the difficulties are created by some of her own followers. My only request to her would be: 'Sister, don't be pushed to bite more than you can chew.'

Some of our politicians want to instantly change the whole world and many good schemes are conceived. But we should consider whether we have got the men to work out those schemes and turn them into reality. For instance, 14 banks were nationalised. Should we not check up as to what has happened to their efficiency? General insurance is being nationalised. Have we got enough men to run it honestly? Most of the results of public undertakings are very unsatisfactory due to lack of good men to run them.

The Government has proposed heavy taxation. The intention is to help the poor. But it has set a fresh

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trend of terrible inflation which is sure to result in price rise and more black marketing. Even before the budget is passed, prices have increased all round. Even the prices of daily necessities like vegetables and eatables have gone up. Inflation may result in all-round wage increase demands and at the same time make honest people wonder how to make both ends meet. There will be no incentive to capital formation. There will be lesser number of new industries started, resulting in more unemployment; some industries may even be closed down and this at a time when the population is increasing and the refugees are pouring in. And for all these, the Prime Minister is blamed, although it may be that she may not be directly responsible for them. People who praise her on her face, do not hesitate to speak ill of her at her back.

Probably a 10 per cent all-round cut on all Government expenditure will bring a better result and greater efficiency and curb extravagance as well as inflation.

Human nature being what it is, nationalising this or that is not going to solve any problem, unless we have trained, responsible men to man such institutions.

The Government wants to take up the so-called sick mills, run sugar mills, run industries, many of which are losing all the time; and to do all that we need men—honest men. The Government has first to invest in human beings. If the Government have them, the other things will follow automatically.

There is always a talk of changing laws, whenever they are inconvenient to the extremist section of the politicians. There are a plethora of laws being enacted in every Parliament session which confuses not only the common people, but even the lawyers and the Members of Parliament. I remember, even the late Dr. Rajendra Prasad when he was the President of India once complained about it in a speech in the Parliament. Can one dare to ask a question? Are laws being made for the convenience and happiness of the human beings or are human beings to be crushed under the load of such incomprehensible laws?

There is much talk in the name of development of this or that. Can one ask at what price these developments are to be made and who pays the cost? Sister, can't you persuade the politicians to go a little slow and lessen the burden on the common people who are being crushed under its load? Unrealistic talk of development results in imposing more and more taxes, and in incurring debts and more debts.

Ever since Swaraj came, many grand schemes and with them the deficit financing also have come. Can we not have a balanced budget once, even for a change?

Promises are being given by the politicians which cannot be fulfilled easily, but those promises raise hopes and when those hopes are not fulfilled, they create discontent and unhappiness. Is it not possible to make our politicians talk less and do more? Government may achieve its goal sooner that way and people will be more content.

Could I, as an older sister, say to the Prime Minister: 'Please have a quiet hour with yourself, find out if we have enough people on whom we can rely.' Today's politics has come to mean putting one against the other and ultimately it has created more problems.

I am impelled to write this because I see utter confusion prevailing allround which ultimately may result in our taking a downward path. We have difficulties—lots of difficulties. We have Bangla Desh on our hands. We have many people who for a mess of pottage try to do or undo things. Corruption has crept up or gone down from bottom to top or top to bottom.

Our country is at the turning point of history. May God guide our Prime Minister to a right path and help her to chalk out an effective programme of making people work sincerely and honestly! □ □ □

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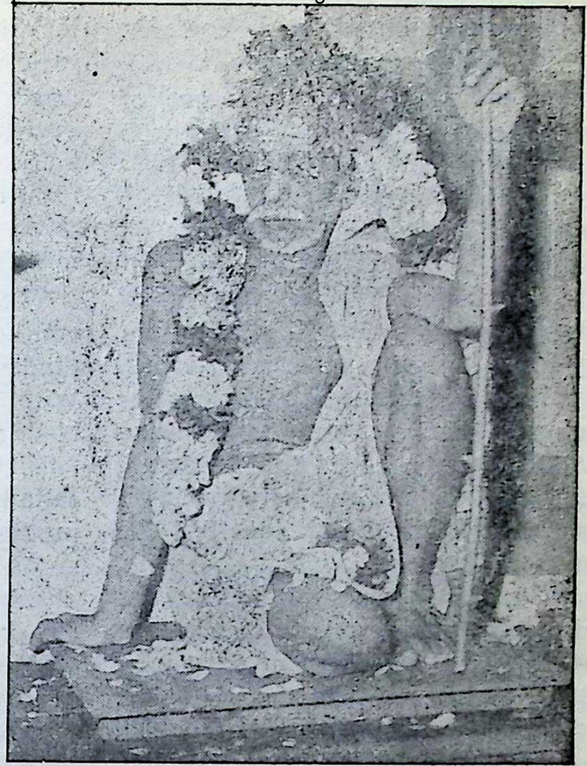
The 78th birthday of His Holiness Jagadguru Sri Sankaracharya of Kanchi was celebrated on June 8, 1971.

In this article, Sri S. Lakshmi Narasimha Sastri sheds a flood of light on several facets of the amazing personality of His Holiness.—Ed.



H. H. JAGADGURU

SRI SANKARACHARYA OF KANCHI

S. LAKSHMI NARASIMHA SASTRI

CENTURIES have rolled past since the great Sankaracharya flashed across this land like a meteor shooting across the mid-night sky, leaving behind a trail of splendour of his genius. The only source through which we could, at this distant date, glean the magnitude of his intellectual stature is his monumental *Bhashyas* on the *Prasthana Traya*. Of his personality, however, we can know but little, beyond what we can conjure up in our imagination with the aid of the scanty details of his life that we are able to gather from the various *Sankara Vijayas*. We seem to comprehend his personality in very much the same way as we contemplate the glory of the setting sun from the warm, rich after-glow of the sun-set. His personality no doubt, looms large and great in our mental vision, without, however, any distinctive, tangible details.

And it would seem that, out of compassion towards many of us who do yearn to know what the great Bhagavan Sankara was like, Providence has reproduced in the present age, in our midst, a replica of the great Sankaracharya in the august person of His Holiness Sri Chandrasekharendra Saraswati Sripada, the sixty-eighth Acharya in apostolic succession after the great Sankara, on the *Sarvajna Pitha,* otherwise called the Kamakoti Pitha of Kanchi, whose seventy-eighth birth anniversary fell on June 8, 1971, corresponding to *Vaisakha Poornima*, in the constellation of *Anuradha.* And it is certainly more than a coincidence that the *Tithi* of advent of our venerable Acharya corresponds with the *Vaisakha Poornima Tithi* on which day, according to the hoary tradition, the great Sankara founded the Kamakoti Pitha in Kanchi in the cyclic year *Siddharthi, Vaisakha Sukla Poornima,* in the Kali year 2620, corresponding to 482 B.C. In our Paramacharya, indeed, who has adorned the Kamakoti Pitha for more than 60 years, many of us have realised the fullest manifestation of the glorious personality of the great Bhagavatpada.

Volumes have been written, and are being written, about His Holiness Sri Chandrasekharendra Saraswati and his amazing personality. The last word, however, has not been, and cannot be, said about the genius of our Acharya whose dynamism, contained in a frail, almost fragile, frame, finds its vent through unpredictable and surprising channels, all calculated to ameliorate the lot of the common man through socio-economic and moral measures. And many a man, who has been the beneficiary of the great Acharya's philanthropy, has been enabled to rise from brutish levels and realise himself as an instrument through which Divinity fulfils its inscrutable purpose.

The so-called qualities of the head and heart are not mere courteous platitudes as applied to His Holiness. With an intellect incisive as a razor blade; with an uncanny grasp of details that makes one wonder if he is endowed with occult powers; with his prodigious memory which can recall, at an instant, even insignificant and obscure details; with that inexhaustible compassion that embraces, in its fold, the entire mankind; with that supreme poise that is the sole dower of the Brahmajnani, His Holiness combines in himself all such qualities that mark him as a superman. One might very well exclaim: here is the very acme of human excellences! When comes such another?

Natives and foreigners alike, many of whom perhaps come to scoff, have not merely remained to pray, but, bathed in the limpid coolness of the wonderful eyes, the fascinating smile, and the muted musical cadence of his voice, have carried back with them a wealth of spiritual exaltation, a deep sense of peace, passing words, an abiding happiness such as would solve all miseries during the rest of their lives. No wonder, then, that importunate and indecorous as it may appear, everyone, however great or however lowly, yearns to pour out the afflictions of one's bruised heart into the ears of the Acharya. The kind look, the gentle smile, and the few words of solace emanating from His Holiness have healed many a broken heart and instilled into them a superhuman courage to face life's tribulations with a brave smile. The deep and benign potency of the spiritual aura that surrounds His Holiness is something too deep for words. It is something that should be experienced intensely, and not talked about.

The one outstanding feature of His Holiness' pontificate is the complete eschewal of all glittering paraphernalia, and the enforcement of a Spartan simplicity and a stoic rigour in his own life as well as in the life of the Math. He invariably goes on foot, however far his destination may be. He hardly makes use of the palanquin. Such a mode of locomotion may appear too primitive and ante-diluvian to many in this Jumbo jet age. But His Holiness does not belong to this age—he belongs to all ages. Should he but will it so, he can have a whole fleet of Cadillacs awaiting his pleasure to carry him from place to place. No, he is not the slave of Time, but its master. He acts and moves about as he chooses, free from the shackles that Time might impose.

All the activities that he has set afoot have been launched with the least fanfare. The revival of the traditional Sastraic learning has been ensured through the activities of the *Advaita Sabha,* which celebrated its Diamond Jubilee at Sivasthanam, near Kanchipuram, in 1956. The moribund Temple arts, which were facing total extinction, have been resuscitated and assigned their proper place in the scheme of things through the *Akhila Bharata Vyasa Agama Silpa Sadas,* which was inaugurated at Ilaiyattankudi in 1962. The importance of temple worship and the maintenance of temples and their appurtenances in good repair have been stressed in the annual convocations of the *Agama Silpa Sadas*.

His Holiness has personally participated in the renovation of many temples, great and small, thus giving a lead to worship at temples. The *Jivatma Kainkarya* scheme has ensured proper obsequies to persons who die destitute and uncared for. The spiritual solace administered to patients in hospitals and to convicts languishing behind bars in prisons by a band of dedicated workers is yet another testimony to the all-encompassing compassion of the Acharya. The founding of the *Vedadhyayana Trust* has ensured instructions in the *Vedas* in the various *Veda Pathasalas* conducted under the auspices of the Math, with the assurance of a substantial cash award at the completion of the *Vedadhyayana* course. It is a touching sight to see the Acharya diverting, with almost maternal solicitude, all the fruits offered to him, to the children at the *Veda Pathasala*. The *Tiruppavai-Tiruvembavai* movement, aimed at giving a fillip to devotion and at overcoming narrow sectarian attitudes, has been an unqualified success in engendering *Bhakti* among the masses, despite the hostility of some diehards in both the *Vaishnavite* and *Saivite* camps who opposed the juxtaposition of Andal and Manickavachaka. In short, the unobtrusive measures, great and small, set afoot by His Holiness are innumerable, and these have permeated all the strata of society and assuaged, in a large measure, the ills that beset mankind.

The austerity of his personal life is something incredible. He has practically overcome hunger and sleep. His diet consists invariably of a morsel or two of puffed rice soaked in milk, with a few slices of fruit. And very often he skips even this meagre fare. His "sleep" consists of a relaxed state for about five or ten minutes, and again he is up and active. And when he does relax, he may even stretch himself on the bare ground, without even a mat to lie upon. Such austerity is indeed awe-inspiring.

More fascinating than all his dynamism, however, is the kaleidoscopic personality of His Holiness. There is at once a blend of the human with the divine, of the simple with the sublime, in him. The greatest of pandits have to be wary in the exposition of the Sastras in his presence. Not infrequently, the dialectical thunder of many pandits has been silenced by a very simple objection from his lips. Again, His Holiness could expound some of the most abstruse details of philosophy with the utmost simplicity and clarity, without having recourse to the technical terminology. Those master-musicians who crave the privilege of exhibiting their talents in his presence have been surprised by the depth of his knowledge of the musical lore. But, with all his musical erudition, he would listen, with rapt atten-

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tion, to the lisping song of a child. While elderly people find in him a perennial fountain-head of solace, children see in him a veritable and a venerable Santa Claus who pelts them playfully with candies, almonds, raisins, bananas and oranges. The multi-faceted personality of His Holiness is something of a wonder and baffles analysis.

The utter informality and the supreme disregard for protocol are often seen in his surprise visits to the houses of his *Sishyas*, and the disarming ease with which he overcomes the embarrassment of his hosts. And times without number, he has gone to offer supreme solace to many on their death-bed, and has watched them close their eyes in the sleep that knows no awakening, with a peaceful smile on their lips.

About ten years ago, an orthodox Madhva gentleman from Udipi had come to have darshan of His Holiness. When the gentleman stepped into the presence, he was overpowered, and in a voice choked with emotion, and with tears welling in his eyes, he exclaimed "I have today seen Chandrasekhara Himself!" This spontaneous utterance speaks volumes for itself!

Some persons allege that the Peetadhipati of Kanchi Kamakoti Mutt, merely by reason of the fact that he descended in the apostolic succession of Sri Sankara who established the Kamakoti Peeta and spent his last days there, claims that he is superior to the occupants of the other Mutts in India at the present day. Such a claim is farthest from the mind of His Holiness of Kanchi. Sri Sankara in his lifetime ought to have established seats of Advaitic learning in several parts of the country. Due to lapse of time and other causes many of them may have passed into oblivion. In fact, none of the five mutts that are prominent today has any claim for superiority over the others. There can be no rivalry amongst them nor can any claim to any kind of precedence. They are, all of them, descended from the Great Progenitor and are pledged to carry out the preservation of the *Vedas, Vedanta,* the *Puranas* and the *sanatana* way of life. This is the view of His Holiness the Sankaracharya of Kanchi Kamakoti Peeta. It is a co-operative endeavour of the *Peetadhipatis* to preserve the Hindu Religion from the attacks of those who are hostile to it and also from the indifference of its votaries, and, in no sense do these five function in competition.

All of us should deem ourselves blessed in this that we have the rare privilege of offering our heartfelt obeisance to the great Acharya on the occasion of his seventy-eighth birthday while, like the *Stitha Prajna* that he is, His Holiness resides, in supreme peace, among the sylvan surroundings of Karvetnagar.

May our Acharya live the full span of 125 years, the life-span of a Mahapurusha, and continue to shower His grace on all of us! □ □ □

What really flatters a man is that you think him worth flattering.

—Bernard Shaw

Jnaneshwari, *the celebrated commentary on* Gita *by the great saint, Jnaneshwar, who lived in Maharashtra more than 650 years ago, is unique in its own way.*

Jnaneshwar Maharaj's commentary took birth as a spoken discourse in Marathi to the devout village people.

There is scarcely any other commentary on Gita *so full of homely similies that would straight appeal to the heart of the listeners, making the highest of philosophy extremely simple even to lay men.*

We give below a few excerpts from Jnaneshwari *where the saint explains some of the characteristics of the men of real 'wisdom' as stated in the 13th Chapter of* Gita.—Ed.

* *

Jnaneshwari

Sri Krishna says to Arjuna:

I will now indicate to you, what is meant by humility (*Adambhitwa*).

Humility

Just as a miser will never spontaneously, even if he is threatened with death, show his hoard, so even in a deadly peril, a man of humility would never disclose any good act done by him.

Like a vicious cow holding back the flow of milk, or a courtesan hiding her advancing age, or a rich traveller concealing his wealth when moving through a wild country, like the daughter of a good family ever watchful to cover her limbs, like the farmer after sowing the seed covering it up with earth, he conceals any charitable or good acts done by him.

He does not doll himself up. Nor does he show himself off, and he would not speak to any one about his charities, or the performance of his duties. He would not remind a man of any previous obligation. Nor would he entertain pride at his own learning. He would never sell his wisdom for the sake of fame.

For his own personal needs, he acts like a miser, but, for giving to others, or for sacrifices in the course of his own duties, he would spend away fortune. He lives austerely and even starves his body, but he outrivals all in the matter of charity. He takes the performance of his duties seriously, and he does not miss a chance to oblige others. He is always ready and alert in discourse on the wisdom of Self. In other respects, he appears stupid.

Though the plantain tree appears light and hollow, yet it gives many and satisfying fruits. The cloud may appear small, as if the wind would carry it away, but it is extraordinary that it gives continuous and big rain. So while appearing poor and shabby outside, the sight of the man, who has acquired wisdom of Self and who is full of merit, fills his heart with joy. Where these characteristics are seen in their entirety, it is legitimate to infer that wisdom of the Self has dawned.

Purity

I will now tell you the characteristics of 'purity.' He, who has purity, appears to be white and transparent, inside and outside like camphor, or translucent like a gem within and without, or like the sun full of light inside and outside. He has purified himself by appropriate actions outside and by the light of wisdom inside.

One uses the intelligence to remove the dust from a mirror. The washerman gives a clean wash to all the clothes given to him.

So the man of wisdom keeps his body clean and lights up the inside by means of wisdom. If the inside is not purified, there are difficulties in outer actions.

If a dead body was decorated with ornaments or a donkey was given a bath in a holy place, or if molasses were put on a bitter pumpkin, if an empty house was decorated, or food was tied over the body of a hungry person, the result would be the same as apparently pure actions by a man with an impure mind.

The domes of a temple are only hollow globes shining outside. An imitation fruit has colour outside but cowdung inside. The outward action has no value. A sealed bottle full of spirits, if immersed in the Ganges would still remain a bottle of spirits.

There should be therefore knowledge from within and once this is attained, outside purity will come of itself. The difference between conduct and convictions can only pass away with an effort, when there is a uniform cleanliness both inside and outside. Good thoughts within shine outside, just as light comes out of a glass window.

Just as the sky is undisturbed by the colour of the clouds, so is the man of purity untouched by things which create doubt or which shake faith or which are calculated to generate evil deeds. On seeing any of these objects of enjoyment or hearing about them, no effect is produced in his mind. Though he allows his senses to function, yet his mind is untouched and these acts do not create bonds for him.

Just as the mind of a well-bred man has no feelings when he passes on the street either a chaste woman or a lewd woman, so does the man of purity live in this world untouched.

Just as a woman embraces both the husband and the son, but when embracing the son, no desires of any kind cross her mind, so is the mind of the man of knowledge pure, recognizing in advance good and bad things and therefore having neither doubts nor hopes with regard to him.

Just as a diamond cannot be melted, nor can sand be cooked by water, so his mentality is unaffected by any wrong thoughts. This is the characteristic of the state of purity. Where you witness this, recognise the existence of knowledge.

Stability

I will now tell you the characteristics of 'stability' (*Dhairya*).

He, in whose heart there is stability, has complete mental equanimity in spite of the body going out of its natural functions.

Just as the cow always thinks of the calf and the miser of his hoard, so is the man of stability constant in his goal.

He is like the sky, which is stable, though the clouds are moving about, or the polestar, which remains in its place, while the firmament moves.

He is like the road that remains in its place, while travellers and vehicles move on.

He is like the tree, which does not shift its position, once it has taken it up.

Though the body therefore is functioning, his mind is not overcome by any attraction of the senses. Neither poverty nor trouble causes any worry to him. Neither fear nor sorrow makes him tremble. He is not afraid, even when faced with death. His mind does not wander, even when caught in the coils of desire and hope or the weakness of age and illness. Insult, punishment, the prowess of desire and greed do not deflect his mind.

If the sky were to fall, if the earth were to melt away, the tendency of his mind would still be the same. Harsh words are to him a matter of such indifference, as the beating by means of flowers would be to an elephant.

Just as the storm in the sea does not make the mountain quiver, nor does the fire of the forest burn down the sky, so the waves of passion, as they pass and repass, cause no excitement to him. Even if the world were coming to an end, his stability could not be shaken.

Where you find this quality in this form, known that the wisdom of *Brahman* resides there.

Wisdom

The man of wisdom is as indifferent towards the body as a traveller is towards his temporary residence for the night. He has more consideration for the trees, which give him shelter on the way than for his own home.

His attitude towards his wife is that of unconscious detachment, in the same manner as one looks upon one's own shadow, which always goes with him. He regards his children with the same attitude, as travellers regard each other under the tree or as cows gathering under the shade at noon.

In affluence, he behaves as a mere spectator passing along the road (without attachment). He considers himself bound by the tenets of the Vedas, in the same manner as a parrot is confined within the sides of the cage.

Towards wife, family and home, he has no attachment. To the man of

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wisdom, gain and loss make no difference, just as the change of seasons makes no difference to the ocean.

Just as the sun remains the same in the morning, afternoon and night, so does his heart when faced with happiness or misery.

His equanimity is like the sky, seen from every point. This equable state of mind is an index of knowledge. He has in his body, speech and mind firm faith that there is nothing in this world except God and his body; speech and mind obey this faith in every respect. There is no path open to him except that of God.

When water rises above water, it is called a wave, but really it is water. He, who devotes himself thoroughly with a simple purpose to Me, in spite of being Myself, is the man of wisdom. He likes sacred places, forests and caves helpful to ascetic practices. He lives there or on the bank of a lake and he intensely dislikes living in the city. Solitude is to his liking. A crowd troubles his mind. Such is the man of wisdom.

He believes firmly that only that is true wisdom (*Jnana*) which shows the existence of the Supreme Self. All other learning relating to this world is unwisdom. He spurns the enjoyments of heaven and would not hear of any worldly enjoyments, but is at all times devoted with deep faith to spiritual learning. He avoids all bye-paths and moves on the royal road. He accepts true wisdom and rejects the other, devoting his mind and intelligence towards the attainment of *Brahman*.

The wisdom, which leads to the attainment of *Brahman* is the only truth. Such is his belief, as firm as the mountain Meru. He is always at the gate of *Brahman*, because his faith is like polestar, always at one place. He has reached wisdom and the first contact of the mind with wisdom (*Jnana*) makes him Myself. Yet it is one thing to come near wisdom and another thing to retain it.

A man of wisdom keeps his eye on the final fruit of his wisdom. Otherwise, if the fruit is not produced, wisdom is useless.

Like a lamp in the hand of the blind, wisdom, which does not give self-realisation, is useless. If the light of the wisdom (*Jnana*) will not give the sight of the Supreme Self, it is useless. A man of wisdom continues to feel, that whatever this wisdom brings forth is all *Brahman*.

□ □ □

John van Druten, a noted American playwright, was charmed by the Vedanta philosophy. For him Vedanta meant the embracement of all religions and religious principles. He died in 1957 at California.

This article is taken from What Vedanta means to me, *published by the Vedanta Society of California.—Ed.*

What Vedanta means to me

JOHN VAN DRUTEN

IF Vedanta is in itself a religion, or a statement of religious principles, it is also an embracement of all religions, of all religious principles. The statement is made in the widest of all possible terms. It can catch and hold members of any religion whose code is not so strict that it will not allow them to look in any other direction, or to accept the fact that there are other manifestations of faith besides its own. Unfortunately, that is true of most religions. But to those, too, Vedanta holds out its arms.

I think that this, to me, is the greatest significance of Vedanta: its all-embracingness, and its assertion that all religions are paths, some more and some less direct, to the same end. It knows, too, that whether they recognize the fact or not, everyone in the world is pointed to the same goal. It knows that the saint and the criminal, the philanthropist and the miser, the celibate and the philanderer, are after the same thing, and that that is peace of soul. It knows they are looking in totally different directions, and it knows, too, that some of the directions are wrong (as the Christian religion knows that the same ones are wrong), but it declines to call the wrong ones 'sin', to debase them and their pursuers as wicked, but contents itself with calling them ignorance, and their followers men who, from ignorance, are going in the wrong direction. It knows, too, that these people will come back and start another and righter road—not as a deliberately imposed punishment, a form of retributive hell—but as a lost man, with only one determination and destination, must eventually retrace his steps and start again.

My own path to any form of religious experience was totally absent from my childhood, when I was guided by parents who were, as I see them now, essentially fine and good people on a wholly ethical basis. But if ethics are regarded as a form of absence of religion, an almost deliberate absence—a relationship between man and man, as distinguished from the relationship between man and God—I am reminded now of Emerson's remark when he said: 'We grant that human life is mean, but who taught us that it was mean?' From childhood into later adolescence and well into young manhood, my lack of religious belief turned into a cynical and almost sneering kind of materiality, a belief in meaninglessness.

And then, through what seemed like a series of accidents, I began to turn. There was pacifism; there was a physical accident to me which sent me ultimately to Christian Science, even though I turned to it almost entirely as a form of magic which might, I had been persuaded to believe, heal broken bones for me. I still believe that it could have done so, but not in the way or on the basis that I then thought that it might. And then I read a book by Gerald Heard. It was called *The Third Morality*, and I can well see the day that I sat by a California swimming pool and absorbed its contents and its philosophy. Its opening chapters clarified its message to me very simply. As I now remember it, it was somewhat as follows. Once, in human form, God had been everywhere and in everything. Three men had come in turn, and had chased God from his hiding places. Newton, with his discovery of the laws of gravitation, had removed God from the physical universe, replacing him by material rules. Darwin had removed God from the sphere of living development, with the laws of natural selection and survival of the fittest replacing him. Lastly, God remained in the human brain or consciousness, from which he was expelled by Freud and other psychoanalysts with their rules and hypotheses. There was no God any more, because there was no place for him. That was one of the ways in which the philosophy of meaninglessness was born.

From there, Mr. Heard, as I remember his work, went on to show the utter failure of that philosophy, and the quagmire of despair and futility to which it had led its believers. The remainder of the book was an attempt to reinstate God in a newer form everywhere, to see man as God's vicegerent, capable of making any kind of world up to the standard of which he was able to live. It gave man all of God's powers, instead of reducing God to an external figure who might or might not bestow them, according to a number of prejudices and predilections. It suggested a rationed life, a conrolled life, a life based on that power and the need to realize it. It contained, as I now remember it, no reference to any form of religion or to any religious exercises; it was a rational approach (provided one was willing to believe in God at all, from my Christian Science teachings I was at that moment ready to). It started me on what I hope and believe to be the right road.

From then on, I made other discoveries and other acquaintances. It took a long while to find and to be able to appreciate Vedanta. It had had, for me, the scars of being a ritualistic Oriental religion, full of Sanskrit words. These deterred me as a kind of exotic mumbo-jumbo, as they seem to have attracted Mr. Isherwood by their lack of empty Christian pious phraseology. It had spelled a total renunciation of everything that I had thought meant life. I did not see this then as being the same thing as the virtue of non-attachment, which Aldous Huxley had made clear as an essential to me. And lastly, it believed in reincarnation, a doctrine which had always repelled me. Quite why, I do not know. It suggested quips from Shakespeare about 'the soul of my grandam inhabiting a bird', which—remembering my own grandmother—seemed ridiculous, and it evoked too, pictures of people who remembered (or said they did) prior incarnations as queens or Babylonian slaves. None of this seemed to me reasonable. It all had a phoney ring to it.

But I moved from a rigorous and old-fashioned Christian Science to a wider interpretation, which managed to stretch the bounds of my intellectual appreciation to something larger, more subjective, more in line with my own appreciation of poetry and the things that went beyond either words or thought, being apprehended in another section of myself from the brain and the intellect. This was the same section from which, for example, one fell in love, or believed in abstract truth, goodness, and reverence. It restrained, too, a tendency to believe in miracles as a form of unpredictable magic (or worse still, of predictable and achievable magic); it opened up another side of life and faith to me, and it began to take care of that old problem of what life, and the purpose of living, was all about. It made that seem not quite such a silly, because unanswerable, question.

I had bad times—one very bad time, indeed—and yet I think now that each of those bad times strengthened both my need and my response to a religious interpretation of life. I learned more about the technique of meditation, the opening up of oneself to another voice, rather than a deliberate analysis from the brain of the truths of religion. I saw the quotations from the Christian Scriptures as having a new meaning, and a new basis to rely on, that was not something outside myself that I had to turn to, appeal to, and coerce, but that was there as the ultimate groundwork of myself. I began to realize the falsity of the conception of two worlds, the material and the spiritual, with some obscure form of communication between them, and to see them as one, misconceived as two. I lost my fear of the word God, and grew to be able to see *Atman* and *Brahman* as meaning the same thing as it. I read the life of Sri Ramakrishna, and the flaming, utterly modern and Western teachings of his posthumous prophet, Vivekananda, who was the first saint with whom I felt I could ever have established any kind of personal relationship. And I found a new need for reverence and devotion that was not devotion to an outside deity, but to the spirit that I was composed of—to that which was, which is, and which always will be.

I found myself, too, striving now to reach beyond the lesser confines of Vedanta to the strictest advaitism, which in the end was all that could satisfy me as being all-embracing, even though there were temples of reverence to what seemed, temporarily still, like a personal form of God, for replenishment and rest upon the way there. And lastly, I met several of the Vedanta swamis, and knew from a moment's listening or conversation that there, in their eyes and spirit, was real goodness like a light. I knew that these were men who had known and seen something that, whether or not I myself could ever know it as they had, was proved true and miraculous by the radiance that shone from them.

I could even turn back now to Christianity, and find so much more there than I had ever suspected of existing. I still could not, cannot, accept the orthodox Christian Church with its exclusiveness, its rigid certainty that it is the only valid religion, so that there is room for no other expression but its own. How can God, who is ultimately and perpetually universal, have expressed Himself once, and once only? I knew that God must express Himself all the time and in every way, and that there is no religious form or experience that is not, in its own deepest sense, valid as an expression of the true Godhead.

This, then, to return to my beginning, is what Vedanta has meant to me— this complete embracement of religion and its experiences: its perennial, because eternal, philosophy of the perpetual spirit. The spirit must be able to appear in all forms, because all forms are a part of the human and illusory manifestation of something without form, because it is beyond all form. And the realisation of that truth—not by me, but by the removal of my conception of me, even as a straining seeking human being— is all that I am ultimately concerned with. It is to that realization that I must live out the remainder of all my lives, which I now know must be as many as are needed to complete it. And this must go on until the moment when I pass even the remembrance of them, grounded in a truth, wholly blending and without either beginning or end, that makes those lives completely non-existent, save as an imaginary illusion of the ignorance of what I really am. □ □ □

Nor fate, nor chance, nor any star commands success and failure— naught but your own hands.

—Samuel Valentine Cole.

Sri Chaitanya Mahaprabhu: II

STORY SO FAR: Sri Chaitanya Mahaprabhu, revered as the incarnation of Sri Krishna, was born in Nabadweep, a 15th century seat of learning on the banks of Bhagirathi, about 70 miles north of Calcutta, on a full moon night of Falgoon month in 1486. His father, Jagannath Misra, gave him the name of Biswambhar, and his mother Shachee called him Nimai. The name Gauranga was given on the occasion of the boy's thread ceremony. Many supernatural incidents were associated with the life of Nimai from his early childhood.

DR. SHISHIR KUMAR GHOSE

2. Visvarup and Advaita

Nimai's elder brother, Visvarup, was now sixteen. Attractive and intelligent, he was the observed of all observers in Nadia. His early contact with Advaita Acharya, of Santipur, had turned his already serious mind towards ideas of salvation and the advent of Sree Krishna. Between Nimai and Visvarup there sprang up a deep and mutual affection. But gradually Visvarup began to spend most of his time in the company of Advaita. He would often skip his midday meal and Nimai had to be sent to fetch him. Jagannath wanted to get him married. At this Visvarup took fright. A worldly life had lost all attraction for him. But how could he disobey his parents? He determined to leave home. This, he felt, would eventually lead to the family's real welfare, for, as the scriptures teach, if someone in the family becomes a *Sannyasi* it saves or sanctifies the entire family. He had made up his mind and one day, calling his mother aside, he dropped a hint. "When Nimai grows up please give him this book to read," that was all he said. Shachee suspected something. "You yourself can do that," she replied. But Visvarup got round her with an evasive answer.

Later he and his cousin Lokenath planned to leave home secretly. On the night of his departure he got up from the unused bed, bowed to his sleeping parents and with a final prayer to Sree Krishna left for the river ghat. At that odd hour no ferry boats were plying. So they swam across the river. Holding a copy of the *Bhagavad Gita*—his sole property—in his left hand he swam with the right! After many hardships Visvarup was initiated by an ascetic of the Puri sect.

The next day the parents came to know the truth. The entire town was moved and expressed its admiration of the young seekers. The parents' lot was unenviable and friends came to console them. But Jagannath only prayed to God that Visvarup might have the grace to keep his vow! In this, after a time, the grieved mother also joined. Reader, do you understand what this means? What wisdom, intelligence and strength of mind are revealed here?

When Nimai learnt the news he fainted. But on coming back, he pleaded with his parents not to grieve. "I will take my brother's place and do my duty towards you." He was then only about six.

Two years after his initiation Visvarup left the the body in a mysterious manner. Surrounded by disciples, he just disappeared, none knew where or how. "His soul took the shape of a mass of light like 'a thousand suns' and mounted up," the reports said. The news was naturally not conveyed to his parents.

3. Nimai Sees Spiritual Visvarup

After this Nimai gave up his childish pranks. Believing that it would please his parents if he minded his books he now turned to his studies which he had neglected so far. His parents naturally felt happy. But soon an incident took place, dark with forebodings. One day Nimai happened to chew a betel which was part of the offerings to the household deity, after which he fell into a swoon. On coming round he told a strange story.

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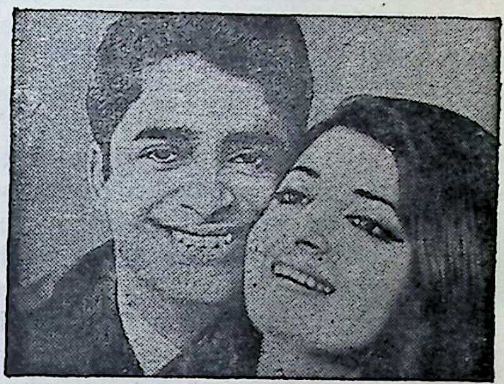

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It seemed that his brother, Visvarup, had spirited him away and advised him to leave the world just as he himself had done. On Nimai's protest that he was too young to do so, and had duties towards his parents, he had brought him back and also tendered his salutations to his parents.

At this Shachee and Jagannath felt both happy and alarmed, and it was decided to discontinue Nimai's studies. "Education opened the eyes of Visvarup," said Jagannath. "It will be the same with Nimai too." This time the dutiful boy did not disobey his father's wishes. His pranks now extended to the whole town, while his frolics on the river did not fail to annoy the sober and decent citizens. He would pull even elderly people by their legs, take away flowers meant for worship or quietly eat up the offerings. Complaints began to pour in. But whenever Shachee chided him, the boy replied: "Why, you are determined that I should be a dunce, and I must act as one. You say that I should not misbehave. But, without education, how am I to know good from evil?" It was then suggested that the boy should be allowed to continue his studies. This time Jagannath raised no objections. Nimai turned over a new leaf and made surprising progress in a short time.

At the age of nine he was invested with the sacred thread. He looked his part every inch, the personification of *bhakti,* the ideal neophyte. Those who saw him wondered if he was not some god in disguise. As soon as his father had breathed the sacred *mantra* of initiation, Nimai fell into a swoon. After he regained consciousness for a while he was kept, as was the custom, in a secluded place. The period of seclusion over, people came with alms and presents. One gave him a betel nut, but no sooner did he begin to chew it than a change came over his body. The whole body was enveloped with a halo and he again fainted. Later he said that he knew nothing of what had happened to him.

Now a well-behaved lad, Nimai was bent on his studies and was making rapid progress. His teachers spoke highly of his application and intelligence. His father felt happy, but the happiness was not to last. He had an attack of fever and knew that the end was near. "Father is a sweet word which I shall utter never more," sobbed the little boy. Recovering for a moment, Jagannath held Nimai to his bosom and said: "I am going away with my desire unfulfilled. I leave you to God, my child." These were his last words.

4. Pandit Gangadas

Shachee had little leisure to mourn. Besides, she had to suppress her own feelings lest these caused any pain to the sensitive child. All her energies were devoted to the welfare of Nimai. She was particularly anxious about his education and decided to place him under the tuition of Pandit Gangadas, a man of irreproachable character and unrivalled scholarship. Gangadas readily accepted the bright pupil.

Very soon Nimai distinguished himself as the first scholar in the *tol,* though there was no lack of senior and even brilliant fellow students like Kamalakanta, Krishnananda and Mu-

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(3) Every **CIVILIZATION/NATION/RELIGION** has its own place, its part of evolution to perform, its word to the world, which is its message to mankind.

(4) A little **CONSERVATISM/IDEALISM/OPTIMISM** is not out of place when living with young people.

(5) **CRUELTY/SLAVERY/TIMIDITY** fosters in children, as well as in adults, inferior sentiments and generates an absolute lack of dignity.

(6) Wonderful is the might and mirth and majesty of **LIFE/LITERATURE/LOVE.**

(7) You can't buy genuine **PERSONALITY POPULARITY / PROFICIENCY** and respect.

(8) The most ideal joy is found in **SACRIFICE/SERVICE/SIMPLICITY.**

NOTE :—Cancel two words in each clue.

Notes : These are quotations. Author's words are correct solutions. Official Solution in the city editions (last page) of Sunday Standard & Bharat Jyoti dated 11-7-71. Prize list in Litquiz Weekly Advance 18-7-71. Complete 25-7-71. Abridged in Sunday Standard & Bharat Jyoti of 25-7-71. Send 30 Paise stamps and receive translations of these clues in 9 languages including Tamil, Telugu, Kannada. Send self-addressed 10 Paise post card with your entries to receive Official solution immediately. Ask for a FREE Specimen copy of Litquiz Weekly.

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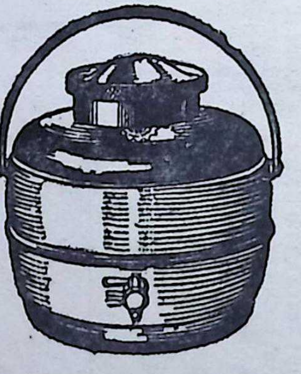

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rari Gupta. Murari would not condescend to join battle with a stripling of fourteen. But when once he did, how easily he was trounced! The greenhorn sought new encounters, and after he had worsted his competitors at one river ghat he would move to another in search of fresh fights. Strange to say, the Vaishnavas were his particular objects of attack.

It was at this early age that Nimai wrote a commentary on Sanskrit grammar which gradually became popular even at Nabadweep, where it was no easy matter to make a new text acceptable. He then turned to the study of *Nyaya* (Logic). His teacher was the celebrated Vasudeva Sarbabhauma. At first the young pupil went unnoticed. But Raghunath—already the author of a book on logic, *Deedhiti*—felt in the young blade a rival. One day when their teacher asked Raghunath to explain a knotty logical fallacy it took him a whole day to arrive at the right answer. Nimai did it on the spot, in a flash. The boy must be a god, thought Raghu. Afraid and nervous, he asked Nimai to show him the commentary on *Nyaya* which the latter had written. Raghunath himself was engaged in writing one which he hoped might be a masterpiece. The next day, as they were crossing the river on their way to Sarbabhauma's *tol,* Nimai read out pages of his commentary. Raghu's hopes faded before him and he burst into tears. Asked to explain, he told the truth. "'I was ambitious," he said, "of being the first among professors of *Nyaya*. I have given my best to write a commentary that I hoped would better all its predecessors. That hope is now completely blasted, for my poor book must give way to yours, which is far superior." Nimai's decision was direct and immediate. "Is that all? Then weep no more, my good brother. This *Nyaya* is, after all, a fruitless philosophy. Here goes!" And, with that, he flung the manuscript into the river!

The world lost a masterpiece. But it was to gain a Master. For such loss ample recompense.

At sixteen Nimai started a *tol,* the youngest professor in Nadia. His fame spread far and wide and students flocked to him from distant parts. About this time he was married to Lakshmi, the daughter of Vallabh Acharya. The young professor was hardly the conventional image of the Pandit. Playful as ever, he swam, ran up and down the streets of Nadia, played with his students, many of whom were older to him. His striking appearance and outstanding intelligence naturally drew admirers. There was, of course, no lack of detractors either, who took him to be merely clever and proud, a fish that made a great deal of noise in the shallow waters.

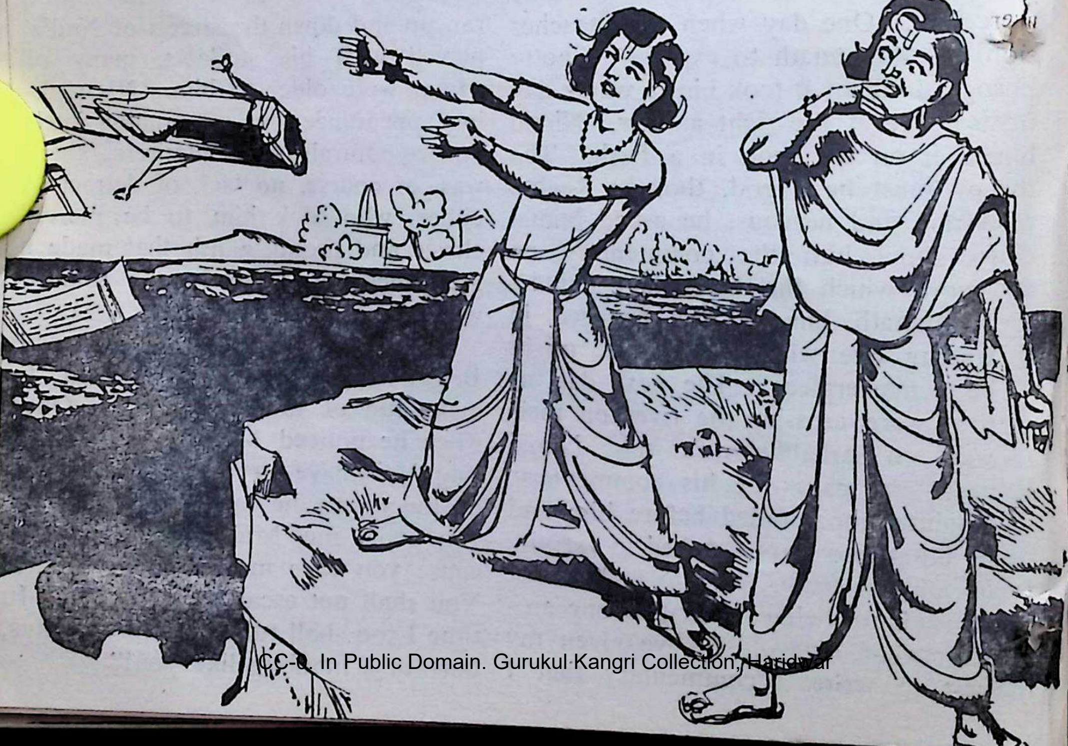
Nimai went his way, unconcerned. Bright and witty, he continued to make fun of the Vaishnavas. Once when he noticed Mukunda, a professing Vaishnava, trying to avoid him on the streets, he called out, "Why do you avoid me, Mukunda? Is it because you take me to be an infidel? You shall not escape me, though. In time I too shall turn into a Vaishnava, but not a humbug like you!"

One day coming across his father's friend, Sreebas, he bowed before him. Sreebas was taken in by the show of respect and advised Nimai to lead a pious life. Sreebas wanted him to join the Vaishnava sect, to which his father had belonged. The sect, then in disgrace and decline, would profit by his adherence. To all this Nimai gave a mock-serious reply. "You see, Pandit, I have become a Professor at an early age. Let me enjoy my triumphs for a time. When I am tired of them...."

It was about this time that Nimai met Iswar Puri. Iswar Puri was known throughout India for his piety. The two were drawn to each other and Nimai asked him to dinner. Iswar Puri sought Nimai's help in writing a book on Radha Krishna. Six years later they were to meet again, under rather dramatic circumstances, at Gaya.

In the meanwhile the *tol* prospered. But once again Nimai was overtaken by his old malady—fainting sickness. His enemies called him mad and would fain convince his mother that he had become a hopeless lunatic. Weeks passed before he could recover. It was then discovered that he had gained in every way by the seeming accident. He had become more sober.

He now thought of proceeding to the eastern districts, and his mother was persuaded to give the necessary permission. His fame had preceded him and he was welcome wherever he went. One day while he was sitting, surrounded by his students, an elderly Brahmin made way through



the crowd and fell at his feet. This surprised everyone, including Nimai. The Brahmin, Tapan Misra, explained that in a dream he had seen a divine apparition asking him to seek refuge in Nimai Pandit who was no other than the Lord come down upon earth for the salvation of sinners. Nimai felt abashed and advised Tapan Misra to follow the path of righteousness as laid down in the scriptures. He also advised him to go to Banaras where he would meet him—as he did—later. Misra was the first to believe him to be an incarnation and to accept him as such.

After having been away for about a year Nimai returned to Nabadweep. During his absence his young wife had died of snake bite.

He had gone out as a professor and yet, in his wake, the eastern districts were left in a state of spiritual convulsion. Here is a song, to prove the point: "Listen, for the Lord Nimai invites us. Come, let us all follow him. He has built a boat, made of the name of Hari, in which he carries men to the other shore. He does not charge any fee for his services. Come, all sinners, saints, the depraved and the pure of heart, the Lord Nimai invites us."

The means by which he made so many conversions is still a mystery. He did not, then, preach the love of Krishna nor did he allow it to be known that he was a religious person. He was there simply as a Professor of Language and Grammar. Yet he left behind him many *bhaktas,* whose descendants form even now the elite in those districts.

The *tol* grew in strength every day, till it became one of the most important in the city. As a teacher he was unrivalled. Donations of all kinds were pouring in. These, however, he never touched. His mother remained the absolute mistress of the household.

About this time the "world-conquering" Keshava came to Nadia. He threw his challenge with characteristic grandiloquence. Should he be worsted—which of course he never expected—all his property would be forfeited, but should he win, Nadia must submit. A rumour went about that Keshava had been blessed by Saraswati herself and whenever he entered any intellectual argument or combat, the goddess of learning herself presided over his speech which brought him inevitable victory. This naturally made the pandits of Nadia hesitate to join issues with Keshava.

On a moonlit night Nimai and his students were talking when Keshava happened to be passing by. They were introduced to each other. Keshava was rather condescending while Nimai appeared to be submissive. Nimai requested Keshava to describe the glories of the Ganges "so that our sins may be washed away". Keshava agreed to this and readily composed a hundred couplets. This impressed every one present,—except Nimai, who now requested him to analyse one of the couplets so that "we may better appreciate its beauties". Keshava wanted to know which. Nimai quoted one from the middle (he had heard it but once). This surprised Keshava and he wanted to know if Nimai was a *Shrutidhar,* that is, one gifted with the power of retaining in one's memory what one has heard only once. Nimai gave an evasive reply and pressed his earlier request. "Let us examine the couplet for blemishes, if any." Blemishes? This enraged Keshava and he took good care to remind Nimai that he was incompetent to judge his works. "True," replied Nimai, "I am an ignorant youth, but that does not excuse the blemishes in your composition. To me the lines seem to suffer from five defects which somewhat mar their beauty."

Keshava of course protested, but, as Nimai pointed them out, the defects were glaring. The "world-conqueror" had to eat humble pie. Nimai treated him, be it said, with extreme politeness. Next morning a sadder and wiser Keshava approached Nimai and begged to be forgiven. In a dream Saraswati had revealed to him that Nimai was one with Sree Krishna. Hence the conversion. What Nimai did or said on that occasion is not known. But the conquered conqueror went away a totally changed man.

The rout of Keshava created a sensation and set the seal on Nimai's intellectual eminence. Shachee was in raptures. Her only sorrow was that Nimai was still without a wife. A search was made and a suitable bride selected, Vishnupriya, the daughter of Sanatan Misra, a wealthy and respected pandit of Nadia. Soon all arrangements were completed. Friends and patrons vied with each other in seeing that the ceremony went off not "in the poor style of a Brahmin but of a Prince." In due time a gorgeous wedding took place. Shachee was now the happiest of women.

Nimai, though more sober than before, still retained a lot of his boyishness. As he walked down the street, followed by a large entourage, people would ironically remark: There goes the Prince!

Here is a characteristic incident. One day he arrived at the market without any money. "Let me see if I can persuade the shop-keepers to part with their goods by argument, repartee and Brahmanical blessings." He entered a weaver's shop and after choosing a costly *sari* said that he did not have any money with him. The shopkeeper allowed him credit. But this was against his principle, said Nimai. In the long run it was offered to him as a free gift. In return the shopkeeper asked for his blessings! Nimai's strategy had paid. In this way he moved from shop to shop and eventually returned home laden with many and precious articles, all of which were subsequently paid for.

Sreedhar, a fruitier, whom Nimai used to tease in this manner, once said: "Pandit, most men as they grow older sober down. But every year you are growing more frivolous than ever."

(*To be continued*)

Education makes a people easy to lead, but difficult to drive; easy to govern, but impossible to enslave.

—*Lord Brougham*

The writer, Dr. Pal, who holds a Doctorate in Music from Bihar University, has the distinction of being one of the oldest music directors in Indian filmdom. Besides being a veteran singer of Indian classical and light music, Dr. Pal is also a practising Homoeopath. Among his musical triumphs are Kangan, Bandhan, *and* Naya Sansar. *He is the first North Indian music director to direct music in a Hindi Film,* Prem Sagar, *produced from Madras*—Ed.

Music flowed from India to Japan

Dr. Ramachandra Pal

India, which made the gift of Buddhism to Japan, also seems to have gifted music via China and Korea to the Japanese, who have perfected it in their own inimitable artistic way.

The Japanese, it is said, learn how to sing even before they learn to talk. And, as in India, the Japanese also have several mythological accounts about the origin of music.

"Just as the Greeks civilized Rome, so the Chinese have civilised the Japanese. Buddhism has done for both, much of what Christianity did for the Greek and Roman world," says Dr. A. C. Bouquet.

According to Indian mythology, the origin of music is associated with several Gods and saints like Siva, Brahma, Hanuman, Narada and Bharata, who are said to have created the Indian *ragas* and *raginis*.

Sir Saurendra Mohan Tagore, in his book, *Universal History of Music*, gives us an account of the mythology associated with Japanese music. The legend runs like this:

Once having been reprimanded by other Gods, the wife of Sun God, Amaterasu, hid herself in an isolated mountain cave. She refused to come out of the cave and show her face to anyone. She was firm in her resolve. Not all the entreaties of the penitent gods and their willingness to apologise for their folly were of any avail. Having angered the Sun God's wife, some means had to be devised to appease her anger. And what else can move a heart so much as music?

So the gods went into a conference and decided unanimously to captivate the heart of Amaterasu with the aid of enchanting music. And they did succeed. So goes the story, which establishes the power of music as even more than that of the persuasive charms of all gods put together.

We have it on the authority of many research scholars that Japan drew its inspiration for music from India through China and Korea.

As far as the corroboration of history can be adduced in this regard, here is an account: In 453 A.D. King Shregi of Korea was so intensely overwhelmed by the death of the Emperor of Japan that as an incomparable homage to the memory of the Japanese Emperor, Shiregi sent 80 great musicians to Japan along with several other priceless gifts. And thus the first relationship between Korea and Japan was established on the enduring foundation of music. (*The Rise of Music in the Ancient World,* 1944, page 105).

A great Western musicologist, Mr. Kartchus, says: "Japanese music began only in the fifth century A.D. when Korean Court music was adopted. In the sixth century, Japan became familiar with both Buddhism and the ceremonial music of China, though once more through Korea.

"China also passed on to Japan the ceremonial dances of India with their music, which were Japanised as the solemn and colourful *Bugaku.*

"A strong wave from Manchuria in the eighth century ended foreign influences on the classical music of Japan. The musician, Okakura, has admitted that a great deal of influence of Indian music is there in *Bugaku* music of Japan. It was formed by combining the elements of Indian and the old *Hung* music."

Bugaku means dance music— *Bu* means to dance and *Gaku* means to play. *Bugaku* music was developed in Japan in the *Nara-Heian* period, under the influence of the Chinese culture of the six dynasties. "Ancient ballads were collected by the sage by way of illustrating the manners of the Chinese Golden Age of the three early dynasties of *Kha, In* and *Shu.*"

In the mid-sixth century, when the foundation of Buddhism was consolidated in Japan, music and art had their first entry into Japan along with Buddhism.

There is a thrilling account of how Prince Shotoku of Japan defeated the invading army of Moriganodijin by inspiring the Japanese soldiers with the melody, *Bairo.*

Of course, it is difficult for us to state for certain whether the Japanese *rag, Bairo,* corresponds to the Indian *rag, Bhairab* or *Bhairavi,* but the legend gives us the idea that Indian *rag, Bhairab,* was likely to have been familiar to the Japanese as early as in the sixth century.

Through the commercial trade between India and China, many musical works and instruments reached China in the sixth century and it is but natural that *Rag Bhairab* too had the possibility of finding its way into the hearts of the Japanese via China.

History tells us convincingly enough that in the seventh century, China and Japan had the opportunities to establish various kinds of mutual dealings and included in these relations must have been music and musical instruments.

Japanese Musicians

The Japanese musicians are divided into four classes: *Gakkunine, Guenin, Feki-Blind* and *Ghekos* or singing girls. *Gakkunine* musicians used to sing mostly all kinds of religious and devotional songs. *Mikado Orchestra* was introduced by them in Japan. *Guenin* musicians were professionals and used to sing all types of songs. *Feki-Blind* musicians were in the habit of singing in chorus religious songs and other social songs separately. *Gheko* singing girls sing only modern light-songs of Japan. They are not allowed to sing any other songs such as religious songs or prayers.

Japanese music compositions are simple and easy to learn and appreciate. Therefore, Kartchus says that "in many respects the music of the ancient East may be better studied in Japan than in China."

The Government of Japan appointed a committee of research scholars in music in 1878. The committee's first and foremost assignment was to see whether there was any similarity between Western and Japanese music.

In 1880, the Japanese Government established a National Music Circle and encouraged this Circle to make manifold research in music and make available their findings to the public.

Like the Chinese, the Japanese also use five notes of an octave. But they have made their music more appealing and ear-soothing by slightly giving a refined mixture of the Eastern and Western styles.

Musical Instruments

Musical instruments are divided into two classes—Perfect and Imperfect—in Japan. Perfect instruments are played in religious songs and the imperfect ones are employed in all other types of songs.

Among the musical instruments. *Koto*, *Samisen, Koku* and *Biwa* are the foremost. There are many types of instruments in the category of *Koto. Summa Koto* has only one string but *Lono Koto* has 13 strings. There are only three strings in *Samisen.* This *Samisen* is the most favourite instrument of the *Gheko* singing girls. *Koku* has four strings and looks like violin. *Biwa* resembles the Chinese *Pepa* instrument. For both classical and light music, *Biwa* is mostly used in Japan. Besides these, *Fuye* or *Teki, Riytiki* and *Shakuhachi* are the flutes commonly used. Names of other leather instruments of Japan are: *O-Tzudzumi, Ko-Tzudzumi, Kagura-Taiko.*

The writing down of the notations of music was introduced in Japan in 1611. The Japanese write the notations from right to left, just as the Chinese do. The notations are written in standing letters like the Chinese.

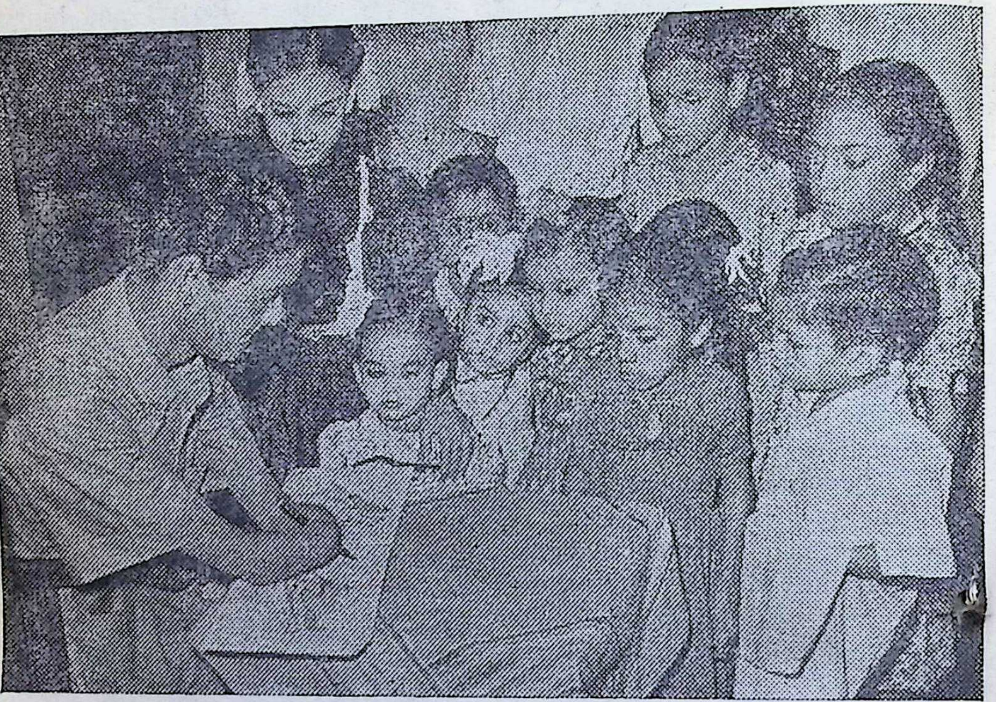
All these go to prove that ancient Indian music spread its wings to all parts of Asia and Europe through diverse channels. □ □ □

Wisdom and learning are not synonymous. They help each other, but they are not same.

—Jawaharlal Nehru

The Will to Live

K. S. RAMKUMAR



"PLEASE, don't pity me. I am all right like any one else."

But the fact was he was not all right like anyone else. Physically.

The man I was talking to had only two stumps in place of his hands. His one leg, too, was artificial.

Jagannath Devanram Diwan. Accounts Assistant in the Swadeshi Mills of Tata Textiles at Kurla in Bombay. A curly haired, vigorous youth of 36. Well, that is the man.

How did he lose his limbs?

A wintry evening some 24 years ago. He was one among the million-and-a-half people Bombay's electric trains transport every day.

"Back from school I had got into a train. The compartment was full. I just managed to get a foothold."

"At Byculla there was a heavy rush and I was edged out by the crowd and hurled between the platform and the train."

That is all what he remembers. The rest of it he has gathered from those who saw through his ordeal. It runs like this:

The train, quickly gathering momentum, was halted by some alert commuters. Shouting "aadmi gir

This is a true life story. Though born whole, a little boy became crippled for life when his two hands and a leg were lost in a train accident in Bombay.

Hapless but not hopleless, he picked up the fragments of his dreams and moulded them anew. Today he lives a full life that does not evoke sympathy from others but inspires confidence in others.—Ed.

---

gayaa..." (man has fallen), many jumped out of their compartments. Jagannath lay in a pool of blood. His both hands and right leg had been crushed to pulp.

He was then a seventh standard student. And a promising one, too. Education was his first love.

Meeting him in a middle class lodging at Dadar was an experience for me. He had read pity in my eyes. And he feels he is no object for pity. He has manfully overcome his handicaps and that is what inspired me.

How does he make use of his hands? How does he walk without any support? How did he reconcile himself to his fate?

In a voice that did not reveal any attempt to evoke sympathy, he said: "Of course, I had the shock of my life. But then there was no escape. How long to weep? Life had to be lived. Why not live it with a smile?"

When he was discharged from the J.J. Hospital after two years of treatment and convalescence, a new phase of his life had begun.

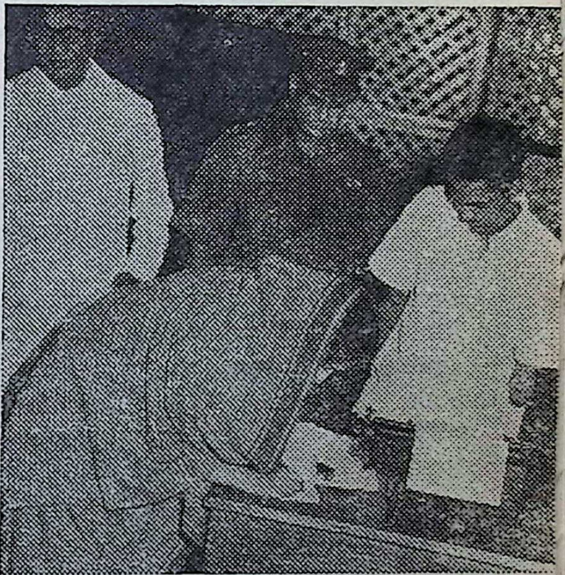
He was determined to put his crippled limbs to the maximum use.

He had already initiated himself in the art of self-help while in the hospital. He had never allowed the hospital nurses to help him in his daily chores. The question that always haunted him was: "How will I pull on after I get out of the hospital?"

"I was handicapped but not demoralised, crippled but not frustrated. I thanked my stars that I was not killed in the accident. What if I don't have my arms and a foot?"

Shrimati Kamala Nimkar, a prominent social worker, who saw him at the hospital was charmed by his urge to learn and work for an honest living. She admitted him to her occupational therapy unit at the K.E.M. Hospital.

However, his meeting with Dr. A.K.



"Ah! I am proud of you." Shrimati Indira Gandhi seems to express this feeling while autographing for Jagannath. At extreme left is the late Sri M. S. Kannamwar, the then Chief Minister of Maharashtra.

Talwalkar, a bone specialist, during one of his visits to the hospital marked the turning point in his career.

Amazed at the speed with which he was typing by holding a stick between the stubs of his forearms, Dr. Talwalkar got him employed in his clinic.

While working for Dr. Talwalkar, Jagannath attended night school and passed the SSC.

He fixes an elastic band round the stub of his right forearm and slips a spoon into it to eat his snacks or food.

He holds a pencil or pen between the stubs of his arms and draws or writes.

He can write an enviable hand, type faster and more accurately than an average typist and draw sketches like an accomplished artist.

Besides, he takes dictation in shorthand and operates the calculating machine with ease.

His ambition of becoming a great educationist remains unfulfilled.

But he can surely boast of having achieved greatness among the handicapped.

Jagannath is a source of inspiration to hundreds of "Jagannaths" who on becoming handicapped become demoralised.

Hailing from Devagaon in Saugar District of Madhya Pradesh, Nainital-born Jagannath left behind his parents and a brother in his native place shortly before he met with the accident.

The pursuit of education and better educational facilities had brought him to Bombay, the miniature India.

Jagannath can now change his clothes, comb his hair, dial the telephone, all by himself. In fact, like an able-bodied person he is capable of doing anything.

Marriage? "Yes. But I wouldn't like to impose myself on any unwilling partner."

An interesting conversationalist, reading is his pastime and taking delight in others' triumphs his forte.

The Films Division has already featured him in a couple of its documentaries on the physically handicapped.

He is the cynosure of all eyes whenever he is called to give demonstrations before the inmates of the institutions for the handicapped.

He treasures the letters written to him by Shrimati Indira Gandhi in her own handwriting. The one, penned from Paris in October 1964 when she was India's Information and Broadcasting Minister, says in part:

"I am glad to hear you found work in a mill. I hope this will prove satisfactory in every way and that you will make friends. Do write to me whenever you feel like it and give me news of yourself.

"Paris is said to be one of the most beautiful cities of Europe and although in this part of the world there is a lot of rain just now, the weather seems to be a bit better and the leaves on the trees are changing colour into shades of brown and yellow. In a month or so they will start falling off and in winter they are quite bare."

And the bitter winter in Jagannath's life soon passed off.

□ □ □

....Can we, in the foreseeable future, reduce the large-scale prevalence of nutritional ill-health which reduces efficiency? Yes, provided...

HEALTH PROMOTION

—*the vegetarian way*

DR. V. N. JAI

VEGETARIANISM is a term which is easy to understand but difficult to define. According to the progressive thinkers of all climes and times, it is a broadbased way of life to obtain/maintain health *without* interfering with Nature's 'law of conservation of life'. Viewed thus, subsistence on foods, other than fleshy ones, becomes an essential dietary component of this philosophy; it will remain so, till such time as physiologists provide convincing evidence regarding the essentiality of 'once-living' tissues (i.e. the fleshy mass of animals) for us—the *Homo-Sapiens*.

Ardent practitioners of this philosophy shun even the seemingly innocuous drinks such as tea, coffee, or cocoa, not to mention the ultimately harmful alcohol. They have, besides, a strong dislike for processed and unnatural foods. In this context, the term *vegetarian* as defined over a century ago in England and *lacto-vegetarianism* as practised since centuries in our country, seem to be inadequate; at best, a static stage in our endeavour to attain *Veganism*, the modern term for the dietary ideal in humanism. A *Vegan* is not expected to drink milk nor wear silk nor use leather. In this context are not most of us *quasi-vegetarians?*

The Problem

Restriction in the choice of food raises the question of nutritional inadequacy of some of the essential food factors in the lacto-vegetarian dietary. The more I study such diets, the more I realise how unsatisfactory they are, even amongst the well-to-do families. The basic dietary defects—not just inadequacy of a nutrient—often stem from an indifference in the vital matter of what one *eats, overeats or fails to eat*. Result: the diets are partly inadequate, highly imbalanced and most unsuitable to the system. In the absence of a more appropriate term, may I be permitted to call it *Mal-Vegetarianism?*

Faulty dietary affects children as well as the adults. Children suffer, not so much from specific malnutrition as from overall 'sub-nutrition' resulting in poor resistance to infection, reduced endurance, lassitude, and in the long run, substandard health viz., lean growth. The adults, in addition, complain of poor appetite and dyspepsia, flatulence and constipation, lack of energy and enthusiasm, particularly when past 40 years.

It is no exaggeration to state that every fifth individual in the mid-income educated society is constantly suffering from two or more of the above variants of ill-health. In foreseeable future, can we reduce this large-scale prevalence of nutritional ill-health which reduces efficiency? Yes: provided our therapist earmarks a part of his consultation time to the study of our dietary habits. Instead, the Advisor-that-be recommends the introduction of eggs, as if members of lacto-vegetarian families are suffering from overt protein malnutrition!

Protein Obsession

In any endeavour to correct *Mal-Vegetarianism,* the first and foremost doubt in the minds of the educated class is "how can a non-flesh diet ever provide enough of the so-called first class proteins?" Little do they know that what seems to be nutritionally 'first' class is biologically 'second-hand'. Recent research studies, both in the East and the West, have shown that chemical analysis is not the sole criterion of the biological value of protein, for, we do not consume individual proteins or even just one protein-rich food, in an isolated manner, but a mixture of such foodstuffs yielding simultaneously to the body, a wide variety of proteins. The modern physiologist lays stress on the amino-acid make-up of the mixture of foodstuffs as consumed. In any such balanced mixture, as acceptable to our vegetarian, the proteins are sure to be sufficiently varied to provide health-promoting ingredients to the system. There is nothing new in this scientifically evaluated opinion, to any field nutrionist; for, the typically cereal-rich diet of an agricultural/industrial worker is quite adequate in total proteins ranging from 75 to 85 g. per capita, per day, with a very meagre intake of milk and a still meagre intake of the other more expensive animal foods. The vigour and vitality of this industrious segment of population, which is economically unable to be a 'fleshitarian' is explained largely by the hitherto ill-understood, yet beneficial, pathways followed by the innumerable amino-acids, present in the plant foods, once they blend in our system. In the light of this evidence, I wonder whether there is any justification for the enlightened to suffer any longer from what a psychiatrist would call *Protein Obsession.* Nevertheless, the diet is largely monotonous and ill-balanced; deserving improvement, primarily by an augmented production of "protective" plant foods, dairy produce, etc.; secondly, by a long-range programme of dissemination of knowledge regarding the low-cost nutritious menus to supplement the existing unsatisfactory diet.

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INFANTILE LIVER &
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Better Nutrition

The wide variety of pulses (grams), beans and the oil-bearing nuts, available perennially, is a nutritional boon to our vegetarian brethren. Let me illustrate:

Leguminous Beans

An intelligent combination of them is known to enhance the biological efficiency of the proteins. Use of fresh Bengal gram (*chana*) in *Parothas* improves the nutritional make-up. *Trevti* (meaning three) *dal* is an excellent example of a tasty thick gravy incorporating *tur* (red gram), *udid* (black gram) and *mung* (green gram). Black gram (*udid*) and Bengal gram (*chana*) can be admixed with wheat/rice flour in a number of palatable preparations, particularly as snacks for the children. *Meduwada* is yet another example, wherein green gram (mung) is used along with *udid*.

Multi-Purpose Food

The habit of buying conical paper packets of roasted groundnuts and/or chana from the road-side hawker deserves to 'infect' many more citizens, with a view to economically obtaining good quality proteins and satisfy 'instant' hunger. However, the high oil content of groundnuts limits its intake. This is sought to be overcome by a processed food called *Multi-Purpose Food* (MPF), recently evolved in our country. It is an enriched blend of low-fat groundnut flour (75 per cent) and besan (25 per cent). As the name suggests, it can be incorporated in a large number of common and conventional food preparations without much affecting the taste.

In conclusion, one may remark that the modern home-keeper (conventionally referred to as house-wife) is nutrition-minded and amenable to persuasive education. Girls, nurtured in a vegetarian environment, have a strong intellectual resistance to flesh-eating; unfortunately, this gets a set-back when they enter a *not-so-vegetarian* society as daughters-in-law. On the other hand, with proper guidelines to them regarding the nutritional merits of commonly consumed foods and economic menus (while they are still adolescents and receptive), they will desist the temptation of introducing even the so-called "vegetarian" eggs for their children, a fashionable practice with the sophisticated society, mostly on medical advice. □ □ □

...Without Comment

IF a Government carries on a policy of extermination or genocide as the Pakistan Government is doing in Bangla Desh, it becomes a matter of international concern. —*Jayaprakash Narayan,* Sarvodaya Leader.

RULERS in Delhi were known for their pompous way of life and Rulers in free India are no exception to this.—*Madhu Limaye,* S.S.P. Leader.

SPEECH-MAKING has become a menace, particularly after Independence. It is high time a *tax* is levied on this.

—*D.C. Goswami,* M.P. (Congress-R).

THE credibility of the Government has come down to zero with the three Bs—Bangla Desh, Bank Fraud and the Budget.

—*S.N. Misra,* M.P. (Congress-O).

CEILING on individual incomes in the Union Budget is a ceiling on honesty. —*N.A. Palkhiwala,* eminent lawyer.

IT will become a most punitive hobby for anyone to own big property in days to come. —*Narendra Kumar Salve,* M.P. (Congress-R).

LIKE the legendary Sudama, the common man had voted for Smt. Gandhi and had gone home expecting to find his hut transformed into a palace after his meeting with Lord Krishna. Only the budget has opened his eyes to the true situation. —*Dr. Mahavir,* M.P. (Jana Sangh).

THE setting up on the Moon of military bases, structures and fortifications, the testing of any types of weapons and the holding of military exercises should be banned. —*Andrei Gromyko,* Foreign Minister of U.S.S.R.

SHRI B. S. MURTHY (M.P. and former Union Minister), has become quite active after leaving office. —*G.S. Dhillon,* Speaker, Lok Sabha.

THE Central Social Welfare Board is a club of sophisticated ladies. It did nothing for rural areas and should be scrapped.

—*C.L. Chandrakar,* M.P. (Congress-R).

ON an average, 14 children—future citizens of Bangla Desh—are born every day on the Indian soil of the Khasi and Jaintia Hills of Meghalaya in the Evacuee Camps.

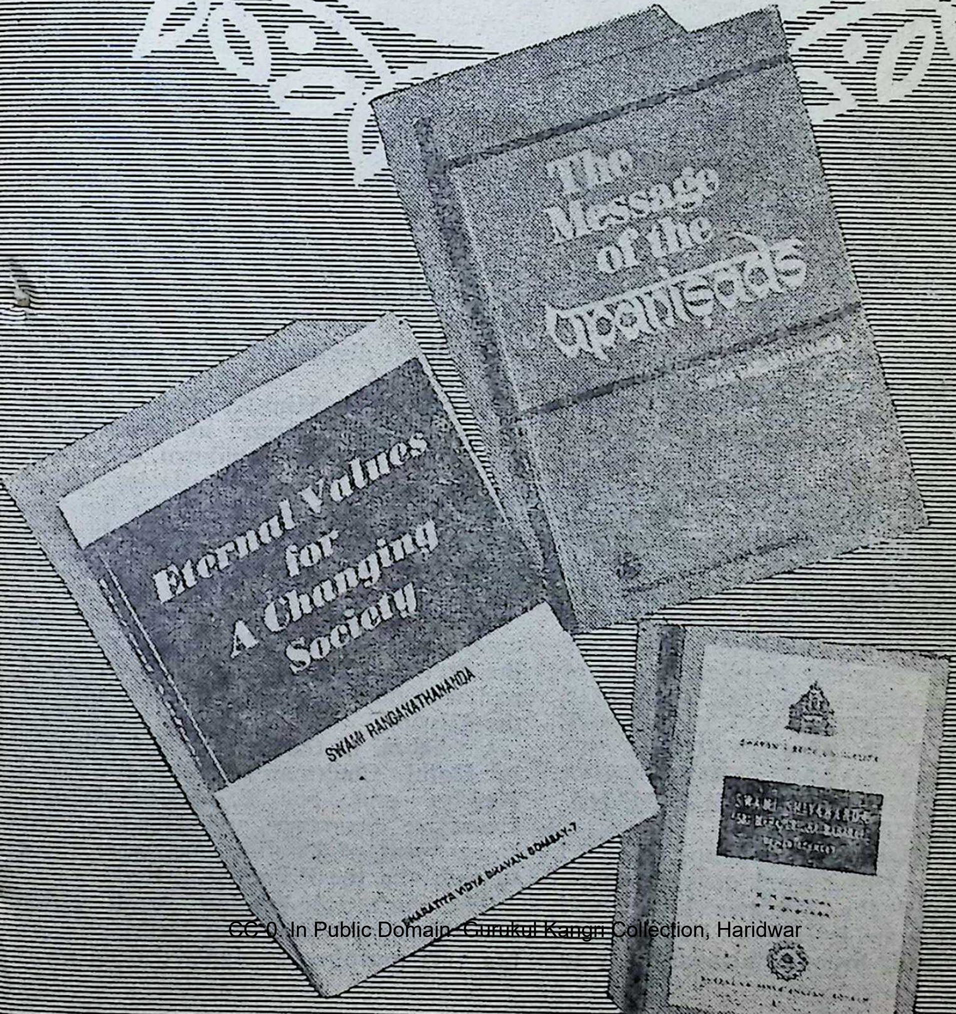
—*The Indian Express.*

TAILPIECE

.... And finally I am reminding you in all seriousness that unless you give me your votes, the blame for swelling the ranks of this country's unemployed millions by one more person will squarely rest on your shoulders.

Prime Minister releases Bhavan's Books

—COLOURFUL DELHI FUNCTION


The Message of the Upanisads
Eternal Values for A Changing Society
SWAMI RANGANATHANANDA
BHARATIYA VIDYA BHAVAN, BOMBAY-7

BHAVANS BOOK FOR

The Prime Minister arrives: To her right are Sri C. Subramaniam and Sri S. Ramakrishnan, and to her left: Swami Vandanananda, Swami Ranganathananda and Sri Jaisukhlal Hathi.

It is seldom that our ever-busy Prime Minister finds time to participate in a book-launching function.

And when she does so, it is a proud moment not only for the publishers, of having brought out enduring works that can come only from master minds, but for the national publishing enterprise as a whole.

That proud moment became Bharatiya Vidya Bhavan's on Friday, June 4, 1971, when Shrimati Indira Gandhi took time off her tight schedule to release three of its latest publications—THE MESSAGE OF THE UPANISHADS, ETERNAL VALUES FOR A CHANGING SOCIETY, and SWAMI SHIVANANDA (SRI MAHAPURUSHAJI MAHARAJ)—REMINISCENCES.

Swami Ranganathananda, the Sri Ramakrishna Order monk of world-fame, has authored the first two books and the third one is about Ranganathananda's Guru, Swami Shivananda, who was a direct disciple of Sri Ramakrishna Paramahamsa.

As the Prime Minister drove into the Ramakrishna Ashram at Panchkuin Road in Delhi at sundown, she was greeted with a beaming smile by Swami Ranganathananda, attired in his flowing, flaming-red ochre robes, symbolising the burning out of all worldly desires by the fire of tapasya.

Close to him was Swami Vandanananda, who till recently was the chief of the Ramakrishna Centre at Hollywood and who now heads the Delhi centre of the Mission.

On behalf of the Bhavan, Sri Jaisukhlal Hathi, Chairman of Bhavan's Delhi Kendra and Sri S. Ramakrishnan, Executive Secretary and Head of the Department of Publications, were there to welcome the Prime Minister.

The dark, rain-bearing clouds which had threatened to drench Delhi only on the very morning, benignly drifted away

at the time of the function, which was held under the canopy of the sky on the spacious, well-kept lawns of the Ramakrishna Mission.

After exchanging greetings with the welcoming team, the Prime Minister went round an exhibition of books of the Bhavan as well as those of the Ramakrishna Mission. She also gave some suggestions with regard to cover designs.

Watched by a more than 3,500-strong gathering, including Cabinet Ministers, Deputy Ministers, Ambassadors and people from all walks of life, the Prime Minister then surveyed the bewitching and solemn, serene scene in the Ashram compound with its inspiring Sri Ramakrishna Shrine, a lovely, miniature lotus pond and a massive library building and auditorium.

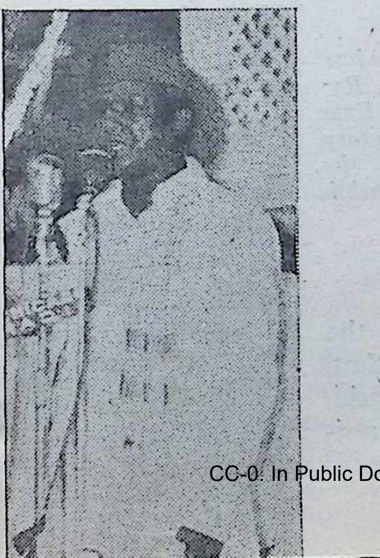
With quick steps and accompanied by the Swamis and others, she proceeded to the Shrine to pay obeisance to Sri Ramakrishna, whose presence is concretised there as a marble idol, with a gracious smile playing in his gently parted lips.

Then she occupied the dais which was tastefully decorated by 'Mallika Florists' with red and white blooms. Two shining brass lamps, symbolising knowledge that dispels darkness, were burning on either side of the dais, flanking an exquisite Ravi Varma picture of Saraswati, the Goddess of Learning, auspiciously gracing the backdrop.

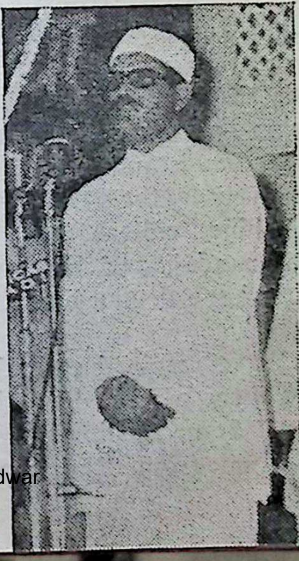
Smt. Gandhi said in her speech that her family and herself, especially her mother, were closely attached to the Sri Ramakrishna Mission. It is little known that Smt. Kamala Nehru, mother of Prime Minister Indira Gandhi, was a devotee of Swami Shivananda (Mahapurushaji Maharaj) a direct disciple of Sri Ramakrishna whose life was a practical demonstration that all religions are but different pathways to God.

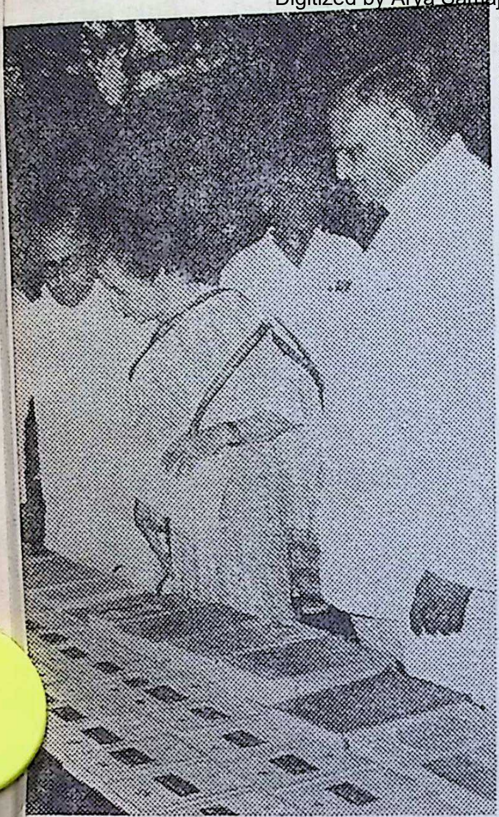
CHICAGO RADIO

True to the spirit of Sri Ramakrishna and the Bhavan, the function got off to a start with Vedic, Islamic, Christian and Zoroastrian prayers.



CHICAGO RADIO





nt. Indira Gandhi seeing the publications on view.

Prime Minister proceeding to the dais after worshipping at the Ramakrishna Shrine.

Sri S. Ramakrishnan, Executive cretary and Head of the Department of Publications, then spoke:

This is a unique and memorable casion—a veritable confluence of *arma, Jnana* and *Bhakti* symbolised spectively by the Prime Minister and r Cabinet colleagues, Swami Ran- nathanandaji and his brother Swa- ijis and the devout audience, gather- here.

We have received several messages, ut in view of the short time at our sposal, I am reading only two mes- ges—one from Rashtrapati V. V. Giri and the other from Smt. Lilavati Munshi, Bhavan's President.

Reading of Messages by Sri S. Ramakrishnan, Executive Secretary and Head of the Dept. of Publications.

Message from Rashtrapati V. V. Giri

I am very happy to learn that our esteemed Prime Minister Shrimati Indira Gandhi is releasing some of the important publications of Bharatiya Vidya Bhavan. The very many Bhavan's publications have become very popular with the people and the contribution of Bharatiya Vidya Bhavan in the renaissance of our culture is most praiseworthy. It is a matter of gratification to learn that the different publications of the Bharatiya Vidya Bhavan devoted to the resuscitation of ethical and spiritual values are very popular and that is an ample proof that the heart of India is sound. On this occasion, I wish the function every success and I am sure the Bhavan will grow from strength to strength in the coming years.

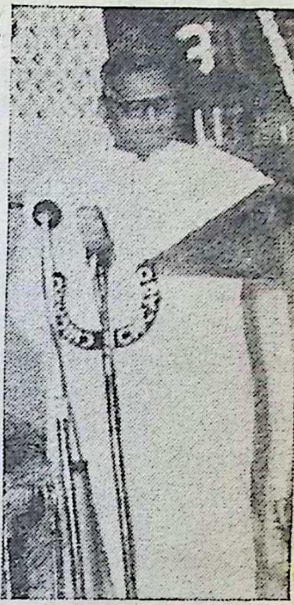
Message from Smt. Lilavati Munshi

I am sorry I am not in a position to be present at such a beautiful and memorable occasion when Bhavan's publications are being released by Smt. Indira Gandhi, Prime Minister of India.

Smt. Gandhi has many things to her credit. But, according to me, the most precious of them would be her understanding of our culture. In these difficult days she has shown courage and wisdom. By presiding over this function she also has shown the appreciation of the things as given by Swami Sri Ranganathananda in his three publications, for which India stood all throughout the ages. May Smt. Gandhi become a symbol of our culture and be an instrument in spreading the message of India throughout the world!

* * *

Welcome address by Sri Jaisukhlal Hathi, M.P., Chairman of Bhavan's Delhi Kendra.



On behalf of Bharatiya Vidya Bhavan, I have great pleasure in extending a hearty and cordial welcome to Smt. Indira Gandhi, our distinguished Prime Minister, who has honoured us by accepting our invitation to release three of our new publications. I also welcome Bhavan's good friends and well-wishers, Dr. Karan Singh and Sri C. Subramaniam who will introduce the publications. We also welcome you all, distinguished ladies and gentlemen, who are assembled here in such large numbers in response to our invitation.

Central Theme of the Books

We are beholden to you, Madam Prime Minister, for sparing your valuable time, despite your pressing preoccupations with many matters of national and international importance. The central theme of the books you are releasing today is fearless and disinterested action and the establishment of a new social order aiming at the achievement of the common good, *Sarvabhootahita*, based upon ethical and spiritual values. The bold lead and the new direction which you gave at a time when the country was in a mood of frustration, despondency and dejection echoes the message of the Upanishads.

There is another reason that gives added significance to your presence amidst us this evening. Your beloved mother and peerless patriot, Smt. Kamalaji Nehru, was a devotee of Sri Mahapurushji, Swami Shivananda, a book of reminiscences on whom is one of the three publications being released today. And Sri Jawaharlalji, a fine exemplar of Indian culture, had blessed the Bhavan on many occasions by visiting the Bhavan's Central Home at Chowpatty, Bombay, and our Campus at Andheri in suburban Bombay, as also our Delhi Home.

Nehru's Interest in Bhavan

An outstanding man of letters and passionate lover of books, Sri Jawaharlalji has also honoured the Bhavan by releasing its publications on two occasions. And we are ever indebted to him for spontaneously extending assistance to expeditiously complete the Bhavan's monumental History Series. I seek your indulgence to quote the tributes he paid to the Bhavan: "During these years, the Bhavan has served Indian culture with ability and perseverance and has made truly remarkable progress in many aspects of Indian culture. The Bhavan's past record gives assurance that this progress will continue in the future also, and the Bhavan will create fresh records in the service of India's culture. . . . A very fine Institution which deserves every encouragement and support."

Swami Ranganathananda, the author of two of the publications which are being released today, belongs to that noble line of Sri Ramakrishna Order of Monks who have ceaselessly striven to reintegrate the fundamental values of India's ageless culture to suit the changing needs of the times, which indeed the Bhavan is also striving to accomplish through its diverse activities. Like the great Swami Vivekananda, Swami Ranganathananda also has carried India's message to the four corners of the world. The Bhavan has the privilege to work in close co-operation with the Ramakrishna Mission and many of its Swamijis, particularly Swami Ranganathananda. Very often, we have laboured as members of the same team, as we did in 1966 when we jointly organised the Colloquium on the subject of ethical and spiritual values as the basis of National Integration. Therefore, to formally welcome Swami Ranganathananda and his brother-monk Swami Vandanananda, who is the Secretary of the Delhi branch of the Mission, to this function of the Bhavan, and that too in their own premises, would be superfluous.

Ethical and Spiritual Values

It has been free India's good fortune that all her Heads of State and Prime Ministers have been and are tried and tested patriots with faith in and devotion to ethical and spiritual values. Students and makers of history themselves, they have been fully conscious of the true significance of the present phase of modern Indian Renaissance, and they have always willingly lent a helping hand in carrying the great cultural movement forward. I am confident that this renaissance, of which Raja Rammohan Roy is the "morning star" and which "dawned" with Sri Ramakrishna Paramahamsa and reached its zenith in Mahatma Gandhi, will ever continue to blossom, particularly in view of the unstinted support alike from the Government and general public.

The Bhavan's approach to religion is not a negative one which leads only to a psychological vacuum. It is positive. What we stand for has been beautifully described in the Gandhian prayer as *Sarva-dharma-samanatva;* not merely religious tolerance, but mutually appreciative comradeship of religions in search of common spiritual ends. All religions are equal in the eyes of God and it should be so in the eyes of men.

The Bhavan today comprises 38 constituent institutions and departments of which the Prakashan Mandir is the most important.

The Bhavan is publishing eight journals and magazines, reaching out to about four lakhs of readers. Among these are two fortnightlies, the *Bhavan's Journal* and *Samarpan,* and two quarterlies, *Bharatiya Vidya* in English devoted to Indological Research and *Samvid* in Sanskrit.

The great Carlyle said: "The true University is a collection of books". In that spirit, two decades ago, the Bhavan started in a very modest way, a *Book University*—a series of books emphasising such literature as revealed the deeper impulsions of India and the world, intended to serve the purpose of providing higher education. The scheme was to publish 100 books in English and their translations in all the major Indian languages. In English, we have published 166 titles so far, and the sales have outstripped our wildest imagination—is has crossed the mark of 40 lakhs copies. The Bhavan's Book University is considered to be a pioneering and foremost effort in the field of paper-backs in India. Some of our publications have created record sales in the history of publishing in India. Many of our publications have been translated into other languages. Two of Bhavan's books, the *Ramayana* and the *Mahabharata* by Sri C. Rajagopalachari, have been translated, besides several Indian languages, into French, Finnish, German, Spanish, Rumanian and Khmer (Cambodian). In this Series comes one of the three books being released today, namely *Swami Shivananda (Sri Mahapurushji Maharaj) Reminiscences.*

In 1963, the Bhavan started a new series—Book University One Rupee Series. This series has also become popular and we have so far published 75 volumes.

Besides these, we have published 20 volumes in the Pocket Gandhi Series, 141 volumes in the General Series, and over 106 volumes in the Research and Sanskrit Series, totalling in all over 500 titles.

To inculcate an emotional awareness of our traditions and culture among our youth, the Bhavan has now embarked upon a new scheme of *Text-books on Indian Culture* for students in Schools and Colleges.

We in the Bhavan are optimists. India has a bright future. She has a message to deliver and a mission to fulfil in this greed-and-avarice-ridden and warring world. In ancient as well as modern times, great and good ideas have germinated here and have gone out and fertilised all corners of the world. In modern India there has been many a new and welcome development not only in Religion but also in Literature, Arts, Science, Politics and social adjustments and manners. In all these spheres, God has blessed India with an unbroken chain of eminent men and women who would be a coveted ornament to any great nation of the world.

India has still much to do for herself and for the human race. Verily, as Mahayogi Sri Aurobindo prophetically declared: "Modern India is on the threshold of a new twilight, not of an evening but of a morning *Yuga Sandhya*." Let this light be a lamp unto our feet, a light unto our Soul in our march to the realization of our national destiny and in our efforts to achieve a heart-whole integration of the international community.

* * *

Requesting Dr. Karan Singh, to introduce the Message of the Upanishads, Sri Hathi said:

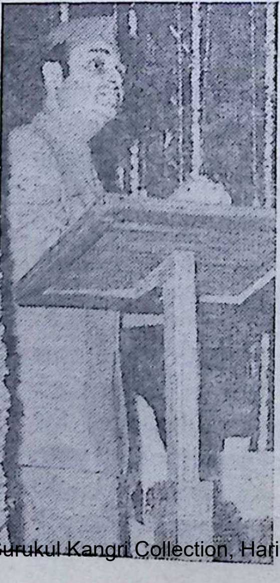
Dr. Karan Singh, Chairman of Bhavan's Jammu & Kashmir Kendra and of the "Bhavan International", will introduce the book *The Message of the Upanishads* by Swami Ranganathanandaji. Dr. Karan Singh is himself an ardent student of the Upanishads and a great admirer of Swami Vivekananda, about whom he has eloquently written in his latest book *Contemporary Essays,* recently published by the Bhavan on his 40th birthday in April 1971.

Dr. Karan Singh's Speech

The ultimate spiritual reality is essentially indescribable and does not lend itself to verbal description, as the Veda has it: यतो वाचो निवर्तन्ते अप्राप्य मनसा सह । —from where the mind falls back along with words, unable to comprehend, because the spiritual reality is indeed the very foundation of consciousness, as a result of which the entire conscious Cosmos can be conceived.

तमेव भान्तमनुभाति सर्वं तस्य भासा
सर्वमिदं विभाति ।

And yet, throughout the ages and in every continent and every clime, great men who have realized the truth have spoken of it in different languages, in different aspects. And these great sayings of realized people have come



Dr. Karan Singh, Union Minister for Tourism and Civil Aviation and Chairman of Bhavan's Jammu & Kashmir Kendra and of Bhavan International, introducing the book "The Message of the Upanishads."

down to us today as the Scripture. And among these scriptures, surely the Upanishads rank as perhaps the noblest achievement of the human mind for their breath-taking audacity of thought, for the extremely comprehensive view that they take of human existence and for the tremendous stress that they lay upon the union of the human and the divine.

Strength of Indian Culture

And it is a great strength of Indian Culture that our scriptures are open to re-interpretation from age to age. Indeed that is one of the reasons why, whereas other civilizations have vanished and crumbled into the dust and live today only in the minds of historians or in the four-walls of the museum, India retains this living and glowing link with the dawn of its civilization. Because of this re-interpretation — creative re-interpretation — Sri Ramakrishna, Swami Vivekananda, Sri Aurobindo — giants of this nature, re-interpreted the essence of the Vedas and the Upanishads for modern man.

Swami Ranganathanandaji owes his allegiance to the Ramakrishna Mission, one of the greatest societies of its kind formed anywhere in the world, and he has dealt with the Upanishads in a remarkable manner with erudition, with understanding and with compassion, and with a realisation that these Upanishads are not mere intellectual gymnastics, but point out a road, a path, howsoever difficult it may be, towards spiritual realization.

In the book that I have been asked to introduce today, Swamiji has dealt with the three Upanishads—*Isha, Kena* and *Katha*.

Basis of Our Outlook

The *Isha Upanishad,* with its 18 mantras, is perhaps the most quintessential of all the Upanishads, because it contains in a short compass the entire nexus or the basis of our whole outlook on life.

In the first mantra, it deals with the spiritual reality that pervades the entire Cosmos and the necessity for us to renounce the outer attractions in order to gain the inner essence.

ईशावास्यमिदं सर्वं यत्किंच जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथाः मा गृधः
कस्यस्विद्धनम् ॥

and in the second,

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥

It urges us to act, not merely to seek the divine in any withdrawal from activity, but to seek it within action itself, within the creative processes of life.

The *Kena Upanishad* is a very important one. It has the marvellous allegory of the Devas and the Brahman being unable to comprehend Him without the intercession of Uma— बहुशोभमानामुमां हैमवतीम्. What a beautiful phrase it is! The many-splendoured Uma, the Goddess, the daughter of the snowy Himalayas, who signifies the mediator, as it were, between the human and the divine.

And then there is the *Katha Upanishad* with its immortal dialogue between Yama, the preceptor, and Nachiketas, the seeker after truth. Surely, the dialogue of the *Katha Upanishad* is among the greatest literary works of mankind, and it is, I feel, a work that should be studied by every Indian, because it ranks among the highest flights of the human spiritual imagination.

As I said, Swamiji has dealt with these works not merely from an intellectual point of view, but as a help, as a means, for the integration of the human being.

Today, there is tremendous outer pressure in the world; there is discord; there is disharmony. And I think, as a result of that, we need an equally strong inner commitment, if we are to withstand the outer pressures, and if mankind is to continue its advance towards realization. The very strength of the outer pressure calls for an equally strong inner commitment. And therefore, the Upanishads must be looked upon not merely as interesting archival documents, but as works that give us an insight into the meaning of life.

As the *Mundaka Upanishad* says: We must seize the great bow of the Upanishad and fasten to it the arrow, sharpened by meditation, and we must throw with a heart dedicated to contemplation. The bow is the Pranava; the Atman is the arrow, and the object, is the Brahman. And as a result of a proper interpretation and study of the Upanishads, we have got to merge ourselves with the target as the arrow merges when it is shot into a target. And therefore in this spirit I hope that this book of Swamiji and his extraordinary interpretation will be looked upon by the many readers, which, I am sure, this book will have. existing life, for the life of today.

The *Mundaka Upanishad,* with which I will close my brief introduction, has a beautiful mantra:

धनुर्गृहीत्वौपनिषदं महास्त्रं
शरं ह्युपासानिशितं सन्दधीत ।
आयम्य तद्भावगतेन चेतसा
लक्ष्यं तदेवाक्षरं सोम्य विद्धि ।।
प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ।।

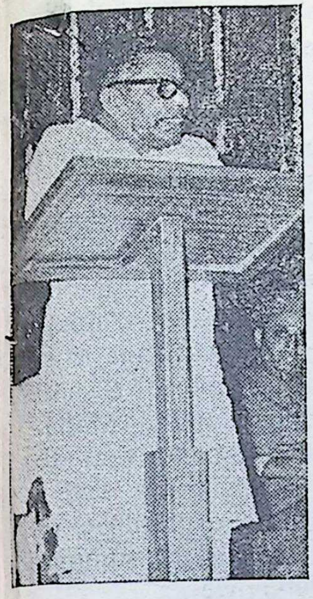
* * *

Requesting Sri Subramaniam to introduce the other two books, Sri Hathi said:

Shri Siddharth Shankar Ray, Union Minister for Education and Social Welfare, who was to have returned to Delhi, is held up in Calcutta on very important official work. I, therefore, request Shri C. Subramaniam, Union Minister for Planning, to introduce both the books—*Eternal Values for a Changing Society* by Swami Ranganathanandaji and *Swami Shivananda (Sri Mahapurushji Maharaj) Reminiscences.*

Shri Subramaniam has personally met Mahapurusha Maharaj and is devoted to Sri Ramakrishna and Swami Vivekananda, and closely associated with the work of the Ramakrishna Mission. He also knows very intimately for several years Swami Ranganathanandaji.

Shri Subramaniam was formerly Chairman of the Bhavan's Coimbatore Kendra.



Sri C. Subramaniam, Union Minister for Planning, introducing the books "Eternal Values for A Changing Society" and 'Swami Shivananda (Sri Mahapurusha Maharaj) Reminiscences."

Sri SUBRAMANIAM'S SPEECH

I have been asked to introduce, in the absence of my colleague, the book, *Eternal Values for a Changing Society* and also the book on Swami Shivananda who was known as Mahapurusha Maharaj to all his devotees and to all those who came in contact with him.

I have not read completely the book on Eternal Values but I have read some parts and I fairly know the contents of it. Perhaps the title should have been *Eternal Values for an Eternally Changing Society*, because human history shows that change is not of a recent origin. Society has been changing, is changing and will continue to change for ever. In the past, it took thousands of years for man to move from the Stone Age to the Metallic Age. It took thousands of years for man to take to agriculture.

But since the advent of the scientific age, this change has been taking place at a fast speed, and today the changes are taking place within the human community at such a fast rate that we are not able to keep pace with them.

Changes, Too Fast

And today if we find so much of unrest among the younger generation, it is mainly because of the fast changes that are taking place, and there has not been sufficient time to get in tune with those changes.

But in this ever-changing society, are there any basic and permanent human values which sustain human society through the ages?

The book *Eternal Values for a Changing Society* attempts to answer this question. It provides the answer through the messages which have been handed down to us through the ages by our *rishis* and urges the modern society to understand the philosophy, the high ideas and the values which were propounded thousands of years ago.

If they are eternal values, then they should not change; they should be able to stand the test of time; they should be able to stand the scrutiny of the modern scientific age. If we go through the book, we will find the answer given by Swamiji that these values do stand the test of time, do stand the test of scrutiny, and it is this which is important to us, particularly in India, as we are in for great changes, as we are planning for changes. In this changing society, do we have any basic values to which we may cling, so that these changes may not topple the society and bring about a disharmony and conflict within the society?

Philosophy of Action

I am not placing before you this task as applicable to those who are interested in renouncing the world. As a matter of fact, our Indian philosophy is misconstrued as a philosophy of the other world. On the other hand our philosophy is a philosophy for the existing life, for a life of today.

It is the philosophy of action for any society under any condition. And therefore, it is important, particularly when we are going through these changes, that too, fast changes, that we understand these basic values which have been handed over to us through the ages.

As a matter of fact, this book provides the answer to many of the problems with which we are confronted today, the problems of democracy, the problems of modernization, the problems of administration in a changing society; how people can become, in the context of a modern free society, an efficient people, an effective people. Therefore, the eternal values are not intended for those who have renounced the world or are worshipping the other world.

The eternal values are for those who want to function in this life, who want to be effective and efficient workers in this life, and I hope and trust this book will be read in that context and the readers would derive inspiration and ideas for the purpose of effecting the changes that are necessary to deal with many of the problems with which we are confronted today.

Personal Contact

As far as the second book is concerned, perhaps I am more competent to introduce it than the other book on Eternal Values, mainly because I came into contact with Mahapurusha Maharaj, that great soul, at a very early age, in 1924, when I was a young student. It was mainly because one of my close relations, a paternal uncle of mine, joined the Ramakrishna Mission, and he was a disciple of Swami Shivananda. And in 1924, Mahapurusha Maharaj came over to Coonoor as our family guest and I had the privilege, unique privilege, of staying with him during the summer vacation for nearly six weeks.

And then again, when he visited next year Ootacamund, I stayed with him for a few weeks, and that was the last I contacted him, and this made a great change in my life—coming into contact with this great soul.

His life is a shining example of what Indian philosophy means and everybody who came into contact with him was greatly benefited—benefited not for the purpose of quitting the world, but for the purpose of being good and useful citizens in the present life. And, therefore, it is useful for everybody to go through this book and be benefited by the life story of that great soul.

When we say Swami Shivananda, sometimes he is mistaken for Swami Shivananda of Rishikesh. These two are different Swamijis altogether. Both are great souls. Swami Shivananda was a direct disciple of Sri Ramakrishna Paramahamsa and was the second President of the Ramakrishna Mission.

Therefore it gives me great pleasure to introduce the second book also to the audience and I hope and trust that these two books will be read with great interest. And not only these two books, but all the three books and all the other books associated with this great Indian philosophy, particularly by those who go abroad.

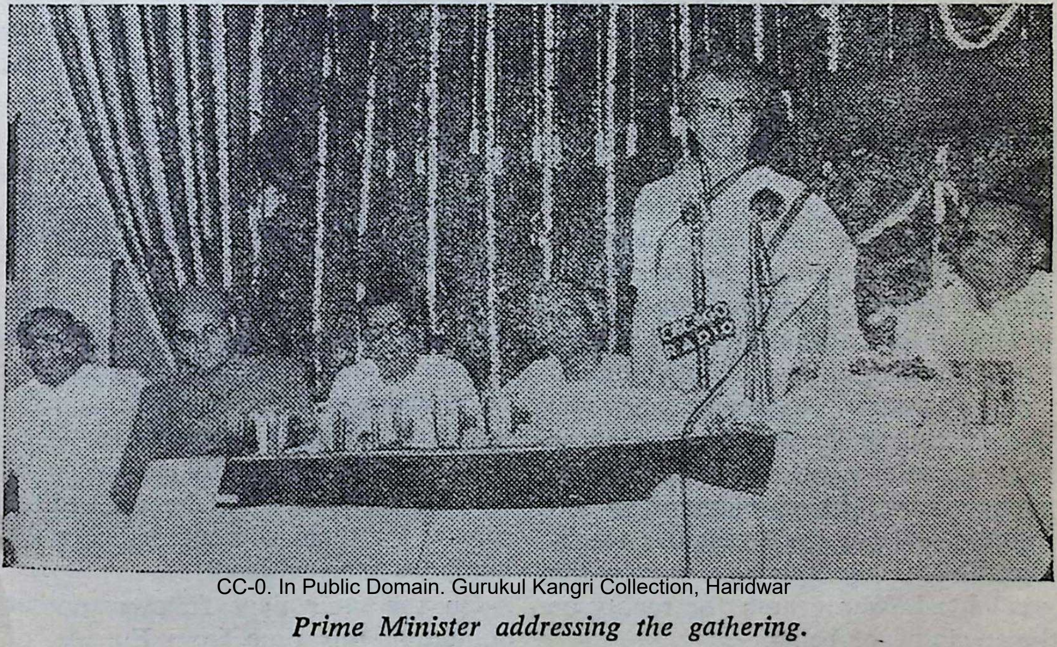
Whenever we plan a trip abroad, we try to know about the other countries. On the other hand, those of us who go abroad will have to know about our country, our philosophy, our thoughts and ideas, and I have no doubt in my mind that in understanding our philosophy, in understanding our ideals, in understanding our thought, our culture, these books will play a great part, and therefore I have great pleasure in introducing the two books before the Prime Minister formally releases them. Thank you.

PRIME MINISTER'S ADDRESS

Rising amidst cheers, Smt. Indira Gandhi said:

I wish to speak a few words in Hindi as all others have spoken in English. When I asked Swamiji (Ranganathananda) in which language I should speak, he said it would be better if I spoke in English. However, at the outset let me speak a few words in Hindi for which I crave your indulgence.

Myself and my family, particularly my mother, have been closely connected with Ramakrishna Mission. However, I cannot say whether it is for this reason or because of the Mission's work in furthering the cause of our cultural heritage that my attachment towards the Ramakrishna Mission has



Prime Minister addressing the gathering.

come about. Further, the Mission is also constantly engaged in social service. These aspects of the Mission and its work have had a tremendous impact on me.

I am happy to be present here on this happy occasion at the kind invitation of Swami Ranganathanandaji and Sri Hathiji on behalf of the Bhavan. And I wish all success for this good effort.

Continuing her speech in English, Smt. Indira Gandhi said:

I am very glad to be associated with this function because of my admiration and respect for you, Swamiji, and for the great Order of Sri Ramakrishna which you so ably represent.

Our country is rich in thought, in its philosophy, in its culture. But somehow, we have not been able to project these outside or even to all of our own people, perhaps because so many of us look at these matters rather superficially. But Swami Vivekananda and Swami Ranganathananda have been notable exceptions to this, and the excellent work done by the various branches of the Ramakrishna Mission all over the world has helped to fill in this gap to some extent.

The two books being released today, —*The Message of the Upanishads* and *Eternal Values for a changing society*, published by the Bharatiya Vidya Bhavan—will give an insight into our ancient teachings to many, and will deepen the understanding of those who already have some knowledge. There ever will be some interest in philosophy and the basic religious teachings. But today it is not merely the great heads who search for reality or the meaning of being.

Questions are being asked by millions of young people everywhere. I often talk of progress and modernity. Progress to me means the blossoming and deepening of the human personality of the individual and also of the nation. Obviously, the evils of poverty and of a stratified society are obstacles and must be removed. However, at every step we must ensure that this process of attaining a higher material standard of living is not impinging on man's personality, or giving him a feeling of alienation from his society and his environment, but that on the other hand, it is helping him to be a participant in development and in enriching his spirit. Does modernity consist merely in using modern amenities or in following certain fashions or aping the more affluent nations, or should we look for a more profound meaning?

Swamiji himself has given the answer in one of these books. He says that, that man is modern who is inquisitive, who has a passion for truth and the power of rational investigation, who never takes things for granted, but always tries to get at the heart of things and constantly asks: "What next, what next?"

When I received Swamiji's books late last evening, I picked up the *Eternal Values for a Changing Society*, and by chance, opened where he quotes from the Upanishads: "Men may roll up the sky like a piece of leather, still there will be no end of sorrow for them without realising the luminous One within."

On the same page follows another quotation, this time from Europe, of

Schopenhaur: "All men who are secure from want and care, now that at last they have thrown off all other burdens, become a burden to themselves."

How true this is, and should we not seek the reason why it should be so?

Human beings are quick to find somebody or something to blame. See the world's present predicament! People find fault with science and its technology. The problem is not in the nature of technology, but in the nature of man himself and the value-system which he has made for himself. The habit of generations become entwined in a sort of network of integrated subjects, which resist any change. Is it not time now to disentangle ourselves from all these wires?

In contemporary life, in most countries, the accent is on competition, not on co-operation. This necessarily leads to aggressive and suspicious attitudes within the nation as well as in the international sphere. A man's love for his family does not diminish because he cares deeply for his country, nor does the man become less of a patriot because, while cherishing his country and its culture, he feels concerned for the welfare of humanity as a whole.

Man can utilize the vast resources of the earth without despoiling or denuding it.

The question before us here in India is: how we can make the best use of knowledge and of resources; how we can create an atmosphere of co-operation and harmony.

How can we do this unless we consciously attempt to modify the value-systems which encourage selfishness or acquisitiveness, and to replace them with others which would seek to advance the interests of the individual along with those of his fellow-men, rather than at their cost?

Smt. Indira Gandhi, presenting a set of books to Sri Jaisukhlal Hathi symbolising the release of the publications.

We must base our social institutions along principles which will enhance the dignity, security and potential of human life.

Since our Minister for Planning is here, I cannot resist this opportunity of saying to him that the criterion for all planning should be, not only maximum production, but optimum human development. In achieving this, we have much to learn from our ancient thought which is so beautifully rendered into understandable modern idiom by Swamiji, in these two books, which I have great pleasure in releasing.

* * *

Prime Minister presenting a bouquet to Swami Ranganathananda.

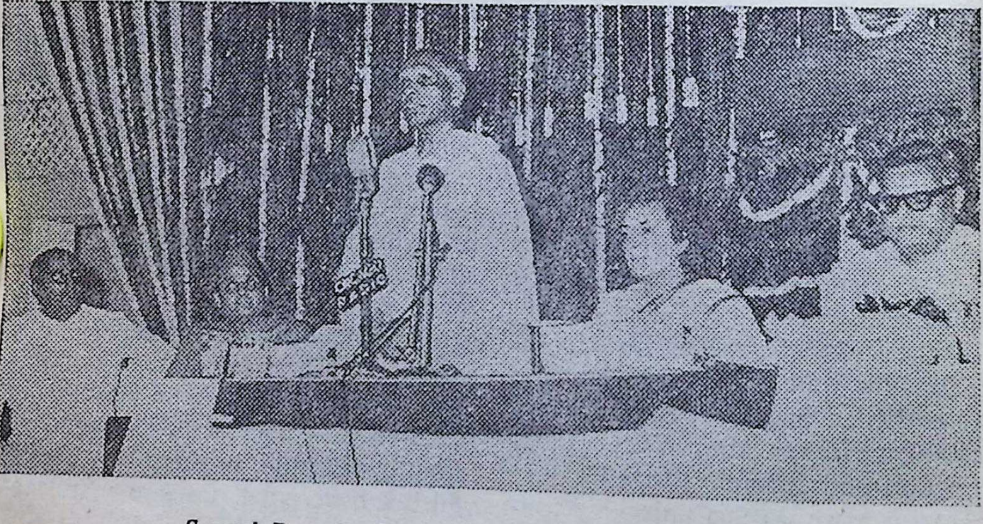
SWAMIJI'S SPEECH

As the author of two of the books just released by our Prime Minister, namely, *The Message of the Upanishads* and *Eternal Values for a Changing Society*, I am now called upon to make a speech which, on an occasion such as this, must necessarily be brief.

Physical Sciences: Pure and Applied

In physical science, we have two distinct but related departments, namely, pure science and applied science; they are also called the *lucifera* (science as light) and the *fructifera* (science as fruits). After several centuries of neglect of the physical sciences by our people, during which the western peoples developed them to unprecedented dimensions in both the pure and applied fields, we in India resumed our historic interest in them in the wake of our contact with the dynamic modern western culture and our consequent release from our mental stagnation and smugness.

This modern Indian interest in the physical sciences has been inspired and nourished as much by our modern national teachers and leaders, both spiritual and secular, as by our hoary national spiritual and secular tradition.



Swami Ranganathananda addressing the gathering.

Even during the unpropitious times of our British subjection, our nation did not fail to produce a few outstanding original scientists. But since our political freedom and the opportunity it offered to shape our destiny in our own way, we have embarked in a big way to put our nation on the scientific map of the modern world, through the provision of not only scientific and technical education to ever-increasing numbers of our youths, but also of a chain of over thirty research laboratories spread over our vast country. These latter, as also the research departments of our various universities, are primarily engaged in diverse kinds of research in the applied field of science, with a view to helping our nation to meet the challenge of the centuries-long poverty and social backwardness of over seventy-five per cent of our population. The fruits of such research, both indigenous and foreign, are sought to be channelled in to the fields of agriculture, industry, health, and other aspects of our national life by our political policy-makers, by the members of our expanding administrative services, by our industrialists, by our men of the professions, and by our army of technical personnel which has already crossed the million mark.

The Social Impact of the Physical Sciences

What is the scope of work that these various groups are engaged in today? What is the social impact of their contributions? What are the incentives that will make them do their work efficiently and expeditiously and in team-spirit? And what is the type of human excellence that we want to see developed in our vast Indian humanity, which constitutes a sixth of the human race?

These are vital questions, only by raising which, and by finding answers to which, can any people give dynamism and a sense of direction to their national forces.

Human Growth from Individuality to Personality

A self-centred individual, belonging to any of the above groups, cannot raise these questions to himself or herself, much less find answers to them. He or she is satisfied with his or her humdrum life of sensate satisfactions and exercise of power; and the only incentive he or she craves for is money and more money, not so much as a stimulus to produce more goods and services for the nation, but to achieve more sensate satisfactions to oneself and one's biological family group. Such people are bound to be a drag on a nation dead-set on the achievement of general human welfare, whether they are engaged in handling scientific research or industrial production, the administrative machinery or professional skills. And, alas! we have been turning out, since our independence, a more-than-healthy number of them who, in being more *clever* than *intelligent,* have failed to achieve the first stage in the *spiritual growth* of man from *individuality* to *personality.*

Personality Development as Spiritual Growth

It is through conscious social participation that an individual grows into a personality. And such a growth betokens the growth of man in his spiritual dimension, over and above his physical and mental or intellectual dimension. It is such spiritual growth that transforms a man into a citizen; into a free and responsible member of a free society. And the by-product of such spiritual growth is increased efficiency, capacity for team-work, and the spirit of service. Our nation today must find ways and means to educate and turn out thousands and thousands of such spiritually rich and warm personalities who, in realizing their own dignity and worth and glory as man, will also become the nation's instruments to achieve the same for their fellowmen. This is national work of primary importance, if our approach to national work is inspired by farsight and fore-sight.

Kinship between Science and Spirituality

It is here that the physical sciences become conscious of their own limitations and feel compelled to seek the help of the science of spirituality. Whatever may be the dismal record of their mutual conflicts in the western context, our own Indian tradition and its great philosophy, the Vedanta, treat them as akin and complementary.

Close-up of the Prime Minister and Swami Ranganathananda.

We are engaged today in reducing the *quantity* of our population with a view to raising its *quality*; and both Vedanta and modern biology assure us that the criterion of evolutionary advance at the human stage is quality, as against quantity at the pre-human stage. We had discovered long ago, what the modern West is painfully discovering today, that economic betterment of man satisfies only one aspect of this criterion of quality. We are also discovering today that, if this aspect, and the sensate man whose organic satisfactions it subserves, are treated as ends in themselves and not as a means to a further end, namely, human fulfilment, what we shall get will be only the tragedy of unfulfilment and frustration, tension and suffering.

Need to Pool the Resources of Both these Sciences

This is the tragedy of man in modern western civilization; and it is a tragedy which our own intelligentsia have started enacting even within the brief period of our post-freedom history. The resulting distortion of the human personality in India, with its expression in cynicism in diverse forms of social malpractices, in the thwarting of our national purposes, and in the draining away of those ethical and spiritual values which make for human integration and the strengthening of our new democratic state, is the most serious problem we are confronted with today. These are problems which call for their solution guidance from a deeper philosophy of man and the technique of his spiritual growth and development, than is available from the current sensate view of him.

The Science of Spirituality: Pure and Applied

As in the field of the physical sciences, so also in this field of the science of spirituality, we have the two departments of pure science and applied science, or *lucifera* and *fructifera*. The luminous insights of the sages of the Upanishads, centred in the one redeeming truth of the innate divinity of man, constitutes the pure science or *lucifera* of spirituality. The technical know-how of man's spiritual growth in the awareness of this truth, and that in the context of his life and work in the individual and social fields, constitutes the applied science, the *fructifera*, of spirituality. This aspect of spirituality comprehends and includes all the physical and social sciences as well. Except in the *Bhagavad-Gita* in the past, and in the teachings of Swami Vivekananda today, our tradition, while developing to perfection the former aspect of the science of spirituality and producing a few individual cases of realisation, had failed to develop the immense socio-political implications of the latter aspect, namely, the applied or practical fields of this vital science, which our tradition calls *adhyatmavidya*.

Importance of Practical Spirituality for India

This neglect of applied spirituality, with its fruits of character and work-efficiency, explains the very obvious weaknesses of our society, its centuries-long stagnation, inequalities, and injustices. It is good for our nation today to know what is precisely the focus of our national health, on the one side, and what is precisely the focus of our national malady, on the other. Western thinkers often describe their western problem as a healthy body-politic in search of a soul. *Modern Man in Search of a Soul* is the striking title of one of psychologist Jung's books. Our national problem, on the other hand, is an eternal and healthy soul in search of a healthy body-politic. Since finding a healthy body is easier than finding a soul, our problem, obviously, is comparatively easier to solve, provided we imbue ourselves with practical efficiency, the spirit of service and dedication, and character-resource. Our five-year plans, our assimilation of modern scientific and technical efficiency, our vast educational programmes, and our entire democratic socio-political efforts, have only this one end in view, namely, the steady development of a body-politic—free, egalitarian and oriented to general welfare. And we seek to achieve this in the context of democratic freedom and democratic responsibility. The eternal and pure soul of India, which had felt cribbed, cabinned, and confined in our erstwhile caste-ridden, unfree, unjust, and inegalitarian body-politic, and which consequently could not give her best to the world at large as much as to her own citizens, will then shine in all her glory and majesty as a beacon of hope to modern man, in India and abroad, immersed in darkness and despair and tension but in search of light and hope and peace.

We need therefore to produce two energy resources in India today to lead our people to fulfilment, namely, natural energy resources, through physical sciences and technology and human energy resources of character and personality, through the science and the technical know-how of spirituality.

The two books released by our Prime Minister this evening deal broadly with this great science of spirituality, this great subject of *adhyatmavidya,* in its two-fold forms of *pure science* and *applied science***.** The first book, *The Message of the Upanisads* constitutes the former, while the second book, *Eternal Values for a Changing Society* constitutes the latter. We in India today need to draw more from, and be nourished by, its applied aspect, while people in the West are in need, and are in search, of the nourishment from its pure aspect. When we in India succeed in finding a healthy body-politic for our ever-healthy national soul, and when they in the West succeed in finding a pure soul for their healthy body-politic, the contemporary progressive trend towards the growth of a mankind awareness, in place of the national or East-West distinctions, will be intensified, making possible human integration on an international scale. The two books represent an effort to identify human problems at the national and international levels and to find solutions for them, in the light of the two powerful and, from the Indian point of view, complementary traditions of humanity, namely, the ancient science of religion and the modern sciences of physical nature.

* * *

Vote of Thanks

Proposing a Vote of Thanks, Dr. A. N. Jha, Lt. Governor of Delhi and Vice-Chairman, Bhavan's Delhi Kendra, said:

It is my most pleasant duty to thank, on behalf of the Bhavan, all those who have made the function such a success.

We are very grateful indeed to our universally respected and admired Prime Minister for having graciously consented to give some of her valuable time to this function and to release the Bhavan's publications.

Our thanks are also due to Dr. Karan Singh and Sri C. Subramaniam, from whose learned and erudite introductory speeches, we have learned a good deal. **Lastly, I should like to pay** a tribute to Swamiji.

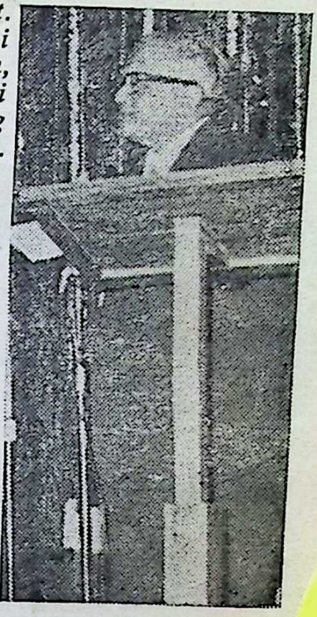
Today the whole of humanity, particularly the younger generation, is seeking for light, for guidance, for a spiritual sheet-anchor, which will bring human society into a world which will be inspired by chosen purpose, by faith and absolute values.

Indeed the gospel of the Upanishads is enshrined in the following few lines:

सर्वभूतः परात्मानं सर्वभूतानि चात्मनि ।
पश्यते योगयुत्कात्मा सर्वत्र समदर्शनः ॥

What the world is today, in my view, is not in the ordinary sense of this ancient verse. It means what I call 'Cultural world,' the re-appraisal of the legacy of the past, not only of India's past, but the past of all civilization and culture, and separating what is lasting from what is merely the resultant of wealth and possessions.

Dr. A. N. Jha, Lt. Governor of Delhi and Vice-Chairman, Bhavan's Delhi Kendra, proposing a Vote of Thanks.



If I may say so most respectfully, Swamiji, your contribution to the 'cultural world' has been the greatest in the past twenty years. Not only have you made the Upanishads live for us, but you have carried the gospel of the Upanishads to many countries of the world where it has brought solace.

I thank you all who are present here for having given such an encouraging response to the Bhavan's invitation.

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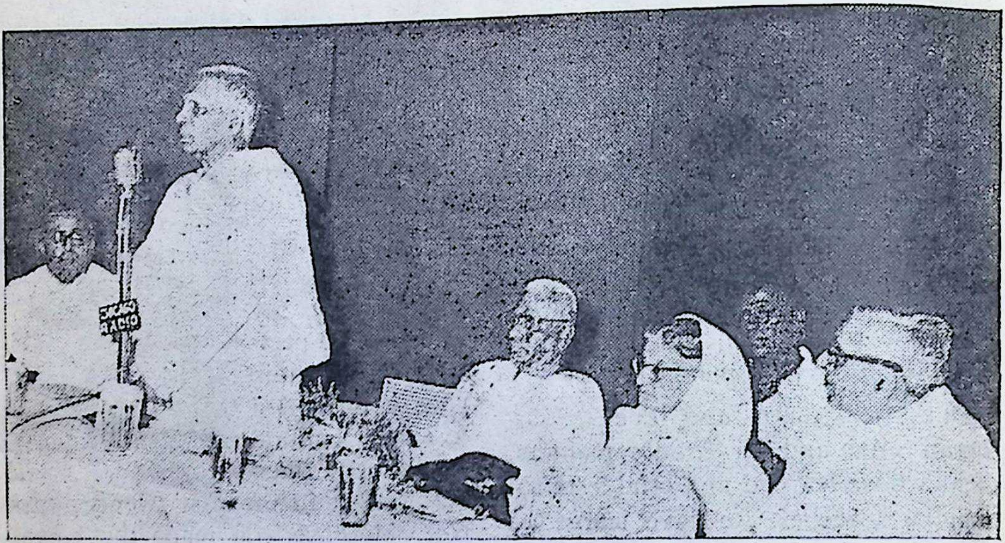
BHAVAN'S

BOOKS

FOR BETTER READING

Notes & News



Swami Ranganathananda lecturing at the Bhavan. Seated L. to R: Sri S. Ramakrishnan; Sri-La-Sri Pandrimalai Swamigal; Smt. Lilavati Munshi; and Prof. J. H. Dave.

LECTURES BY SWAMI RANGANATHANANDA

SWAMI RANGANATHANANDA, the celebrated monk of the Sri Ramakrishna Order, said in Bombay on June 7, 1971, that the *Upanishads* and the *Gita* were extra-ordinary sacred texts for those seeking spiritual life, growth and development.

The Swami was delivering a lecture on *The Wisdom of the Upanishads*—the first of the three talks he gave under the auspices of the Bharatiya Vidya Bhavan.

He told a jampacked gathering at the Bhavan's Auditorium that modern science was almost on the point of confirming the truths revealed in the *Upanishads* thousands of years ago.

Mere acceptance of the traditions, he said, was not enough to "sustain us in moments of struggle." One had to capture the spirit of the Upanishadic wisdom and turn the light of search inward.

"It is because of the spiritual heritage of ours we live even today. It is not enough that that heritage is with us but we must understand its nature and strengthen it to shape the destiny of India and if possible the rest of the world as well," exhorted the Swami.

Smt. Lilavati Munshi, President Bharatiya Vidya Bhavan, welcomed the distinguished speaker.

Inaugurating the lecture series, she pointed out that the hunger for spirituality was found in an increasing measure among people today than 50 years ago.

Describing Swami Ranganathananda as not only a learned man but a wonderful speaker too, she said he was in great demand in all parts of the world because of his clear exposition of Indian philosophy.

Sri-La-Sri Pandrimalai Swamigal, who was specially present on the occasion, blessed the function with his benediction. He exhorted the audience to follow the teachings of the *Upanishads.*

On the second day, Swami Ranganathananda spoke on *The Central Theme of the Gita.* Sri K. T. Desai, former Chief Justice of Gujarat, presided.

Smt. Lilavati Munshi said the eager, expectant listeners who, after filling every available seat in the auditorium, had spilled on to all available places even outside, eloquently proved the popularity of Swamiji who was again leaving on a world tour.

"Really speaking, he is a true Ambassador of India who always creates goodwill wherever he goes and gives something enduring and substantial to the world. He speaks of profound truths in such a simple and lucid language that all can understand and grasp the meaning easily," she said.

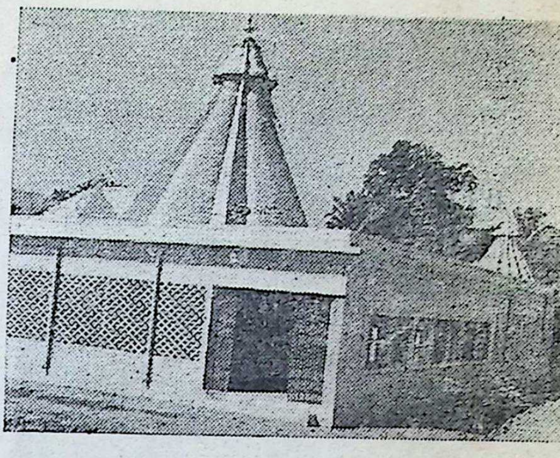
The Spiritual Message of Shrimad Bhagavatam was the topic of the third day's lecture, which was presided over by Sri Ravi Shankar Bhatt, Chairman of the Unit Trust of India.

SRI SANKARA JAYANTHI CELEBRATIONS AT KALADY

SRI Sankara Jayanthi Celebrations this year at Kalady, the birthplace of Adi Sankaracharya, coincided with the Diamond Jubilee of the twin-Shrines of Sharada and Sankara, consecrated by the 33rd Pontiff of Sri Sringeri Mutt, Sri Sachidananda Sivabhinava Narasimha Bharati in 1910.

His Holiness Sri Abhinava Vidyateertha, Jagadguru Sankaracharya of Sri Sringeri Sharada Peetam has, in continuous apostolic succession of His illustrious predecessors, developed Kalady and extended all assistance and support for the activities of Sri Sankara Educational Trust who have been managing Sri Sankara College.

Dr. P. S. Lokanathan, the well-known Economist, President of the Trust, welcomed Sri K. Hanumanthaiya, Union Railway Minister, who declared open the Sankara Memorial Tower and Research Centre with a good library for depth study by eminent scholars from India and abroad. A guest house with facilities for the visitors for their stay and study has also been provided.



Sankara-Sarada Temples and Sankara Educational Trust Research Centre, Kalady.

His Holiness Sri Abhinava Vidyateertha who has extensively travelled all over India, including Nepal, visited by Adi Sankara, announced amidst thunderous ovation from the huge gathering that anybody originally a Hindu but got converted would always be welcome back to Hinduism which, based on principles called Sanathana Dharma, is also a way of life.

The title 'Dharmatma' was conferred on *Gurubhaktha Siromani* Sri V. Vaidyasubramania Iyer of Madras for his sense of dedication and spirit of service to Kalady.

Kalady today has facilities for tourists and pilgrims, and scholars and students to know all about Sankara, the greatest integrator of world thought.

BHAVAN'S STUDENTS WIN PRIZES:

KUMARI SUDHA S. SHIRAHATTI, a student of Bhavan's Post-Graduate & Research Department, has been awarded the MM. P. V. Kane Prize, by the University of Bombay, for securing the highest marks in *Dharmashastra* at the M.A. examination.

Sri Arvinda J. Mehta, also a student of Bhavan's Post-Graduate & Research

Department, has been awarded the Sheth Rupsi Madhavji Memorial *Shuddhadvaita Anubhashya* Prize, by the University of Bombay, for securing the highest marks in *Shuddhadvaita.*

WEDDING:

Sri M. K. Rajagopalan, Production Manager, Bharatiya Vidya Bhavan, celebrated the marriage of his sister-in-law, Sow. Rajalakshmi, with Sri S. Narayanan, B.A., LL.B., A.F.I.I., of the Life Insurance Corporation of India, at the Bhavan's Campus, Andheri, Bombay, on June 6, 1971.

The marriage was attended by a large number of relatives and friends of the couple, as also members of the staff of the Bhavan.

SRI TENDULKAR, BIOGRAPHER OF GANDHI, DEAD:

DR. D.G. TENDULKAR, the eminent biographer of Mahatma Gandhi, died in Bombay on June 12, 1971, after suffering a haemorrhage in the brain. He was 62.

A bachelor, he was living alone in his Malabar Hill flat in Bombay.

A freedom fighter, Ratnagiri-born Tendulkar had travelled round the world. He wrote the monumental eight-volume biography of the Mahatma, besides the biography of Khan Abdul Gaffar Khan.

Mahatma Gandhi had read seven of the eight volumes of his biography by Dr. Tendulkar.

He was a close friend of Jawaharlal Nehru and had helped him in selecting material for his book *A Bunch of Letters.* He was also the author of *Thirty Months in Russia,* which he wrote in both English and Marathi.

Dr. Tendulkar took a degree in Mathematics from Cambridge University. A man of varied interests, he was an excellent photographer and interested in films and music, both Indian and Western. He had worked in a Soviet film.

Wreaths were placed on his body on behalf of the Governor of Maharashtra and the Publications Division of the Government of India.

THAKOREBHAI DIES:

SRI THAKOREBHAI MANIBHAI DESAI, former Panchayat Minister of Gujarat, died in Ahmedabad on June 15, following a heart attack. He was 70.

A veteran Congress leader, who was next only to Sri Morarji Desai in Gujarat politics, he was ailing for the past three months.

The cremation on the banks of the Sabarmati was attended by a large number of his relatives and friends.

Sri Morarji Desai, Sri Hitendra Desai, State New Congress vice-president Gordandas Chokhawala, old G.P.C.C. president Vajubhai Shah, secretaries Ramlal Parikh and Brahmkumar Bhatt were among those who accompanied the body on its last journey.

Rich tributes were paid to the departed leader, who was associated with the political life of Gujarat for more than four decades, by his admirers.

Governor Sriman Narayan, who called at his house, placed a wreath on the body.

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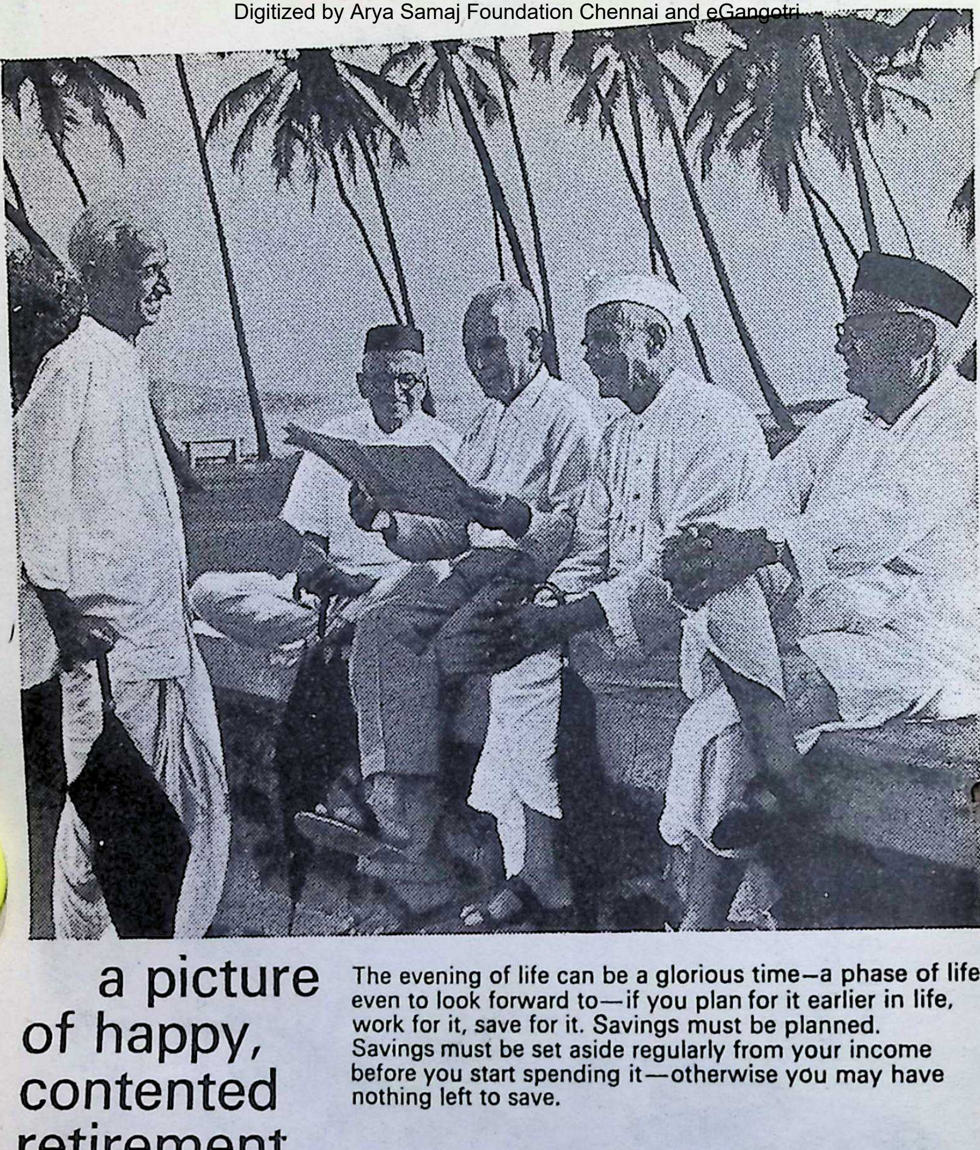

a picture of happy, contented retirement...

The evening of life can be a glorious time—a phase of life even to look forward to—if you plan for it earlier in life, work for it, save for it. Savings must be planned. Savings must be set aside regularly from your income before you start spending it—otherwise you may have nothing left to save.

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Our Bookshelf

SPINOZA AND THE UPANISHADS—A COMPARATIVE STUDY: by M.S. Modak. M.A., Ph.D. (Lond.). Published by The Registrar, Nagpur University, Nagpur, 1970. pp. 120. Price Rs. 6.

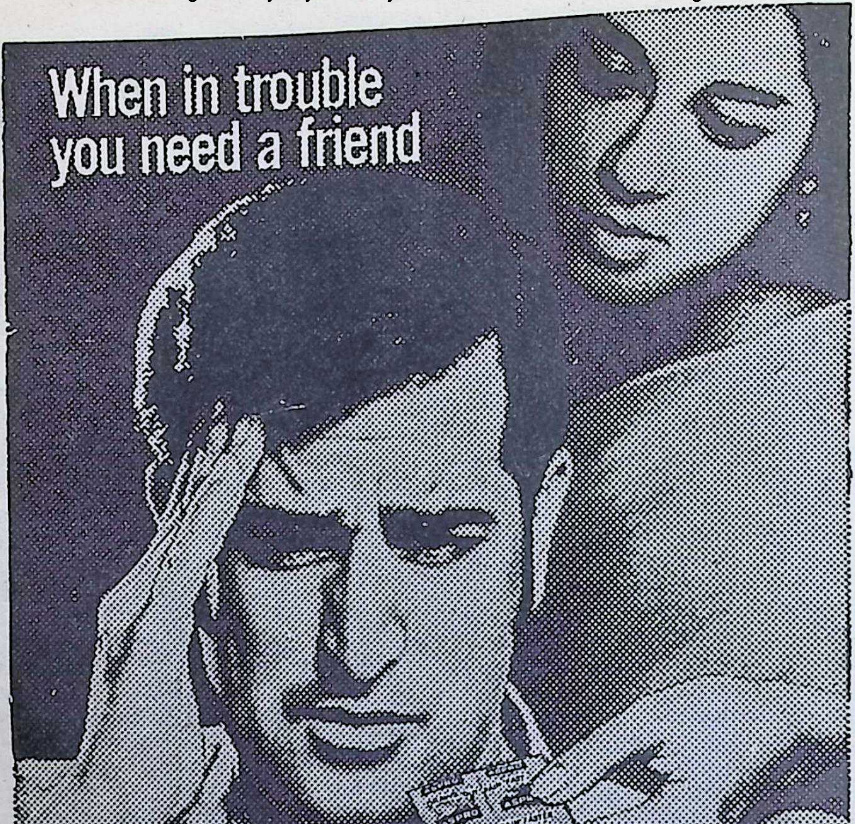
THE book under review is a serious work, attempting to give parallel thoughts in Spinoza and the Upanishads. This was formerly a doctoral thesis submitted to the University of London in 1928, and the University of Nagpur should be congratulated on publishing this good work. To my knowledge, this is a pioneer work in the field, although we have other works comparing the philosophies of Bradley, Hegel and Whitehead with that of Sankara. A comparative study of Spinoza and the Upanishads was a long-felt one, which this book fulfils. We find a number of parallel thoughts in Spinoza and the Upanishads and more so in Sankara's philosophy. The author has given us in this work a thorough study of the salient features of both and has shown successfully how Spinoza, though removed from the Upanishads, after two thousand years, could arrive at the same conclusions. Rightly Monier William says: "The Hindus were Spinozites more than two thousand years before the existence of Spinoza". (p. 3).

The whole work is well thought out and planned. The work clearly testifies to the author's deep scholarship of both Spinoza's Philosophy and the Upanishads. Throughout the work we find the stamp of scholarship. How else can it be, if a student of late Dr. R.D. Ranade were to write a book on a topic like this? The conclusions the author arrives at, after a thorough study, are noteworthy and thought-provoking. In a comparatively small work like this, the author has been successful in bringing out a study of both the systems. Although the book as a whole is a seriously witten one, special mention must be made of Chapters IV and V.

In Chapter IV we find a comparison of Ethics. It is clearly shown here how striking the conception of an Ideal Man is similar in both the Philosophies. "The ideal Upanishadic Sage," to quote the author, "is one who represents in himself an acme of moral perfection connected with the mystical realisation of the Absolute—Brahman. He believes in the possibility of greater or lesser mystical realisation for every being according to the greater or lesser worth of his character, belief and endeavour". (p. 93). According to Spinoza, "For an ideal man, the first essential is that his ideas must be adequate. That is to say, all his desires and actions—practically all his life—are based on his adequate ideas. His is a rational and an intelligent life. In an ideal life, man transcends good and evil. Good and bad have no meaning to him". (p. 95). The whole chapter is revealing.

In Chapter V we find a study of the thoughts on religion in both the systems. To quote from the author again. "Religion, Spinoza maintains, has wisdom for its foundation, and thus distinguishes it from superstition which he says, has ignorance for its basis. God is known much better from the steady order of Nature. Knowledge of the right order of Nature on man's part, constitutes the basis of religion in him, the consummation of which is finally reached in his intellectual love of God".

The book is a worthy addition to the vast literature on comparative philosophy. The book also contains a scholarly introduction by the late Dr. R.D. Ra-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nade. I only join Dr. R.D. Ranade, who in his introduction has rightly said about the book: "The present work is certainly a thought-provoking one and fully deserves the attention of the students of comparative philosophy." I hope the present work will pave the way for further intensive research, and more so for a comparative study of Spinoza and Sankara.

—*S. Ramachandra Sastry.*

JAPASUTRAM by Swami Pratyagatmananda Saraswati; Published by Ganesh & Co., Madras 17; Price Rs. 15/-.

THE author's original work of the same name consists of 6 volumes. It contains 541 Sutras in Sanskrit and over 2000 Karikas, elaborate Bengali commentaries and appendices. The present work is a short resume of the work in English, designed to acquaint the lay reader with the vastness and depth of the subject. Besides the smaller book bearing the same title written by the Swamiji in 1961, the present volume carries an elucidative general introduction by Justice Sri P.B. Mukharji, a particular introduction by Prof. Charu Chandra Chatterji, a detailed and close study of the subject by Prof. Sambhunath Roy, an informative and analytical note by Dr. Govindagopal Mukherji and useful appendices by the Swamiji himself.

The Swamiji is the foremost living exponent of Tantrasastra in all its ramifications. The other contributors have risen to the occasion and between them they remarkably succeed in presenting a fascinating vista of the subject. They do not fumble for words in explaining the intricate details about *Prana, Vak* in its fourfold aspect, *Bindu, Ardhamatra,* etc. From the admirable analysis that emerges from this book, one is struck by the fact that modern science, starting from the opposite end will, in the near future, confirm the findings of the *tantric* concept of the universe. It is fascinating to find nuclear science rubbing shoulders with the subtle concepts of mantra-sastra.

One is happy to know that Japa or repetition of *mantras* is not that innocuous but is a dynamo that will release fantastic powers. *Maya-bija* rouses Kundalini; *Vag-bija* makes it ascend along the mystic path; *Lakshmi-bija* endows it with creative harmony and *Kama-bija* consummates that process. The esoteric meaning of Lord Vishnu enjoying yoga-nidra on Adisesha in the Milky ocean is really a cosmic conception.

The team of authors who have contributed to this work has done a competent job. The presentation is masterly, with the result one feels one wants to read the original work all the more.

—*V. A. K. Ayer.*

TAMIL

KANI NILAM (Tamil Novel) by Fakir Mohan Senapati. Published by Sahitya Akadami, New Delhi, Price Rs. 7.

THIS is a Tamil rendering of the famous Oriya novel *Chhaman Atha Guntha.* The author who lived in the early years of this century is considered to be the father of modern Oriyan prose. He occupies in Oriyan literature, the same place as Rajamier (of *Kamalambal Charitram*) or P. Madhaviah in modern Tamil literature. Four novels, a short-story collection and an autobiography are his contribution to Oriyan literature. He wrote the present novel in his fifties when his power of writing was mature and at its best.

Without having the benefit of any high English education the author served the Government of the day in various parts of his province. The present novel which is considered to be his best, reflects his deep insight, observation, sympathy and participation in the life of the common village-folk. Although perhaps the plot as such may not be relevant to the seventies, the essential human qualities that make up life and never become stale have been superbly captured and presented in this story.

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the latter's villainy and how retribution overtakes the villain are described in an unforgettably homely manner, in sharp contrast to the jet-age tempo of modern fiction. One breathes the aroma of village mud in large doses. The translator has tried his best to convey the author's ideas. The novel carries an appreciative foreword by Kalindicharan Panigrahi.

—*Krishnananda.*

ULAGA IDAYA OLI (Tamil Quarterly) Edited by T.D. Tirumalai; Published by the author at 227, Masi Street, Madurai-1.

IN these days when there is a premium on lowering standards among Tamil Journals—euphemistically called democratization of literature—with a view to catch the largest number of readers, it is encouraging to find a lone star or two like the present one which is high-souled. According to the Editor, the purpose of the journal is to help self-unfoldment by self-effort by creating the environment most suited to it. Here is an echo of the Sarvodaya movement and the Vinoba touch. It is all for the good.

The four issues of 1970 contain thoughtful articles, particularly those by Prof. A. Srinivasa Raghavan on Tamil poetry of the last hundred years and those of Justice Sri Maharajan. Anecdotes from the life of the late Sri T.K.C. make nostalgic reading.

Well-printed and produced, this journal should find a place in all Tamil homes.

—*Mihira.*

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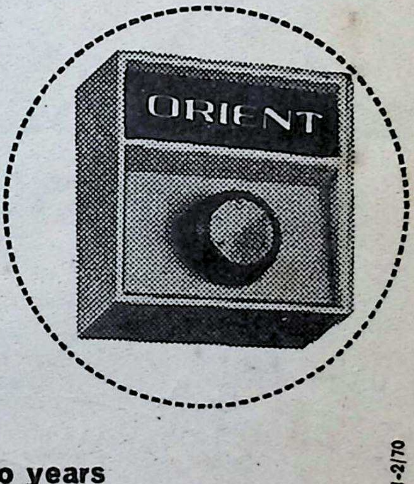

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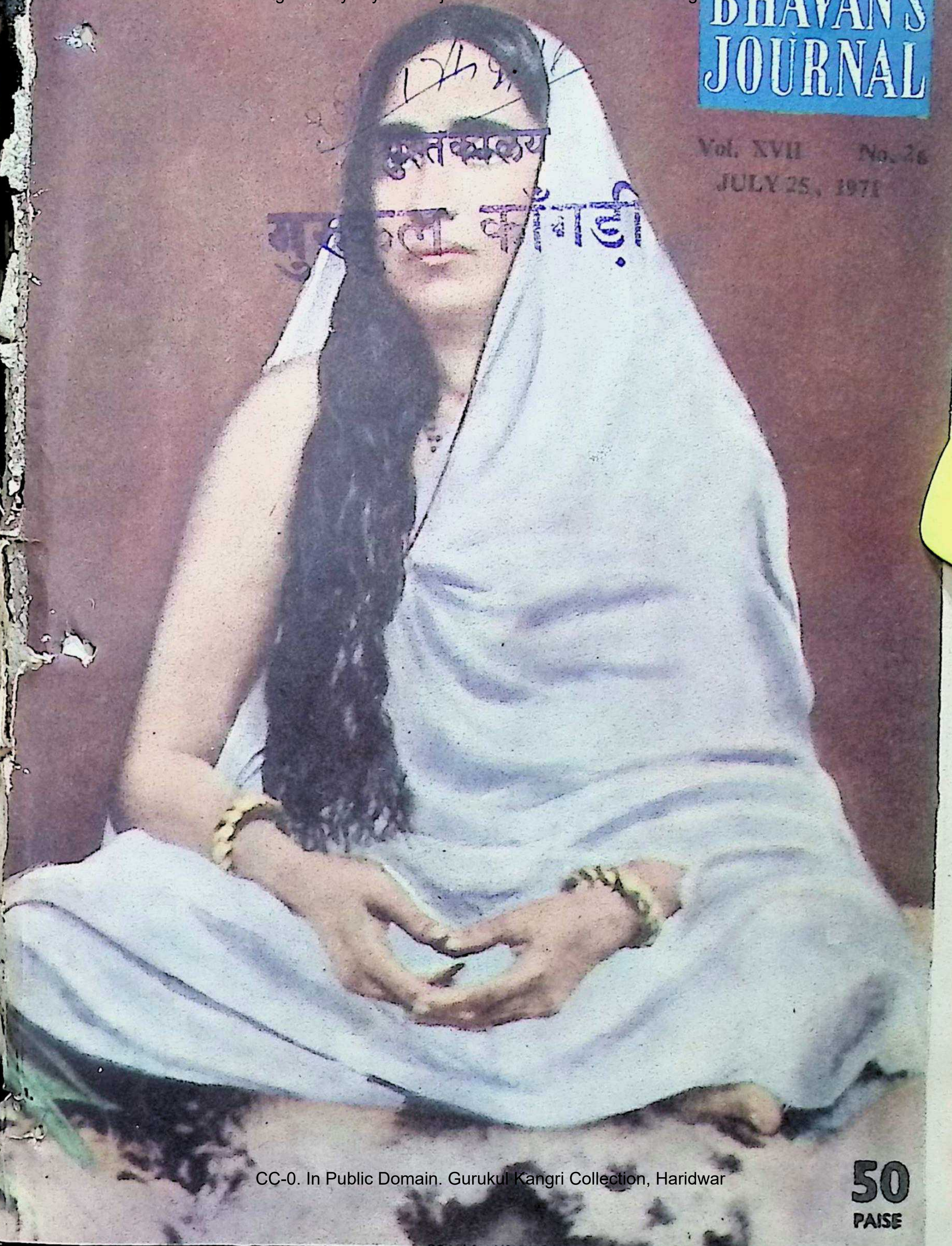

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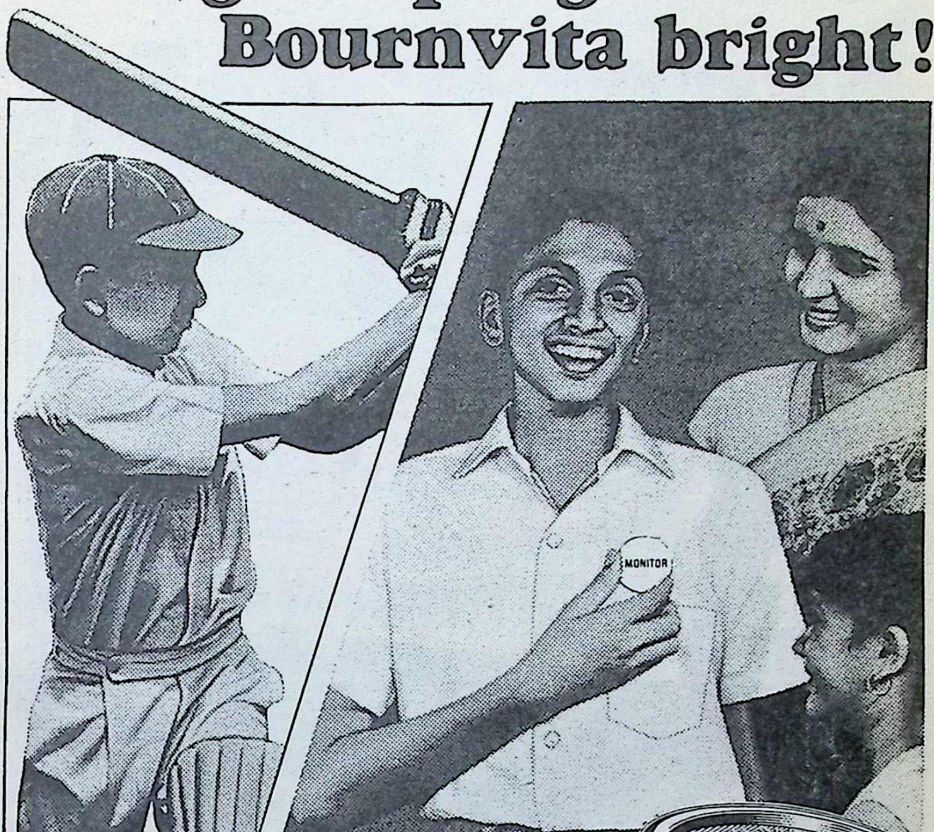

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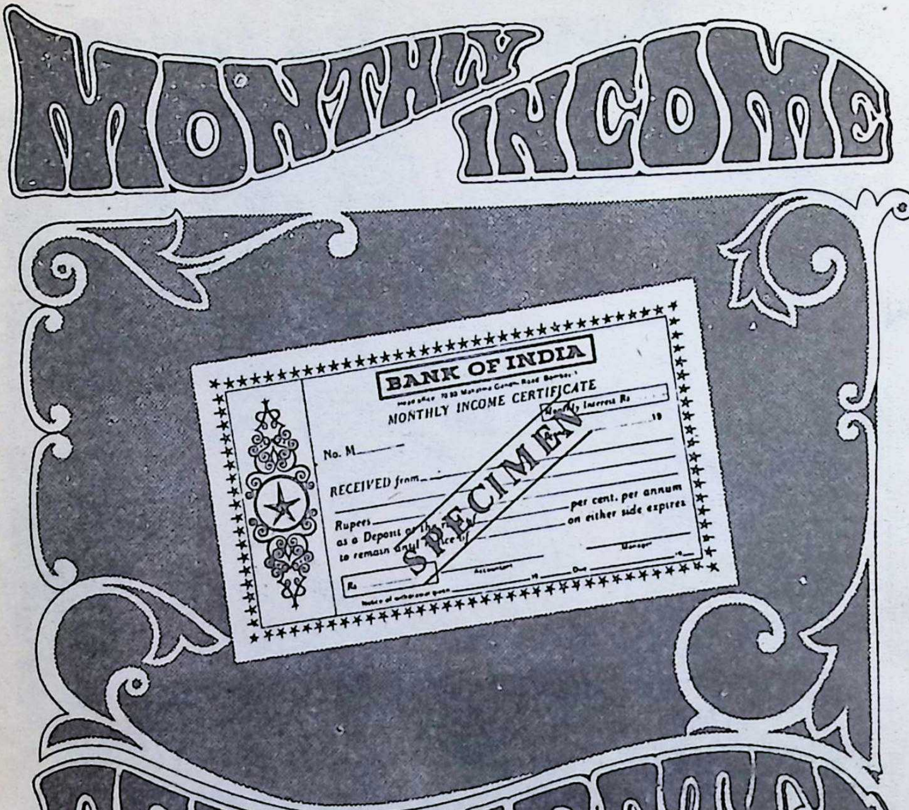

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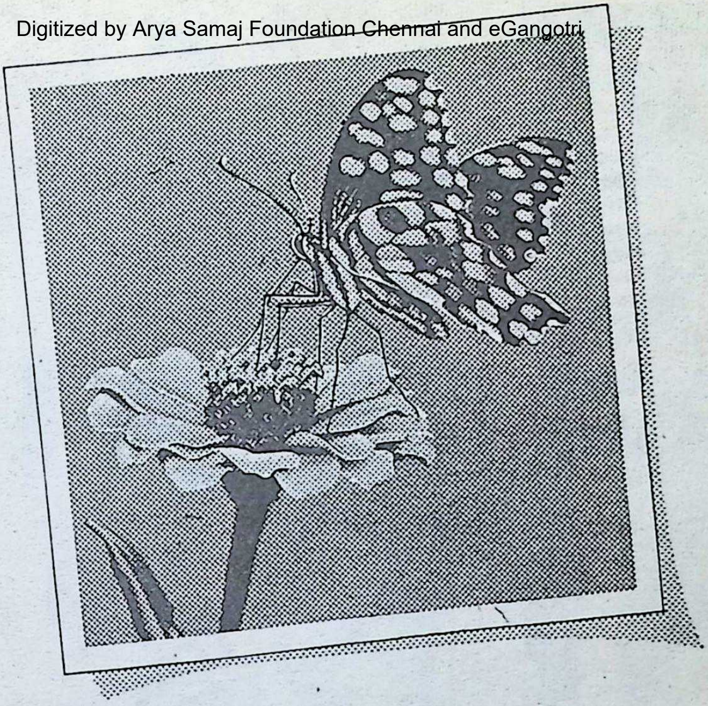

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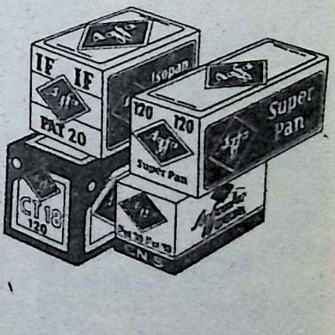

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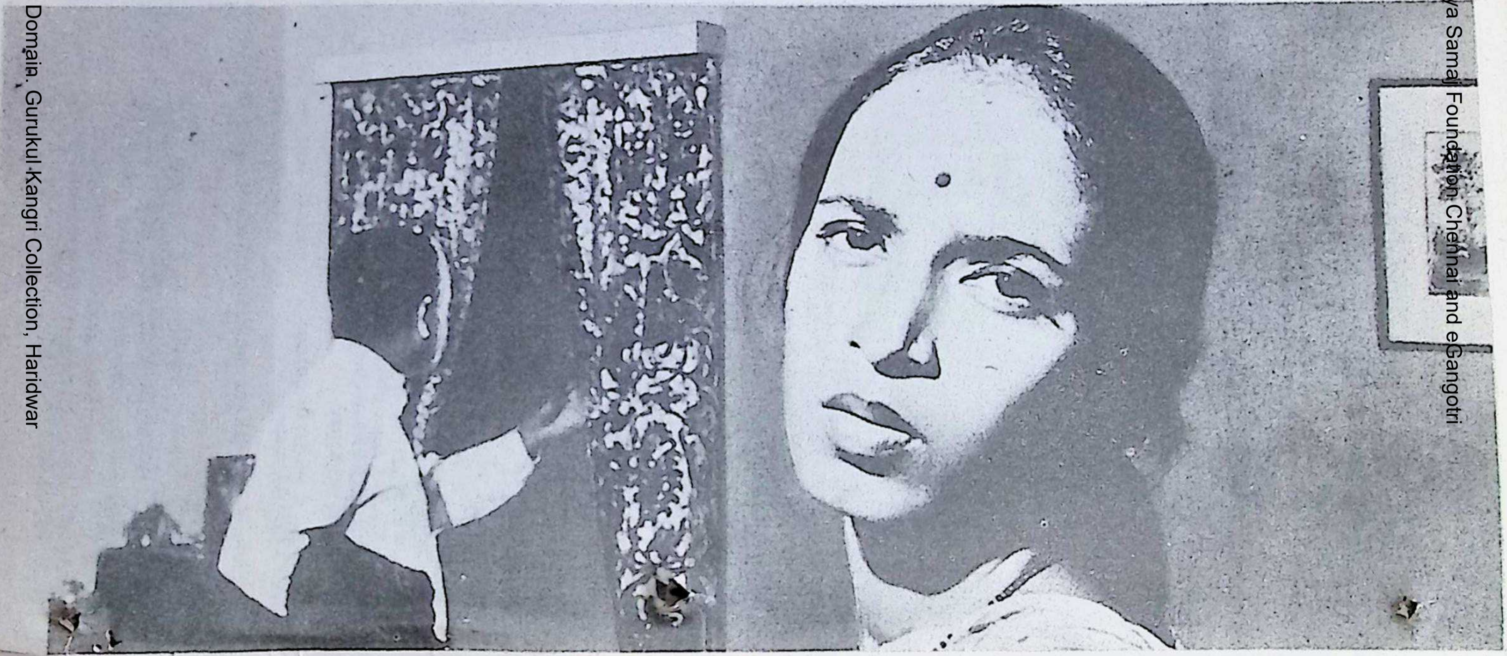
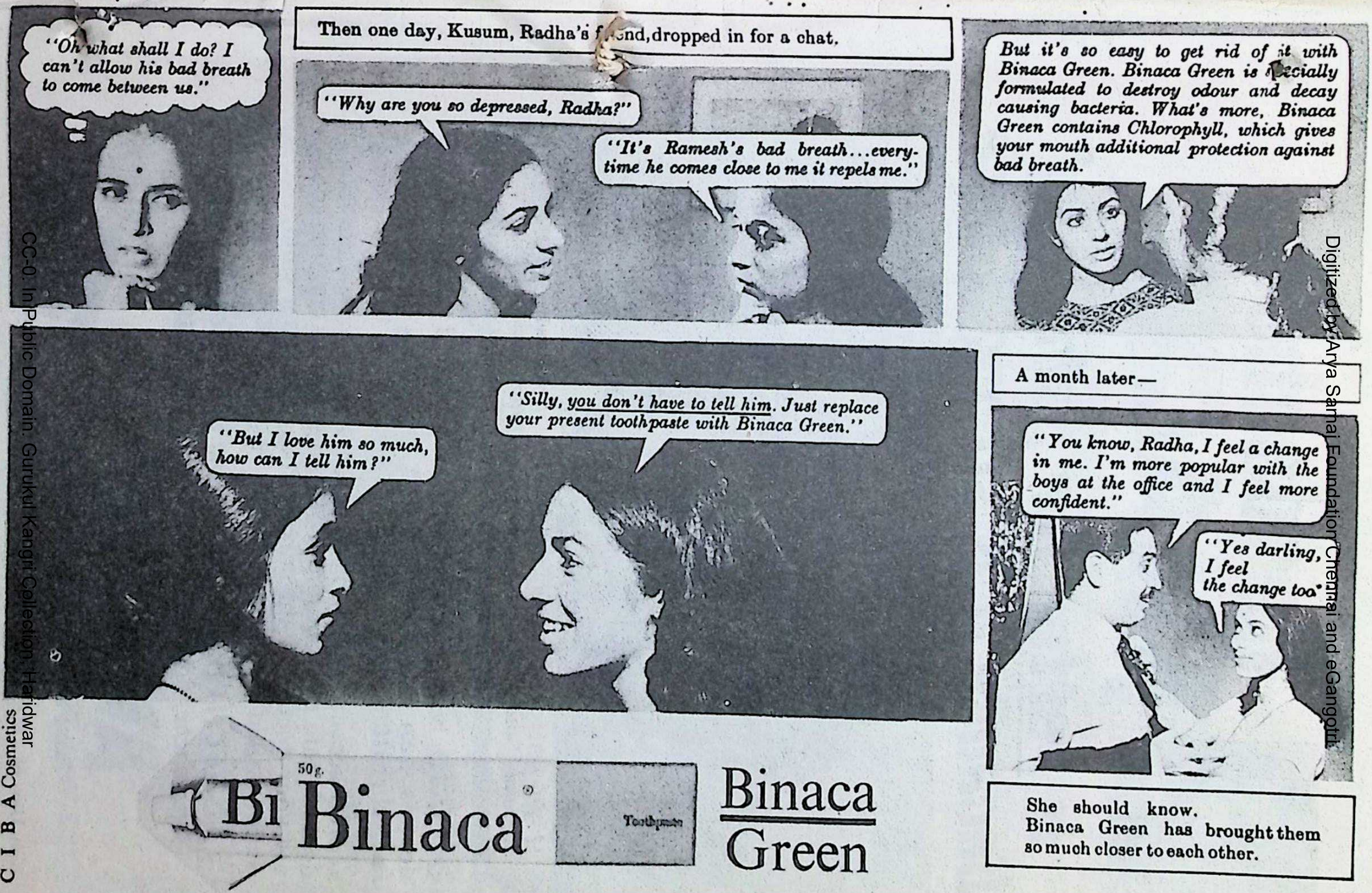


Then one day, Kusum, Radha's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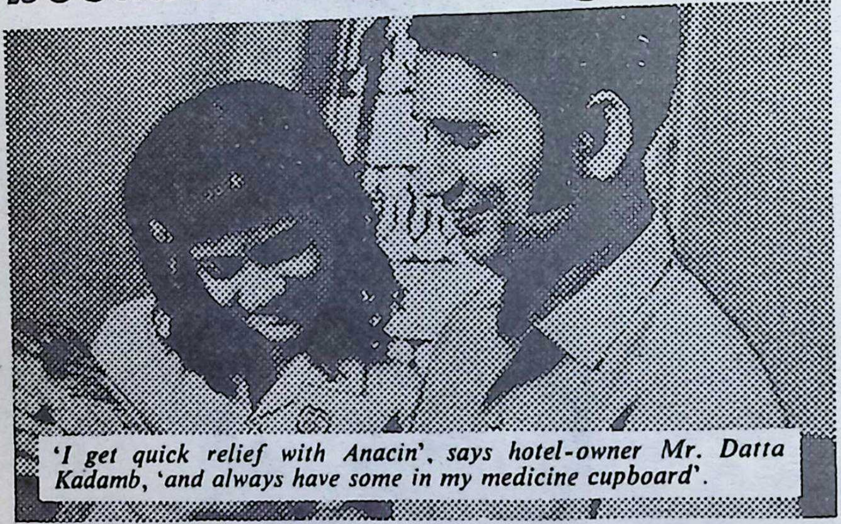

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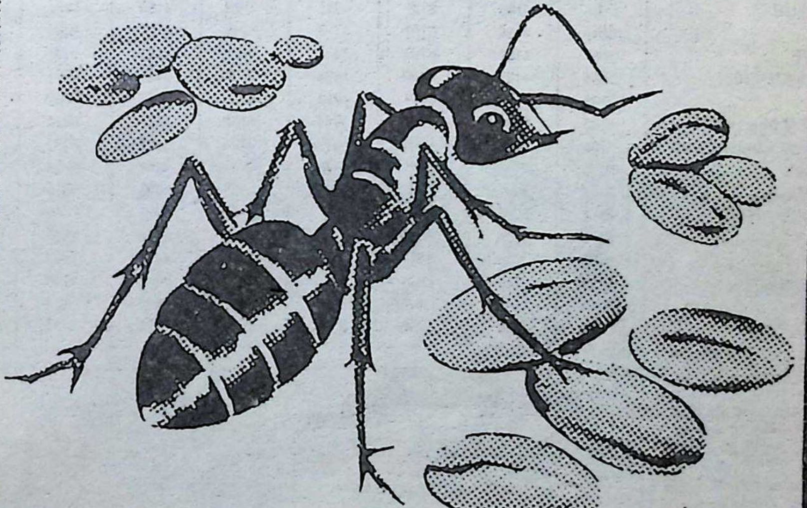

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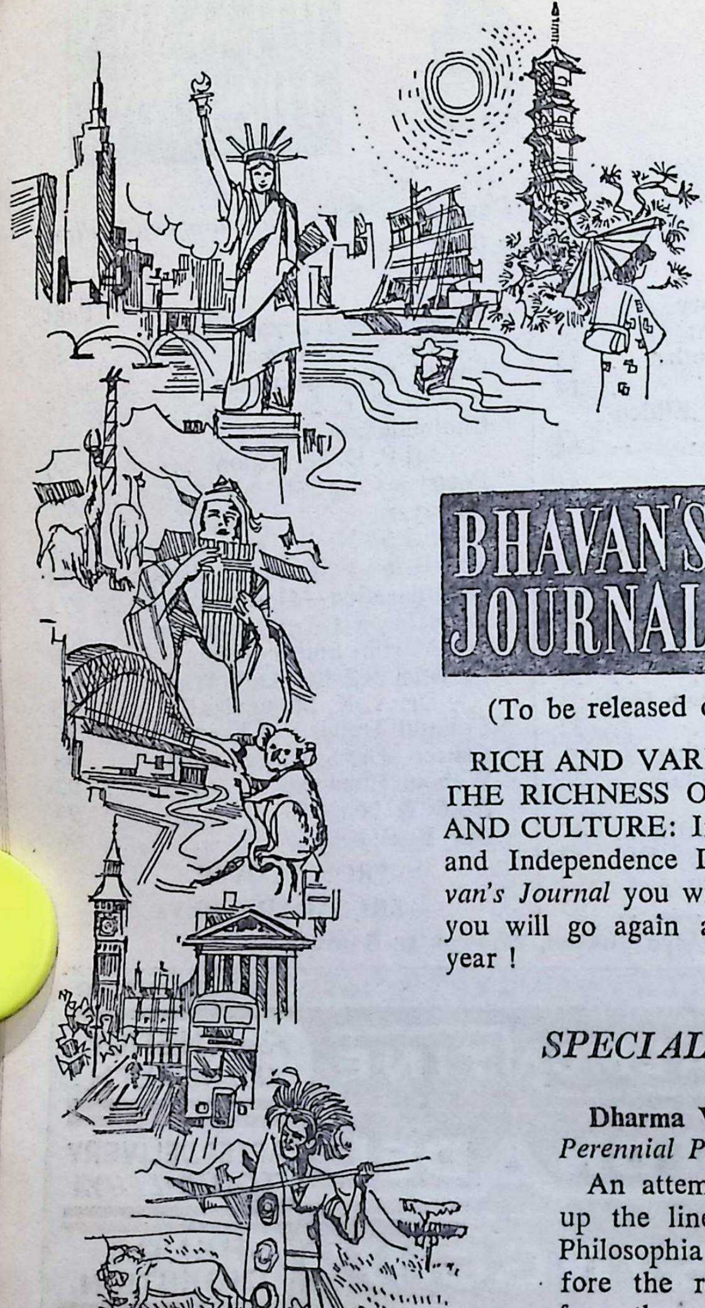

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BHAVAN'S JOURNAL

ANNUAL AND INDEPENDENCE DAY NUMBER, 1971

Vol. XVIII—No. 1.

(To be released on 15th August 1971.)

RICH AND VARIED FARE TO MATCH THE RICHNESS OF LIFE, LITERATURE AND CULTURE: In 352 pages of the Annual and Independence Day Number of the *Bhavan's Journal* you will have material to which you will go again and again throughout the year !

SPECIAL FEATURES

Dharma Vauhini : *The Stream of Perennial Philosophy.*

An attempt is made here to draw up the lineaments of a Dharma, a Philosophia Perennis, by placing before the reader significant extracts from the revealed texts of world's religions and the utterances of great religious leaders.

Suhrit Samhita:—An account of the friendly mode through which the religious reformers and saints, using parable and fable, simile, allegory and metaphor, have brought home to the hearts and bosoms of the common folk the rich treasures of spirituality.

Symbolism in the Hindu Pantheon: A rationale of the symbols used in the worship of the various Ishtadevatas in Hindu Devotional Practice.

Upadeshas From The Holinesses

Sri Sankaracharya of Kanchi.
Sri Sankaracharya of Sringeri.
Sri Sankaracharya of Dwaraka.

Selections From The Great

Mahatma Gandhi: *All Religions are equal and true.*

Bal Gangadhar Tilak: *The Religion of the Gita.*

Sri Aurobindo: *The Philosophy of Rebirth.*

Gurudev R. D. Ranade: *Nature of God* (as Purandaradasa visualises it.)

Sri Vinoba Bhave: *Ishavasya Upanishad.*

Dr. Radhakrishnan: *Salvation.*

Spiritual Blossoms of a Dedicated Ascetic Life

Sri-La-Sri Pandrimalai Swamigal: *What is Bharatiya Vidya?*

Satya Sai-Baba: *Sanatana Dharma.*

Swami Ranganathananda: *Function of Philosophic Reason.*

Swami Chinmayananda: *Religion—Our Greatest Need.*

and others like Andavan Swamiji, Swami Shraddhananda, Swami Akhandananda, and Swami Shuddhananda Bharati.

Illustrated Features :

Stories from Tenali Rama (For Children)—A new Serial which will be continued in the subsequent issues of the Journal.

Panorama of Nagarjuna Konda: *Sri A. N. Khanna.*

The Soul of Ravana: A Play—*Sri K. N. Acharya.*

Puri Jagannath Temple—*Sri V. A. K. Ayer.*

Indian Classical Music: *Sri Yeshwant Mahale.*

On the wide spectrum of human knowledge.

Sri C. Rajagopalachari: *The Universality of Vedantic Hinduism.*

Sri T. H. Chowdary: *Hinduism in India's Life.*

Sri G. F. Penn-Anthony: *Freedom or Karma?*

Sri Morarji Desai: *What Life has Taught Me.*

Sri P.B. Gajendragadkar: *A Common Civil Code—a must.*

Sri Navin T. Khandwalla: *The Theatre of India.*

Sri K.P.S. Menon: *Wanderlust.*

Dr. Irach J.S. Taraporewala: *From Sanskrit to Avesta.*

Dr. P.M. Mehta: *Medical Science is one.*

Sri G. L. Mehta: *The Alchemy of Humour.*

Sri A.L. Bhasham: *India's contribution to the Positive Sciences.*

Sri V.B. Kulkarni: *Why is English necessary?*

Dr. Pitirim A. Sorokin: *What must be changed in our Education?*

Homage To A Great Yati :

A special article in commemoration of the three hundredth anniversary of the Samadhi of Sri Raghavendra Swami of Mantralaya.

आ नो भद्राः क्रतवो यन्तु विश्वतः ।
Let Noble thoughts come to us from every side
—Rigveda I-89-1.

BHAVAN'S JOURNAL

PRAYER TO THE HOLY MOTHER

कृपां कुरु महादेवी सुतेषु प्रणतेषु च
चरणाश्रयदानेन कृपामयि नमोऽस्तु ते ।
लज्जापटावृते नित्यं शारदे ज्ञानदायिके
पापेभ्यो नः सदा रक्ष कृपामयि नमोऽस्तु ते ।।

You, home of compassion, supreme
Goddess,
Grant the refugee of Your feet and show
Mercy to us, Your lowly children,
Salutations to You, O Sarada! the giver
of Wisdom, ever veiled,
In modesty, compassion's home, save us
Always from sins; salutations to thee!

—*Swami Abhedananda*

Vol. XVII, No. 26

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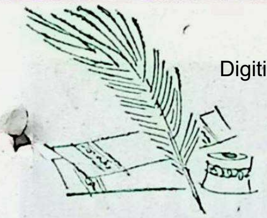


Wisdom through the ages

GEMS FROM SRI SARADA DEVI—THE HOLY MOTHER

Sri Ramakrishna would tell me, "One should always be active. One should never be without work. For when one is idle, all sorts of bad thoughts crop up in one's mind.

* *

Does one get faith by mere study of books? Too much reading creates confusion. The Master used to say that one should learn from the scriptures that God alone is real.

* *

The conjunction of the day and night is the most auspicious time for calling on God. The mind remains pure at that time.

* *

He who has a pure mind sees everything pure.

* *

If you want peace of mind, do not find fault with others. Rather, see your own faults. Learn to make the whole world your own. No one is a stranger, my child; the whole world is your own.

* *

One should not hurt others even by words. One must not speak even an unpleasant truth unnecessarily. By indulging in rude words, one's own nature becomes coarse. One's sensibility is lost if one has not control over one's speech. Sri Ramakrishna used to say, "One should not ask a lame person how he went lame."

* *

If my child gets covered with mud or dust, is it not my duty to cleanse him and take him on my lap?

* *

One should not trifle with a thing, though it may be very insignificant. If you respect a thing, the thing also will respect you. One should perform even an insignificant work with respect.

* *

First offer to God whatever you eat. One must not eat unoffered food. As your food is, so will be your blood. From pure food, you get pure blood, pure mind and strength. Pure mind begets ecstatic devotion.

* *

God alone is true. The goal of life is to realise God.

* *

As the wind removes the cloud, so the name of the Lord destroys the cloud of worldliness that overcasts the mind.

Adhyayana Bhaga

स्वाध्याय प्रवचनाभ्यां न प्रमदितव्यम्

SERIES III : 2

TEXT

चन्दनदासः– (स्वगतम्) उपक्षिप्तमनेन दुष्टेन किमपि । (प्रकाशम्) यदार्य आज्ञापयति ।

चाणक्यः– भोः, श्रेष्ठिन् चन्दनदास, अपि प्रचीयन्ते संव्यवहाराणां वृद्धिलाभाः ।

चन्दनदासः– (स्वगतम्) अत्यादरः शङ्कनीयः । (प्रकाशम्) अथ किम् । आर्यस्य प्रसादेनाखण्डिता मे वणिज्या ।

TRANSLITERATION

Chandanadaasah : *(swagatam) upakshiptamanena dushtena kimapi. (prakaasham) yadaarya aajnaapayati.*

Chaanakyah : *bhoh, shreshthin chandanadaasa, api pracheeyante samvyavahaaraanaam vriddhilaabhaah ?*

Chandanadaasah : *(swagatam) atyaadarah shankaneeyah (prakaasham) atha kim. aaryasya prasaadenaakhanditaa me vanijyaa.*

WORD-FOR-WORD MEANING

Chandanadaasah=the merchant Chandanadasa; (*swagatam*)=aside; *upakshiptam*=thrown out as a bait or for some mischievous ends; *anena*=by this one; *dushtena*=wicked fellow; *kim*=something; *api*=indeed.
(*prakaasham*)=overtly, or so that it can be heard by the other; *yat*=whatever; *aaryah*=the noble one; *aajnaapayati*=orders. (I shall do as the noble one bids me to do).

Chaanakyah=Chanakya, the minister of Chandragupta; *bhoh*=O; *shreshthin*=merchant; *chandanadaasa*=Chandanadasa; *api*=indeed; *pracheeyante*=prospering or thriving; *samvyavahaaranaam*=of well done mercantile enterprises; *vriddhi laabhaah*=the profits arising from growth and development.

Chandanadaasa=Chandanadasa; *ati*=excessive; *aadarah*=courtesy; *shankaneeyah*=should be regarded with suspicion; (*prakasham*)=overtly; *atha kim*=Why doubt ? *aaryasya*=by virtue of the noble one's; *prasaadena*=grace; *akhanditaa*—unhampered; *me*=my; *vanijyaa*=commerce.

TRANSLATION

Chandanadasa : (aside) This wicked person is upto some mischief. (overtly) As the noble one orders.

Chanakya : O Merchant Chandanadasa, are the profits from the growing and well-conducted mercantile enterprises thriving ?

Chandanadasa : (aside) Excessive courtesy needs to be suspected. (overtly) Why doubt? By the grace of the noble one, my commercial operations are unhampered.

ANALYSIS AND COMMENTARY

Note the use of *swagatam* and *prakaasham.* In this situation, where two persons are pitted one against the other by virtue of their different allegiances, each one has his own private reactions to the other's remarks. Some of these private reactions are necessary for the audience and so they have to be indicated as asides. This is just a dramatic convention; and in usual theatrical practice the actor is supposed to move down the stage towards the audience and utter them so that they hear but the characters on the stage do not. The offer of a seat and the highly courteous speech of the minister naturally makes the merchant suspicious, for he knows too well that the minister of Chandragupta is not favourably disposed towards him who was a loyal merchant in the times of the Nandas and further also for his known personal attachments to the former minister, Rakshasa. The conversation is guarded, each speaking in measured and calculated terms so that each can feel the other's motives and intentions. Chanakya, with all his cleverness, does not at once wish to come to the point, but spends a few minutes on exchange of formalities. So he naturally asks the merchant how he is getting on in his profession. To please the minister, the merchant offers a compliment. . But we shall see later how this compliment and further statements are cleverly used by Chanakya to indict the merchant himself of being disloyal.

The sentences are easily construed : *anena dushtena kimapi upakshiptam*—*upakshiptam*, the past passive participle itself serving the purpose of the verb which is omitted here; *yadaarya aajnaapayati*—this is an incomplete sentence; quite a common feature in a dialogue because the remaining part is easily inferred; *api pracheeyante samvyavahaaraanaam vriddhi laabhaah* ? Either the interrogative '*kim*' or '*api*' might be used to indicate an interrogative sentence; *api* really does not mean anything here in itself except that it introduces a question; *atha kim*—this remark of Chandanadasa conveys the idea that there is no doubt at all about the thriving of the enterprise. It is an expression quite commonly met with in dialogue where the speaker wishes to convey the impression of an affirmative answer to the earlier question and also to say it with a certain emphasis; *me vanijyaa aaryasya prasaadena akhanditaa asti.*—The verb here is to be understood.

LANGUAGE WORK

Vocabulary : **Subantas—**

upa+kship+kta=a past passive participle equivalent here to an adjective and declined like a neuter noun; *dushtah*=wicked person, a-ending mas.; *samvyavahaara*=a-ending noun—good business enterprises; *vriddhi*=i-ending fem. noun—growth; *laabhah*=a-ending mas. noun—profit; *aadara*=a-ending mas. courtesy; *shankaneeya*=e-ending verbal derivative functioning as an adjective; *prasaada*=a-ending mas.—grace; *akhanditaa*=aa-ending fem. adj.—unbroken; *vanijyaa*=aa-ending fem.—commerce.

In *Adhyayana Bhaga*—III-1 we asked the readers to work out all examples of euphonic combinations. In this also we have a number of examples. We shall for the enlightenment of the reader indicate them here.

1) *jayatu+aaryah=jaytvaaryah*	*u*	*aa*	*vaa*
2) *naatyena+avalokya=naatyenaavalokya*	*a*	*a*	*aa*
3) *jaanaati+aaryah=jaanaatyaaryah*	*i*	*aa*	*yaa*
4) *yathaa+anuchita=yathaanuchita*	*aa*	*a*	*aa*
5) *anuchitah+upachaarah=anuchita upachaarah*	*h*	*u*	*u*
6) *aaryah+yathaa=aaryoyatha*	*h*	*(y)*	*o*
7) *paribhavaat+api=paribhavaadapi*	*t*	*a*	*da*
8) *tasmat+iha=tasmaadiha*	*t*	*i*	*di*
9) *iha+eva=ihaiva*	*a*	*e*	*ai*
10) *ihaiva+uchitaayaam=ihaivochitaayaam*	*a*	*u*	*o*
11) *bhoomau+upavishaami=bhoomaavupavishhaami*	*au*	*u*	*aavu*
12) *maa+evam=maivam*	*aa*	*e*	*ai*
13) *eva+idam=evedam*	*a*	*i*	*e*
14) *vidhaih+bhavatah=vidhairbhavatah*	*h*	*(bh)*	*r*
15) *aasane+eva=aasana eva*	*e*	*e*	*a - e*
16) *yadaaryah+aajnaapayati=yadaarya aajnaapayati*	*h*	*aa*	*- aa*
17) *ati+aadarah=atyaadarah*	*i*	*aa*	*yaa*
18) *prasaadena+akhanditaa=prasaadenaakhanditaa*	*a*	*aa*	*aa*
19) *bhoh+shreshthin=bhoh shreshthin*	*h*	*(sh)*	*h*
20) *atyaadarah+shankaneeyah=atyaadarah shankaneeyah (same as above).*			

ASSIGNMENTS

In our earlier *Adhyayana Bhagas* we have dealt with certain types of euphonic combinations. With their help or by referring to Grammar texts, classify the above examples into the usual divisions and types that the above examples fall into.

□ □ □

Kulapati Vani

Bases of Ethico-Spiritual Order

We are passing through a crisis in character; to deny it is to be blind to facts. It has arisen because the vocal and self-styled progressive minority in our country has been slowly losing regard for the Moral Order—the ethico-spiritual Order which upholds and overarches all life and for which *Dharma* is the more significant equivalent. As a result, the individual sense of responsibility for one's own actions is being undermined.

In the past, this responsibility was upheld by various factors:

First, by the binding force of custom which reflected the notions of right conduct in a society.

Secondly, by religion, which by ritualism, belief and faith upheld the sanctity of the Order.

Thirdly, by education imparted or inspired by men of righteousness who, in spite of their poverty, were held in high respect.

Fourthly, by maintaining respect for certain human values which were induced by moral and religious literature and upheld by saints and seers and men of noble conduct. These values accepted goodness, truth, non-violence and compassion, as self-evident truths, to which action, to be right, had to conform.

These factors built up character not only of the individual, but of groups. There were, no doubt, lapses in plenty, but they were something to be ashamed of, not flaunted. And most of those who were weak to conform to the Moral Order never doubted its validity and thus helped to establish a generally accepted sense of moral responsibility.

Thus, the causes of the crisis lie in increasing disregard of the Moral Order leading to a crumbling respect for truth, sanctity of life, self-restraint and greedlessness.

If this process continues, we will lose our freedom, and what is more, our cultural moorings, and will ultimately disintegrate.

If remedial measures are not speedily taken, suffering will multiply and happiness become a myth. Remedies, however, cannot be applied piecemeal by a movement here or a movement there. Moral Order must, through education, public activities and individual conduct, be restored to its primacy in our attitude towards life. This implies its total transformation.

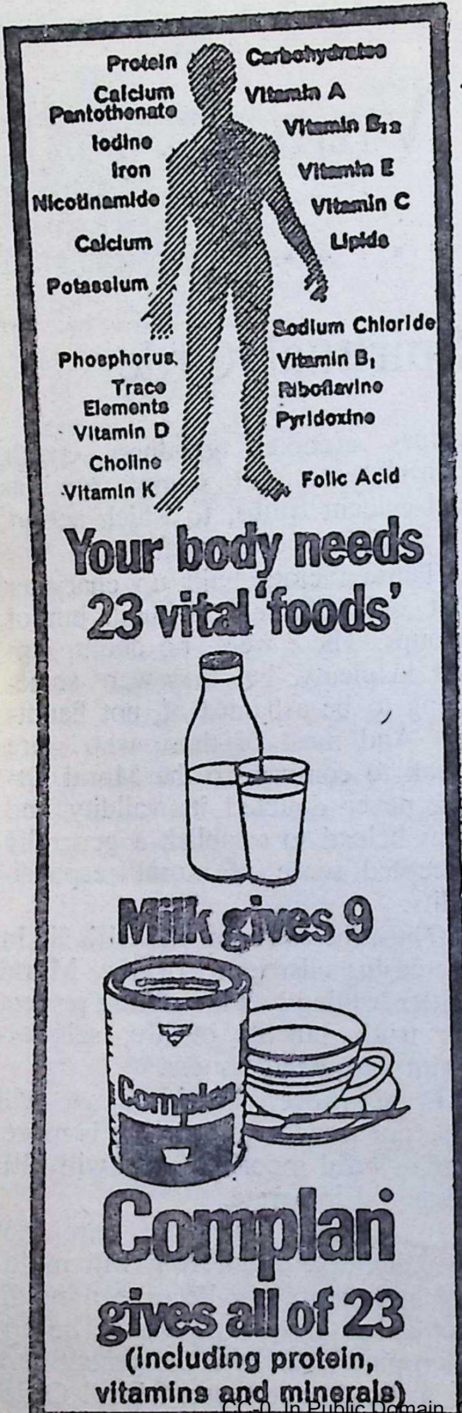
In the field of thought, rationalism should be regarded only as a purifying process, not a destroying instrument. Science should be treated as a neutral discipline, never an excuse for subordinating moral and spiritual values to a barren scepticism.

In the field of religion, ritualism and forms should not be an end in themselves but a gateway to acquiring a faith in the Moral Order, which should be creative, that is, a force which impels men to live up to its values.

In ethics, the emphasis on the success motive in individual and group life is the greatest stumbling-block. In the individual life, its training begins from the infant class and ends at the death-bed when proudly one looks forward to the prospect of a glamorous funeral. This should be replaced by a habit that counts the value of life only to the extent of what one does for others. This can only be achieved by changing the system of education and social opinion in the community.

In business and industry, the primacy of profit motive should be subordinated to the primacy of a moral responsibility to the consumer. In life, greed of possession should be replaced by an urge to excel in individual productiveness.

In politics, competent and morally responsible rulers should help the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Iron
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Calcium
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Vitamin K
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people to develop on the lines of their native genius. Such men should replace the power-mad leaders of today who want to impose their nostrums with the aid of power and patronage of the State, as also the members of the "New Class", as described by Milovan Djilas, who through State control, want to control and enjoy all the resources of the country.

Individual life should be guided by self-respecting and self-restraining efforts to live a life of responsibility; to look upon marital life as a permanent fusion of two lives and upon the family as a school of love and duty. The sanctity of marriage and of the family bond should be restored to an honoured place in society.

These changes cannot be brought about from above; they could never be induced by men in power forcing external changes by invoking some pseudo-scientific religion, whether called Communism or Socialism or any other 'ism'.

It must be realised that factories and dams, increasing luxuries and conveniences, the struggles and rivalries of individuals and groups, have only a superficial significance in the life of the people. Far more important than these are the movements of culture whose roots lie in the urge to wonder, to worship and to aspire; in the need for self-respect through freedom; in self-fulfilment through love, and in the strength which faith in God gives.

If, therefore, a genuine transformation of the life of the people has

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to be aimed at, creative enthusiasm for the ethico-spiritual Order—*Dharma*—must be revitalised. And the movement should begin from the educated, the sensitive and the creative sections of the people.

This creative enthusiasm can only come by acquiring the habit of consecrating every act as an offering to God, Who is the source, the centre and the support of the Moral Order. That is, we must acquire the habit of living and acting in the presence of God.

Only when such creative enthusiasm is restored to world consciousness will this crisis be tided over.

□ □ □

Contentment is like nectar. Those with a becalmed mind are satisfied with that nectar, and they enjoy bliss. This bliss is not experienced by men who are greedy for wealth and keep running about restlessly in search of it from here to there and there to here.

—Hitopadesa.

BHAVAN'S SAMSKRITIK VIKAS YATRA No. XV

HOLY PILGRIMAGE TO
BADRINATH & KEDARNATH

Date of Commencement from Bombay: **15th September, 1971.**

Date of return to Bombay: **10th October, 1971.**

IMPORTANT PLACES OF VISIT

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Random Thoughts - 2

SMT. LILAVATI MUNSHI

ONE of my relations went to Chowpatty with a friend during the end of May or probably in the beginning of June when it was not raining. Both of them went there after 8 o'clock at night. He just wanted to eat 'bhel' and enjoy the cool air as his wife had gone to his native place.

But what he saw there was something astounding. Under the open sky three or four couples—young boys and teen age girls—evidently College or School students, were lying in a state as if they were in their bed rooms. When I was told about this incident, I could not believe it. Has permissiveness come to this stage in a city like Bombay that even the police did not take any notice of it?

* * *

Prohibition has been removed and the Government gets revenue by giving free licences for toddy shops. That means they have given permission to people to get drunk openly. Some of them when they go home beat their wives, daughters, or parents to get money for getting the drinks.

Formerly it was said that the police made money by allowing people to prepare illicit liquor. Now the welfare government itself makes money openly by opening as many toddy shops as possible in every nook and corner and even in front of Schools, Colleges and Institutions. You cannot ask a young son or a servant not to drink, leave aside the students.

For the first time I had to engage a taxi in Delhi for going to the Bhavan from the railway station. In the taxi there were two or three other people with me. The particular taxi driver was not a very courteous man. He was driving the taxi so recklessly with absolute disregard for traffic rules that after every two or three minutes I had to ask him to go slow, but he would not listen. Those few minutes looked like a long time and when we reached home, I cannot describe how much relieved I felt.

Probably he was drunk or he wanted to reach quickly in order to attract more customers or it may be that it was the last day before the new rates came into force.

* * *

During the election time, nearly every day or every third day I had seen from my window processions and lorries carrying shouting young men. Some of them may have been hired for the shouting job. There was no peace during the day or night. Noise, noise, noise everywhere.

The restaurants are allowed to play loud music in utter disregard of the peace of the people who stay round about. Now the drama and cinema hours are extended from 11 in the night up to 12.30. The young children who accompany the parents to shows also must keep awake, because it is supposed to be enjoyment.

More and more restaurants are allowed to be opened. They cook food in the midst of the most unhygienic surroundings and waste enormous amount of food. It is the taste which counts and not the health of the people. You must also attract tourists who should be supplied with everything, not only food, but wine and what not! It is the way the civilisation functions. The wealthy people can have their parties either in hotels or in their apartments till late at night.

Big hotels are allowed to entertain customers. This can also go on till late at night. Probably they are allowed with a view to spend people's earned or unearned money; otherwise how can the money circulate?

But we do not mind if millions of people, including women, sleep on the foot-path without any physical amenities and somehow live. They are expected to be honest and good workers. If they are ill or die on the foot-paths, it is nobody's business. Industries and trade must run, most of which are manned by these people who are lured to the cities in search of jobs and enjoyment. They are supposed to be honest and hard working. If they die on the foot-path, the police van will remove them when they have time and when they come to know of it. If the bodies are unclaimed, they will be useful to students of medical colleges who will dissect them and the science will progress.

Nobody minds if the so-called 'progress' in its wake brings vice and teaches insolence, cheating. We have accepted a new way of life which means all rights and no duties. More pay, more taxes, still more pay and still more taxes. The vicious circle can go on.

* * *

While I was in Delhi, I saw an illustrated article of an old man's home where even a mother of four earning sons had come to die in peace as none of the sons was willing to keep her after she gave away all her property to them. There were old men too in the picture, evidently not belonging to destitute families.

Formerly old people were revered and respected and even loved. Now young people do not want them. Those old foggies are a nuisance! Anyway, who wants them?

Now young people want to go to foreign countries, mostly to America, to be educated and thereafter to get an employment and live there if possible. India is too poor and backward for them. When they come back, they feel that they do not get their education's worth, but in foreign countries they don't mind even sweeping the floor and washing the dishes. But there is a permissive cult which, though slowly, makes its way in India but not as much as they want.

* * *

The children have come to be looked upon as a nuisance to working parents. When they come home after the days' work, the husband and the wife are both tired. They feel relieved if children go out in the evening and do not bother them very much. After all, a woman is not a drudge. Is it not enough if children get food, shelter and some pocket money?

Naturally, the children in their turn also find their own friends and their own pleasures. To them, parents are wage-earners who must feed them and educate them. They did not ask the parents to bring them into the world! They are the victims of the parents' folly!

This attitude is not merely cynicism. It is a fact, experienced by many households. There is no *'Mathru Devo Bhava'* and *'Pithru Devo Bhava.'* They feel that they are only the products of biological function.

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There is no *'Acharya Devo Bhava'* either. Vice-Chancellors, Principals and Professors are to be beaten up or abused if they do not conform to the students' notions or do not allow them to copy. After all, who are they? Mere human beings, just like anybody else working for their livelihood. They must be kept in their places. Isn't it? But how? By shouting slogans, by hartals, by abusing or beating and if necessary coercing them, by fasts, by breaking windows, by burning libraries, by remaining absent from the classrooms, and even stopping examinations if they are too stiff, because they had no time to read or study as there were too many attractions like going to cinema shows or going to canteens with friends. The canteen will go bankrupt if they are not patronised!

* * *

Constructive work? It is all bosh. When could you look at the girls if you do your work and do social work? It is all a snare. Smt. Munshi asks us to collect *Pasti*. The cheek of it indeed! Are students expected to carry old newspapers in their hands? Is it consistent with their dignity? They are students. Why should they help anybody? It is other people's duty to help them. Students are expected to have proper expensive dresses like Terelyne shirts and drain pipe trousers, of if she is a girl, she should have Nylon transparent sarees and short blouses showing herself as to how attractive she is. If a girl is simply dressed she will be called a 'Sakhubai' or 'Maniben'. If he is a boy, he may be called either Kachrabhai or Poojabhai. No, no, it is better to die rather than to be considered unattractive.

* * *

What is wrong about nudity? Were we not born nude? Why should we restrict ourselves to one man or one woman? If one eats when one is hungry, why not satisfy the other instinct whenever one feels like indulging in it?

This is the new thinking. Which is the direction in which we are all going and to what purpose? God alone knows.

□ □ □

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OSR

Om Shanti! Shanti! Shanti!

S. Ramakṛishnan

THE dramatic, simultaneous announcement in Washington and Peking, on the night of Friday, July 16, 1971, of President Richard Nixon's decision to visit China, prompted by his "profound conviction that all nations will gain from a reduction of tensions and a better understanding between the United States of America and the Peoples' Republic of China" is indeed historic in every sense of the term.

This bold and pregnant pronouncement is the biggest "lily-occurrence" in the midst of the plethora of "dragon-occurrences" that have plagued the world since the end of World War II in 1946.

The U.S. President is undertaking what he "deeply hopes will become a journey for peace, peace not just for one generation but for future generations on this earth we share together".

Yes, this earth all the people of the world have to share together. God, in His infinite wisdom, has put us all—the whites, browns and blacks; the capitalists, socialists and communists—on a period of probation on this earth. It is a Divine design that all men and women should share this earth together.

What all the religions of the world have posited: *Vasudhaivȧ Kutumbakam*—the World is One Family—is now being increasingly accepted by all modern thinkers.

II

The rapid and continuing strides in the fields of science and technology have made it imperative for man to think of the world not as a place cut up into small fragments to suit his own convenience but as One World. It is only by such a realisation that we might hope to live in peace.

After all, the modern nation-states are nothing but an enlargement of the primitive phases of evolution in a complex and integrated form. Race, colour, religion, economic interests fused into distinctive cultural patterns, conspired to divide mankind into warring States, forgetful of their common origin.

But enmity by its very nature is non-permanent, non-eternal and what is worse, self-destructive and self-defeating. For enmity derives its strength, if strength that be called, from jealousy and hatred, division and discord, which eat away vitality.

Good and evil have come out of man's mental faculties. It is akin to nectar and poison that issued forth from the *Amrita-Manthan* in our mythology.

The dawn of the sense of good and evil is a spiritual phenomenon.

Nations, like individuals and political parties, cannot for ever live on the inflaming embers of enmity, in blind allegiance to some ephemeral 'ism' or other.

Sooner or later, wisdom and sanity are sure to descend on adversaries and hate-mongers.

To be fruitful, life—individual, national and international—has to be based on understanding and unity, harmony and concord.

III

No nation has been or is wholly good or wholly bad.

Like all nations, China too had its quota of arrogant, selfish, cruel rulers like Shi-Whang-Ti, who built the "Great Wall" into which the followers of Confucius are said to have been inducted alive to signify the wicked ruler's wrath against the teachings of China's distinguished, world-renowned teacher.

There were several benevolent, altruistic and statesmanlike rulers too, who made China justly famous for its all-round progress. As 'zero' is India's contribution to the world of science, the system of competitive examinations for recruitment of public servants is the contribution of China to the world of public administration, thanks to the genius of Wang Mang who lived in the beginning of the Christian Era.

IV

Grave crises have occurred many times in human history. Such crises have invariably stimulated an upsurge of constructive forces.

However desperate the situation was, however hopeless it looked on the surface, the best elements in humanity have always striven and, by and large, have been able to mobilise its mental, moral and social forces to meet the crises and set in motion a new creative phase. But for this, mankind would not have come to be what it is today.

From the beginning of Time, and even now, in our prayers we have always invoked the blessings of the Lord for the welfare of all mankind, for universal brotherhood, for world peace.

The *summum bonum* of our Vedas and Upanishads, Epics and Puranas is *Sarva Mangala* and *Vishwa Shanti*.

These ideals were the central theme of the sermons of Gautama Buddha and Mahavira Vardhamana; the quintessence of the philosophy of Sankaracharya, Ramanujacharya, Madhvacharya, and Vallabhacharya; the *Niti-Shataka* of Bartruhari, the *Raja-Niti* of Samrat Asoka; *Sulh-i-Kul* : "Peace on earth and goodwill among men"—the dream of Akbar the Great.

These ideals were the beaconlights of the life, work and message of Raja Ram Mohan Roy, the glorious Olympian who heralded the dawn of modern Indian renaissance; the gospel of Sri Ramakrishna, the god-man of Dakshineshwar; the clarion call of Swami Vivekananda, the cyclonic patriot-monk; the soul-stirring songs of Gurudev Tagore, Subramanya Bharathi and other bards of freedom; the great Experiments with Truth of Mahatma Gandhi; the Integral Yoga of Mahayogi Sri Aurobindo; the *Shanti Samvada* of Maharshi Sri Ramana; the flaming patriotism and internationalism of Pandit Jawaharlal Nehru.

The Pilgrimage for Peace and Parleys now on the anvil is a vindication of the ancient but ever-fresh message of *Sanatana Dharma,* eternal and everlasting.

It is India's age-old tradition never to preclude the possibility of another point of view, of many roads leading to the same destination; the recognition that like birds, we humans may, in search of our own sustenance and well-being, fly in different directions but, in the end, return to the same nest for solace and rest. As the Vedas declare:

Yatra Vishwam Bhavatyeka Needam
'Where the world itself becomes one nest or home.'

Therefore, let all the world leaders follow the Rig Vedic dictum:

Samgachhadhwam, Samvadadhwam, Samvomanaamsi Jaanataam
'Work together, Parley together and Understand one another.'
Om Shanti! Shanti! Shanti!

□ □ □

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Samprasada Vidya

Sri-La-Sri-Pandrimalai Swamigal

This article was materialised by Swamiji on June 7, 1971, when he graciously paid a visit to my residence—'Nalanda', Pedder Road, Bombay.

The article, which came fluttering, was received by Swamiji and handed over by him to Sri Girish Munshi and Smt. Sudha Munshi.—S.R.

THE state of *Samprasada* of the *Jiva* is attained through the technique of *vichara* or reasoning and is called *Samprasada Vidya*. The *Vidya* is based on the experience of the soul that goes into deep sleep, completely serene all round. But this experience is not tantamount to *jnana*. *Samprasada Vidya* describes the method of attaining *Moksha* through reasoning based on one's own *anubhava*.

The *Sruti* says that *Maya* reflecting *Brahman* creates both *Jiva* and *Easwara*. *Jiva* and *Easwara*, in their turn, create the whole of the rest of the universe. The *Jiva* is said to be in *Moha-nidra* from the waking state to ultimate release. Its creation is the cause of all pleasure and pain experienced in *Samsara*. The *Easwara* is said to be in *Yoga-nidra* and His creation extends from His determination to create, down to His entrance

into the created objects. The one Reality is the substratum of both *Jiva* and *Jagat*.

The Reality, which is the self of all beings, can be distinguished to exist in seven stages in its embodied state. The great awakening into self-realisation is called *Samprasada,* which is the goal of human birth. The seven stages are (1) *Ajnana* (ignorance); (2) *Avarana* (veiling); (3) *Vikshepa* (projection); (4) *Paroksha jnana* (indirect knowledge); (5) *Aparoksha jnana* (direct knowledge); (6) *Shoka Nivritti* (cessation of grief) and (7) *Samprasada* (rise of perfect satisfaction). The self is said to be affected by the seven stages which are the cause of its bondage and also of release. The first three stages bind the *Jiva* to *Samsara* and the last four stages lead the *Jiva* to *Samprasada.*

The stages of *Ajnana* and *Avarana* constitute the causal body of the *Jiva* which, as a result of the firm habit of many births, repeatedly thinks that the body is the self and that the world is real, whereas the truth is that the self is different from the body and the world is unreal. The erroneous conviction is destroyed by reasoning based on experience. *Jnana* is the result of *vichara* based on *Anubhava.*

The fourth stage of the *sadhana* is to get *paroksha jnana,* or indirect knowledge. Our experience of the waking state indicates the essential feature of duality in our consciousness, which implies that the experienced must be different from and other than the experiencer in order to be experienced. The experience is extended to the cognition of the body, mind and intellect which are not the real 'I' or the experiencer. Therefore, the indirect knowledge that "the real experiencer exists" is *paroksha jnana.* The *anubhava* or the existence or the Real 'I' was there, but we were ignorant of the truth. The implications of the ordinary experience are to be made explicit by reasoning in terms of thought. The same technique can be applied for obtaining *aparoksha jnana* or direct knowledge.

Of the many experiences, we have the experience of dreamless sleep, which is of special significance. The seers of *Upanishads* considered the experience of deep sleep as a treasure of gold over which we pass up and down every day. The reality of the non-dual *Brahman* is grounded on the experience of *shushupthi* which confers *Brahmanubhava* to the *jivas.* When the implications of *Brahmanubhava* are made explicit in terms of thought, we get *Brahma Jnana.* This is the stage of direct knowledge and is possible only in the waking state when the mind is available for reflection. The dream state is not considered here as the dream state comes under the category of the past waking state.

The result of the *Brahma Jnana* puts a stop to the sorrows of *Samsara* and the aspirant becomes a *Jivanmukta.* The last stage is *Samprasada* when the *Jnani* attains *Siddhis,* and becomes the self of all. The three kinds of afflictions of the body corresponding to the three bodies, viz. causal, subtle and gross are no longer experienced and the *jnani* attains the state of the *Sad-Guru.* □ □ □

OUR COVER PAGE

Sri Sarada Devi, the divine consort of Sri Ramakrishna, is known to millions of devotees as the Holy Mother.

Born of poor but pious Brahmin parents on December 22, 1853; in an obscure village, Jayarambati, in the district of Bankura in West Bengal and bred in that simple country atmosphere, she was married to Sri Ramakrishna at the early age of six.

Like many other incidents in the life of Sri Ramakrishna, his marriage too was remarkable. The Holy Mother had the chance of coming into close contact with Sri Ramakrishna about 1867, long after her marriage.

Sri Ramakrishna did not neglect her but took her under his tutelage and by degrees lovingly imparted to her a thorough knowledge of human character and taught her how to live in complete resignation to God.

He literally worshipped her as the Divine Mother and saying that she and the Mother Kali in the temple were one and the same, awakened in her the sense of motherhood to all creatures.

Her simple, austere life, self-effacement and motherly love to one and all was unique. Her life was one long stillness of prayer and singleness of devotion.

With her overflowing affection, she was an unfailing solace to all the troubled hearts that sought refuge at her feet for eternal peace and liberation from the worries and anxieties of worldly life.

Men and women who approached her in and out of season to be relieved of the extreme tension in their afflicted souls, became recipients of her immortal blessings and sweet words of love and wisdom which stilled the throbbing pains of their hearts for ever.

Her life was a synthetic embodiment of the perfect ideals of *Jnana, Bhakti* and *Karma*.

In her life of artless simplicity, purity, piety and self-dedication, the modern Hindu has discovered the perfect ideal of womanhood held forth by his culture.

She was unique in being the devoted wife, perfect *Sanyasini*, affectionate mother and ideal teacher in one. She was indeed "Sri Ramakrishna's final word as to the ideal of Indian womanhood."

After the passing away of Sri Ramakrishna, it was the Holy Mother who took upon herself the responsibility of looking after his spiritual children and gradually the great Ramakrishna Order grew up around her.

The Holy Mother entered into *Mahasamadhi* on July 20, 1920, at Calcutta.

Courtesy: *Thus Spake Holy Mother*.

EPISODES IN THE LIFE OF SRI SARADA DEVI

IN the full flush of her youth, 19-year-old Sri Sarada Devi had gone to Dakshineshwar to stay with her husband, Sri Ramakrishna Paramahamsa.

The very personification of divine love, Sri Ramakrishna, gently enquired of his blushing wife whether she was interested in dragging him down to the worldly plane.

"No," came the prompt and dignified reply, "why should I pull you down? I am here to serve you so that you may go ahead on your chosen path."

She meant seriously what she had said, for she stuck to it till the last day of her saintly husband's life.

"Had she been of a different nature," Sri Ramakrishna admitted later on to his devotees, "and come upon me like an avalanche of passion, I don't know how far I would have drifted."

Indeed, her crystal clear mind, like that of her husband, was pitched far above the sordid cravings of the senses.

Her innate saintliness fitted in completely with that of her husband, and made it possible for the world to witness a marvellous pattern of conjugal life!

□ □ □

Sri Ramakrishna, a confirmed monk, became the Master, while the wife, Sri Sarada Devi, came to be a disciple and practically a nun vowed to life-long celibacy.

Once, while stroking his feet, Sarada Devi inquired how Sri Ramakrishna looked upon her.

Came the amazing reply: "The Divine Mother who is worshipped in the temple is verily the mother who has given birth to this body and who is now putting up in the music tower, and again it is She who is stroking my feet at the present moment. Verily, I look upon you as a representation of the Blissful Mother in human flesh."

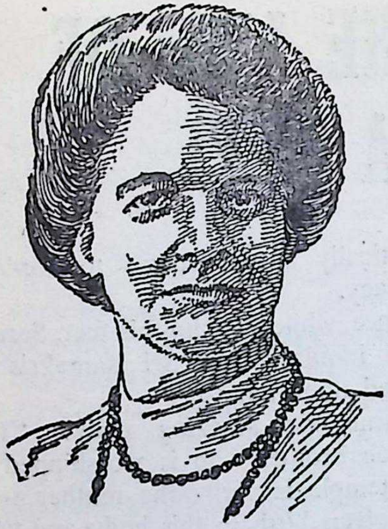
Thus, to the discerning eyes of Sri Ramakrishna, Sarada Devi's spotless mind, like a precious jewel, would reflect through its various facets the different aspects of the wife, the nun, the disciple and the Divine Mother, each in its perfection!

□ □ □

Once Hriday, the son of Sri Ramakrishna's elder sister, had a dig at Sarada Devi by his waggish suggestion that she should address his maternal uncle as father.

At this, Holy Mother solemnly replied, "What are you talking about? Why, he is my father, mother, friend, relative, my all-in-all in life."

So, from her view-point, he appeared in the composite relation of a husband, a monk, a spiritual guide as well as the Divine Mother.



THE HOLY MOTHER

As I Knew Her

SISTER NIVEDITA

I ARRIVED in Calcutta alone, in the beginning of November. I was able to find my way at once, from the station to the north end of the town. But once there, with insular rigidity, I insisted on being made the guest of the women. Swami Vivekananda was himself staying, as it happened, at a sort of parish-room of the Sri Ramakrishna Order, in Calcutta. Through him, therefore, the negotiations were carried on.

The widow of Sri Ramakrishna—Sarada Devi, or "the Holy Mother," as she is called amongst us—was living close by, with her community of ladies; and in the course of the day, I was accorded possession of an empty room in her house.

The Strange Household

Fortunately, the Swami's influence proved all-powerful, and I was accepted by society. Within a week or ten days, a house in the close neighbourhood was found for me. But even then, I spent all my afternoons in the Mother's room. And when the hot weather came, it was by her express command that I returned to her better-arranged house, for sleeping-quarters. And then I occupied no room apart, but shared the cool and simple dormitory of the others, with its row of mats, pillows, and nets, against the polished red earthenware of the floor.

It was a strange household, of which I now found myself a part. Downstairs, in one of the guard-rooms beside the front-door, lived a monk, whose severe austerities, from his youth up, had brought him to the threshold of death, from consumption, in the prime of manhood. To his room I used to go, for Bengali lessons. In the kitchen behind, worked a disciple of his, and a Brahmin cook; while to us women-folk belonged all above stairs, with roofs and terraces, and the sight of the Ganges hard by.

Story in Brief

Of the head of our little community, it seems almost presumptuous to speak. Holy Mother's history is well-known. How she was wedded at six, and forgotten by her husband till she was eighteen; how she then, with her mother's permission made her way on foot from her village-home to the temple of Dakshineshwar on the Ganges-side, and appeared before him; how he remembered the bond, but spoke of the ideals of the life he had adopted; and how she responded by bidding him God speed in that life, and asking only to be taught by him as the Guru,—all these things have been told of her many times over.

From that time she lived faithfully by his side for many years, in a building in the same garden, at once nun and wife, and always chief of Sri Ramakrishna's disciples. She was young when her tutelage began and in hours of quiet talk, she will tell sometimes in how many directions his training extended.

Sri Ramakrishna was a great lover of order, and taught her even such trifles as where to keep her lamp and its appurtenances, during the day. He could not endure squalor, and notwithstanding severe asceticism, he loved grace and beauty and gentle dignity of bearing.

One story that is told of this period of her life, is of her bringing to him a basket of fruit and vegetables one day, with all the eagerness and pride of a happy child. He looked at it gravely, and said "But why so extravagant?"

"At least it was not for myself!" said the young wife, all her sunshine gone, in sudden disappointment and she turned and went away, crying quietly. But this, Sri Ramakrishna could not bear to see. "Go, one of you," he said, turning to the boys beside him, "and bring her back. My very devotion to God will take wings, if I see her weep!"

Deep Reverence

So dear she was to him. Yet one of her most striking traits is the absolute detachment with which she speaks of the husband she worships. She stands like a rock, through cloud and shine, as those about her tell, for the fulfilment of every word of his. But "Guru Deb!" "Divine Master," is the name she calls him by, and not one word of her uttering ever conveys the slightest trace of self-assertion with regard to him.

One who did not know who she was, would never suspect, from speech of hers, that her right was stronger, or her place closer, than that of any other of those about her. It would seem as if the wife had been long ago forgotten save for her faithfulness, in the disciple.

Yet so deeply is she reverenced by all about her, that there is not one of them who would, for instance, occupy a railway berth above her, when travelling wtih her. Her very presence is to them a consecration.

Final Word

To me it has always appeared that she is Sri Ramakrishna's final word as to the ideal of Indian womanhood. But is she the last of an old order, or the beginning of a new?

In her, one sees realised that wisdom and sweetness to which the simplest of women may attain. And yet, to myself the stateliness of her courtesy and her great open mind are almost as wonderful as her sainthood. I have never known her hesitate in giving utterance to large and generous judgment, however new or complex might be the question put before her. Her life is one long stillness of prayer. Her whole experience is of theocratic civilisation. Yet she rises to the height of every situation.

Is she turned by the perversity of any about her? The only sign is a strange quiet and intensity that comes upon her. Does one carry to her some perplexity or mortification born of social developments beyond her ken? With unerring intuition she goes straight to the heart of the matter, and sets the questioner in the true attitude to the difficulty.

Or is there need for severity? No foolish sentimentality causes her to waver. The novice whom she may condemn, for so many years to beg his bread, will leave the place within the hour. He who has transgressed her code of delicacy and honour, will never enter her presence again.

"Can't you see," said Sri Ramakrishna, to one who had erred in some such way, "can't you see that the woman in her is wounded and that it is dangerous?"

And yet is she, as one of her spiritual children said of her, speaking literally of her gift of song, "full of music," all gentleness, all playfulness. And the room wherein she worships, withal, is filled with sweetness.

Real Education

The Mother can read, and much of her time is passed with her *Ramayana.* But she does not write. Yet it is not to be supposed that she is an uneducated woman. Not only has she had long and arduous experience in administration, secular and religious; but she has also travelled over a great part of India, visiting most of the chief places of pilgrimage. And it must be remembered that as the wife of Sri Ramakrishna she has had the highest opportunity of personal development that it is possible to enjoy. At every moment, she bears unconscious witness to this association with the great. But in nothing perhaps does it speak more loudly than in her instant power to penetrate a new religious feeling or idea.

Religious Culture

I first realised this gift in the Holy Mother, on the occasion of a visit that she paid us in recent years, on the afternoon of a certain Easter Day. Before that, probably, I had always been too much absorbed, when with her, in striving to learn what she represented, to think of observing her in the contrary position.

On this particular occasion, however, after going over our whole house, the Mother and her party expressed a desire to rest in the chapel, and hear something of the meaning of the Christian festival. This was followed by Easter music, and singing, with our small French organ. And in the swiftness of her comprehension, and the depth of her sympathy with these resurrection-hymns, unimpeded by any foreignness or unfamiliarity in them, we saw revealed for the first time, one of the most impressive aspects of the great religious culture of Sarada Devi.

The same power is seen to a certain extent, in all the women about her, who were touched by the hand of Sri Ramakrishna. But in her, it has all the strength and certainty of some high and arduous form of scholarship.

The same trait came out again, one evening, when, in the midst of her little circle, the Holy Mother asked my Gurubhagini and myself, to describe to her a European wedding. With much fun and laughter, personating now the "Christian Brahmin," and again the bride and bridegroom we complied. But we were neither of us prepared for the effect of the marriage vow!

For better, for worse, for richer, for poorer, in sickness and in health,—till death us do part," were words that drew exclamations of delight from all about us! But none appreciated them as did the Mother. Again and again she had them repeated to her. "Oh the *Dharmmik* words! the righteous words!" she exclaimed. □ □ □

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SARADA DEVI

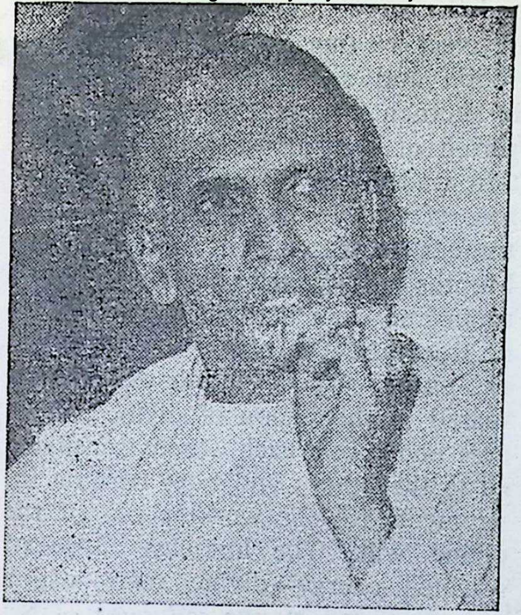
The Holy Mother

SWAMI RANGANATHANANDA

IN recent years, the name of Sarada Devi, the Holy Mother, is becoming increasingly known among the people. This knowledge has roused an amazing degree of spiritual enthusiasm in men and women, and an eagerness to know more about this great woman of our age who, as the disciple and helpmate of *Bhagavan* Sri Ramakrishna, played the roles of wife and nun and mother and *guru* in one.

What is the source of the mesmerism of this name and personality? Even a slight acquaintance with her life will make us realize that this mesmerism does not proceed from any aspects of her personality which the modern world recognizes as significant in women. To all outward appearances, the Holy Mother was just ordinary, or even less than ordinary. Rustic in simplicity, almost unlettered, and shy and modest she was far removed from the educated, self-conscious, active type of modern women. And yet her life finds powerful responsive echoes from the hearts of all men and women, rustic and modern alike. It is evident that she has captured in her life and being the fundamental value which lies at the back of the womanliness of woman and which transcends all distinctions based on mere sex and the attractions thereof . This fact alone explains her universal appeal, representing, as she does, not a mere national or racial type, but the fulfilment of woman as woman, the realization in flesh and blood of the Eternal Feminine.

No greatness has sprung up and got reared and even flowered in greater obscurity and silence than that of Sarada Devi. She was born in the obscure village of Jayrambati in West Bengal, on 22nd December, 1853. Her advent coincided with the



brightening of the family fortunes of her poor but pious parents, who enfolded her in tender love and care. Even as a child she was active and hard-working, and helped her mother in her household chores. She was hardly six when she was betrothed to Sri Ramakrishna who was then twenty-three and who was passing through the stormy period of his spiritual *sadhanas* and realizations. Through this betrothal, little Sarada entered into the current of the life of one who, in his God-intoxication, passed most of his life in divine ecstasies and visions, and the rest in soul-stirring conversations with earnest souls, conveying a message of radiant spirituality to the modern world.

It was a strange marriage; for it remained unconsummated in the physical plane, but found its spiritual consummation in a union of souls on the occasion of the *Sodasi-puja* in 1872. This was the culminating act of Sri Ramakrishna's spiritual *sadhanas* when he worshipped the Divine Mother of the universe in the person of his wife, at the end of which the worshipped and the worshipper entered into deep *samadhi* and realized their spiritual identity. Thenceforth, they became as one soul functioning in two bodies, and Sarada Devi assumed her equal role in the fulfilment of the mission of Sri Ramakrishna.

Sri Ramakrishna himself recognized the spiritual eminence of Sri Sarada Devi. Unlike the general run of spiritual aspirants who forsake the worldly connexions on entering the religious life, for which there is the sanction of religious law and custom behind them, Sri Ramakrishna welcomed Sarada Devi to his side when she, coming of age, came to claim her rights over him. It is a deeply moving episode in their lives, which helps to reveal the stuff of both. Sri Ramakrishna was in Dakshineswar, passing through storms of spiritual moods and experiences; except on the two occasions of his brief visits to his native village, he had not met his wedded wife these twelve long years and seemed apparently to have forgotten her.

Sarada Devi, now about eighteen, entered his room late at night after an arduous journey from her native village in the company of her father. She had her fears in her heart proceeding from the gossip she had heard in her village about the deranged condition of her husband's mind, and her own knowledge of his utter indifference to worldly concerns. But Sri Ramakrishna, though a bit surprised at her sudden arrival, welcomed her very cordially, and accommodated her in his own room for facility of medical attention, and arranged for the medical care of her body which had been ravaged by illness and fatigue during the long trek. She found in him the same loving divine husband whom she had known during his previous visits to the village. When she had settled down, Sri Ramakrishna one day addressed her thus:

> 'As for me, the Mother has shown me that She resides in every woman, and so I have learned to look upon every woman as Mother. That is the one idea I can have about you; but if you wish to drag me into the world, as I have been married to you, I am at your service.'

To this challenging question of her divine husband, Sarada Devi gave a straightforward answer:

> 'Why should I desire to drag your mind down to the worldly plane? I have come only to help you in your chosen path. I desire only to live with you and serve you and to learn of you.'

This reply of his pure and spotless wife pleased Sri Ramakrishna immensely and he experienced a great accession of spiritual strength. His mission in the world of calling humanity back to an awareness of its inborn divine nature is not to be a lonely struggle; he recognized in Sarada Devi a companion in this noble mission; and within a year of her arrival, he verified the truth of this exalted view of his wife through the *Sodasi-puja* experience, referred to above.

From now on till the end of his life, for full fourteen years, Sarada Devi served the person of Sri Ramakrishna and the large number of disciples and devotees visiting him, with a rare devotion and self-effacement unrivalled in human history. It was also the period of her intense spiritual education under her divine husband. She has referred to this period as a continuous experience of intense bliss. Months together they lived in the same room and slept in the same bed with no trace of carnal thought in the mind of either. Their minds constantly soared in the region of divine awareness and bliss; each stood transfigured to the other; and both became instruments for the working out of the divine will. The immense store of spiritual energy—divine *sakti*—which was generated by the *sadhanas* of Sri Ramakrishna and Sarada Devi contains the promise of the spiritual evolution of humanity which keenly feels its own tragic spiritual poverty in the midst of abundant material wealth.

Sri Ramakrishna passed away in 1886. Sarada Devi was thirty-three at the time. Having lived in a non-physical plane of relationship with her husband, she did not experience the feeling of widowhood at his death. To her, he continued to be a living reality to the end of her days. And for the next thirty-four years she lived a life, complex in its roles and varied in its riches, and withal silent and sweet, that gained for her the endearing title of 'Sri Ma', 'the Holy Mother', by which she is known ever since.

The Holy Mother was called upon to be the spiritual guide of the monks of the Ramakrishna Order constituted initially of Sri Ramakrishna's direct disciples under the leadership of Swami Vivekananda, and to be the *guru* of an ever-increasing circle of spiritually hungry men and women. Her spiritual eminence and the divine power of her personality enabled her to fulfil this mighty role with ease and naturalness. But it was in the role of a household woman, in the midst of her own family circle consisting of her worldly-minded brothers, sisters-in-law, and their children, that the Holy Mother manifested a unique facet of her character and personality. It is this aspect of her personality that provides a shining example of practical spirituality capable of inspiring all men and women. The nun shone through the householder, and both through the heart of an all-loving mother. Far from shunning a distracting world, she embraced it and enfolded it in her love. And in the midst of a thousand distractions, she preserved the naturalness of her personality.

Verification is the proof of a theory or a claim. The test of life alone proves the genuineness of a moral virtue or a spiritual value; virtues are tested more in ill-fortune than in good fortune. To maintain poise and grace in good weather is easy enough; but it is only bad weather that tests their genuineness. The calmness, poise, and grace, and the spirit of unobstructed love and self-effacing service, which Sarada Devi expressed in her day-to-day life in the context of a highly distracting environment of sheer worldliness, proclaims the supremely uplifting power of godliness and spirituality. The possession of this power

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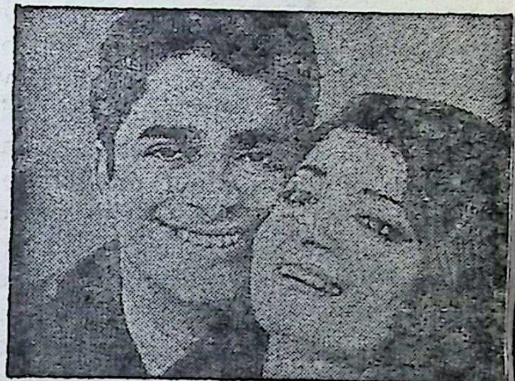

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DEVOTEE

The devotee is one whose mind dwells on God. But this is not possible as long as one has egotism and vanity. The water of God's grace cannot collect on the high mound of egotism.

—Sri Ramakrishna Paramahamsa

by a man or woman makes him or her pure and holy. The expression of this power in life is love. Sarada Devi was the very personification of this purity, holiness and love which is the meaning of the ideal of motherhood at its highest and best. This power lies imbedded in the heart of every woman. An ordinary woman captures in her life only a fraction of this ideal by which she shines in her loving kindness and holiness. A merely biological function becomes elevated through the infilling of a spiritual value. But this spiritual value shone in its fullness, even outside the biological context, in the personality of the Holy Mother, demonstrating thereby the ideal in its pure form. Out of the abundance of her heart, Sarada Devi gave of her love to one and all without any distinction and, by so doing, justified the endearing epithet of 'the Holy Mother'.

Herself out of the ordinary in all basic values of character and personality, but hiding these under the mantle of the simple and the ordinary in social and physical make-up, the Holy Mother eludes the grasp of ordinary minds, but reveals her true form to all seekers of basic values. Did not Sri Ramakrishna say of her: 'She is Sarasvati, the goddess of Wisdom, come to give spiritual knowledge to humanity.' And had she not also said of herself: 'Sri Ramakrishna has left me to manifest the ideal of divine Motherhood.'

In her life and in her teachings, she has left a balm for suffering humanity in search of light and peace. Her love knew no distinctions of sex, creed, or race. It enfolded and uplifted the Muslim labourer Amjad as much as the *sannyasin* Saradananda, the gifted Sister Nivedita as much as the simple 'mother of Annapurna'.

The Holy Mother's deathbed advice is typical of her universal personality and depth of insight. To the 'mother of Annapurna' sorrowing at the thought of Holy Mother's imminent passing away, she said these words of uplifting consolation and strength:

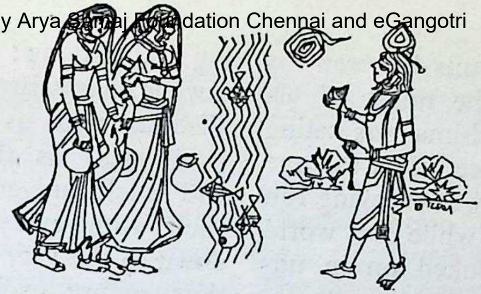
> 'If you want peace of mind, do not look for faults in others. Rather look out to discover your own weaknesses. Learn to make the whole world your own. No one here is an alien or a stranger, my child. The whole world is your own.'

Let me conclude with the beautiful Sanskrit verse composed by Swami Abhedananda, a direct disciple of Sri Ramakrishna, in praise of the Holy Mother's pure nobility:

Pavitram caritam yasyah pavitram
jivanam tatha;
Pavitratasvarupinyai tasyai devyai
namo namah.

'Whose character is all pure and whose life is similarly pure; who is the embodiment of purity divine, that shining goddess I salute again and again.'

□ □ □



The Blue Vision

M. V. SRINIVASA MURTHY

WHY is the sky blue, and the stars, and the ocean? Scientists have endeavoured to give explanations based on the discoveries of physics. The sky is blue, they say, because of the phenomenon known as scattering of the light rays from the sun by the earth's atmosphere. Another similar explanation is given for the blue colour of deep water. As regards the stars, science says that in the blue haze of the Milky Way there are millions and millions of starry universes.

The answers given by science relate to the "how" rather than to the " why" of the question. But are the light rays coming all that distance merely to teach us a few optical phenomena? Men of wisdom have opined that such fundamental questions cannot really be answered by science. The true answers can, if at all, be given by philosophy aided by the experiences of mystics through the ages.

There is a beautiful story in the *Bhagavata Purana* describing one such mystic experience. Once, the little blue boy, Krishna, was enjoying himself in the company of his cowherd friends in the pastures of Vrindavana. Keeping the calves in a grass enclosure, the lads had all seated themselves around Krishna, opened their satchels and begun their mid-day meal. Some used flower petals as their plates, some the fresh leaves of trees and some others, the skins of bananas. Krishna was eating right out of his left hand. The scene is painted by the gifted sage, Suka, in this immortal word-picture:

विभ्रद्वेणुं जठरपटयोः शृङ्गवेत्रे च कक्षे
वामेपाणौ मसृणकवलं तत्फलान्यङ्गलीषु ।
तिष्ठन्मध्येस्वपरि सुहृदो हासयन् नर्मभिःस्वैः
स्वर्गे लोके मिषति बुभुजे यज्ञमुग् बालकेलिः॥

"Sticking his flute between his belly and his garment, and with his horn and cane tucked under his arm-pit, holding a morsel of food in his left palm and fruits between his fingers, sitting in the midst of his play-mates, thus Krishna was eating his lunch in high glee. He, the one deity of all Yajnas, was enjoying fun as a human child while the world of the celestials looked on in unwinking wonder".

While the boys were enjoying their picnic thus, the calves managed to slip out unobserved and scampered off into the woods. Presently, the boys saw what had happened, and they became very worried. Telling them not to be anxious, Krishna started in search of them. But the calves had been hidden by Brahma who was curious to find out what Krishna would do; and when the latter went out looking for them, Brahma hid the boys as well.

This game of hide-and-seek went on for a little while until Krishna, suspecting that something strange was afoot, used his divine vision and saw where the calves and the boys were and who was hiding them.

Wishing to mystify Brahma, Krishna transformed himself into all the missing boys and calves and took them back to their homes. Neither the boys' mothers nor the cows found any difference.

Then Brahma, coming gleefully back to see what Krishna was doing, stood and gazed in astonishment: the boys were playing with Krishna and the calves were grazing, and yet, when he went back to the place where he had hidden them, they were all there.

Looking back towards Krishna in perplexity, he beheld an amazing scene: he saw countless Vishnus dancing and playing; and around them he saw as many Brahmas as there were Vishnus and as many Brahmandas (universes) as there were Brahmas; and each universe was complete in itself with every object in creation down to the very blades of grass; and time, nature, evolution and involution were marching separately in each of the universes.

Brahma stood spell-bound with wonder. Then in a flash, the vision vanished, and he saw the last scene of the tableau. Suka sings it in this glorious verse:—

तत्रोद्वहत् पशुपवंशशिशुत्वनाट्यं
ब्रह्माद्वयं परमनन्तमगाध बोधम् ।
वत्सान् सखीनिवपुरा परितो विचिन्व-
देकं सपाणिकवलं परमेष्टचचष्ट ।।

"And there, Brahma saw the One secondless Parabrahman, the infinite and unfathomable Consciousness, which was now play—acting again as the child of cowherd parents—a little, lonely boy with a morsel of uneaten food in his hand, and searching for his lost friends and their calves".

Such, in brief, is the story of this ancient divine comedy told in the *Bhagavata*. Commenting on it Sri Adi Sankaracharya says:—

कृष्णो वै पृथगस्ति कोऽप्यविकृतः
सच्चिन्मयो नीलिमा ।

"Krishna is, indeed, unique. He is that changeless Absolute, of whose real and conscious existence, the blue colour of the universe gives us a mysterious glimpse".

□ □ □

Sri Chaitanya Mahaprabhu: IV

Sri Chaitanya Mahaprabhu was born in Nadia, about 70 miles north of Calcutta, in 1486. His father, Jagannath Misra, christened him Biswambhar, and his mother, Shachee, called him Nimai. The name Gauranga was given on the occasion of the thread ceremony. Nimai's elder brother, Visvarup, took Sanyasa and attained samadhi at a very young age. Soon after, Nimai's father died. Young Nimai became a Sanskrit scholar and earned fame as the youngest and most proficient professor of Nadia at the age of 16. Soon he married Lakshmi, the daughter of Vallabh Acharya.

DR. SHISHIR KUMAR GHOSE

8. The Morning Routine

SOMETHING must be said here as to how Nimai passed his days. In the presence of friends he did not make any effort to hide his feelings. Before others he was more careful. With *bhaktas* or pious folk he was humility itself. He would bow before them and serve them in many little ways. When they tried to stop him, his invariable reply was: "Why do you deprive me of such a simple and agreeable way of winning Krishna's favour?" Nimai's humility not only surprised the *bhaktas* but also men of the world, who were moved by it in spite of themselves.

Pious Vaishnavas in a body went to Advaita Acharya, the head of the Vaishnava community in Nadia, to convey to him the glad tidings. The information affected old Advaita, who had known the remarkable child for many years.

To the assembly he narrated one of his recent visions which seemed to supply the clue to what was happening. Failing to make out a difficult passage in the *Bhagavad Gita,* Advaita had gone to bed after saying his prayers. In his sleep the Lord had appeared before him. "Grieve no more, your prayers have been heard. I Myself am come to teach the ways of salvation to men." Advaita had opened his eyes, and found Nimai standing before him!

Advaita had so strong a faith in the coming of the Lord that he was led to look at the matter from a purely practical point of view. At that time Nimai too was planning to pay a visit to Advaita. On presenting himself before Advaita, Nimai was overcome with emotion and with a cry he fell at his feet, unconscious. Advaita who knew the mysteries of the inner life, wondered at the dazzling figure that lay at his feet. Advaita was a strict observer of rituals. But even he began to worship the feet of Nimai. Now, when a superior shows respect to an inferior it is supposed to bring misfortune. Therefore, one of Nimai's companions, Gangadhar, protested at this.

Advaita replied with a smile, "Don't worry, Gangadhar, you will soon know who your young friend is." At this Gangadhar, poor fellow, could not help feeling a little puzzled. In the meantime Nimai, awaking from the trance, had opened his eyes. He was pleading with Advaita to save him from the "sea of worldliness" and lead him to the lotus-feet of Sree Krishna.

The request disturbed Advaita's faith in Nimai and, under a pretext, he soon left the place. "Why should Krishna speak to me in this fashion? Was I mistaken in taking him to be Krishna himself?" So Advaita asked himself. He soon left for Santipur, all the while thinking, "If Nimai is really He, he will no doubt seek me out."

9. The First Sight

As arranged, at nightfall Nimai proceeded to Sreebas's house. The idea was to hold spiritual experiments. But as soon as he tried to reveal the secret, he once again fainted. This did not strike many of those present as anything unusual. They had seen it happen so often before. On coming round Nimai wailed: "I found my Krishna but now I have lost Him again!" These simple words had an immediate appeal which is impossible to describe. To Nimai Sree Krishna was utterly real, and so was His loss. All who were present wept with Nimai, though they did not know what precisely they were weeping for! They had however enough sense to know that their behaviour and experience was far from normal.

The secret of his sorrow came out in bits: "Brother, bring me back my Krishna and save my life." Eventually the following details could be pieced together: "One morning I beheld a smiling boy of dark complexion coming towards me. He was exceedingly beautiful and his anklets sounded like heavenly music. Coming near, he embraced me!" He could say no more and was overcome by a death-like swoon. The heart had ceased to beat. They feared that he was lost to them for ever. Hours passed before he regained consciousness.

The real and great object of Krishna Leela was to offer mankind a new means of salvation—through the human heart. In this divine drama of self-finding through self-loss, Sree Gauranga had taken upon himself the role of the ideal *bhakta*. Just as Radha was affected by *Purva Rag* (early infatuation), so — and even more — was Nimai.

According to the *Sreemad Bhagavat* there are eight external symptoms of love: weeping, laughter, shivering, sweating, horripilation, fainting etc. In the case of Nimai the symptoms were more than eight. His *bhakti* surpassed all human experience. There was not a moment when he was not communing with God. "At evening time he asks if it is morn.... Notion of time he has completely lost." Tears of joy come unbidden at all times.

To his friends he puts eager questions: "Has Sree Krishna passed your way?" "Can you tell me where He has fled to?" And when the friends were moved to tears, he would anxiously inquire: "Why do you weep? Is it because Sree Krishna will not come again?"

One day he asked Gadadhar: "Where is my Krishna?" "He is within your heart, where else should He be?" answered Gadadhar without a moment's thought. He at once wanted to tear open his breast! It was with difficulty, and not before he had managed to bruise himself, that he could be prevented from carrying out the operation.

Nimai was now beginning to see Krishna everywhere and in all things and always. His whole world was full of Krishna, *Krishnamoy*. He would speak to him or else describe his beauty, scarcely noticing the men around him. Sometimes he asked his friends or his mother to pardon him for anything incoherent or indiscreet that he might have said or done during these moods or visitations.

The manifestations continued night after night. Sreebas and others expected other results too. At the same time, Nimai's company, they knew not why, brought a delight like nothing else. Those who had attended one of the seances would come for more. The door of the house had to be guarded against outsiders and gatecrashers. We have called these meetings "seances" advisedly. For Nimai did seem to be influenced by a power or being other than himself. The influence increased gradually until it came to have complete possession of his person, and he ceased altogether to be Nimai Pandit. In time he came to acquire control over the influence, but of that hereafter.

The chroniclers have left details of his moods, the conflict between the influence and Nimai. It was soon found out that if one symptom appeared, the opposite was sure to follow. When this happened he would sometimes sweat profusely:

> Whenever the Lord perspired
> Ganga's self seemed to flow
> from him.

At others the body became dry and hot. Sometimes there were shiverings, a clenching and chattering of teeth, again the body would become rigid like stone. Breathing would altogether stop or begin to blow like a gale. The body, now heavy, would become so light that one could easily lift him in one's arms. At times the body would curve like a circle, or, following a hiccup, the colours would leave his countenance. The colour of the eye changed, or the hair stood on end, with plumlike pimples at the roots, from which blood oozed. It must be repeated that these are authentic records, and there is no reason to doubt the accuracy or honesty of the reporters.

Gradually the manifestations became more coherent. His body became more purified, a fit vehicle of the Dweller within. It was the process of preparation that had caused the outwardly visible and wonderful manifestations. Sometimes in the excess of joy Nimai would begin to dance, in which his companions were irresistibly drawn to join. By and by musical instruments were added, and the *Kirtan,* at first a string of several Names of the Lord, began to evolve. Nimai who was easily affected by the holy Name would be beside himself when the *Kirtan* started.

The *Sankirtan* or the chanting of holy names by Nimai and his companions was quite an innovation. The musical instruments used were the *khole* (a sort of drum) and *kartal* (cymbals). The tune was often simple, yet sublime and soul-stirring in its sincerity. After the instruments had played for a while, the chanting of the hymns began. This was sometimes accompanied by dancing, with arms uplifted and frequent cries of "Haribole" or just "Bole, bole". In course of the *Kirtan* the participants often showed signs of deep emotion; they would embrace one another, cry and laugh alternately, roll on the ground or become quite senseless. The soul of the *Kirtan* was of course Nimai. With Nimai in the party they felt as if Sree Krishna himself was dancing with them. A divine enthusiasm seemed to possess every one present.

The scene was repeated night after night.

10. Bhakti Not an Airy Something

Nimai's friends learnt one great truth from him, that *bhakti* was not something imaginary and ineffective. On the contrary, it was a powerful reality, and Nimai could bestow it at will on whomsoever he liked, as if it had been a material object.

Soon *bhakti* came to be the most prized object in life. Even his mother begged to have "a little of it." Gadadhar wished to make a similar request, only he did not have enough courage to ask for it. However, Nimai understood and blessed him with Krishna-*bhakti*. It was the same with Shuklambar, his ascetic neighbour. Nimai first cured him of his vanity and with a touch of his hand and the formula, "Be blessed," gave him the experience.

So the *bhakti* cult—the easiest and sweetest way of attaining God—spread far and wide. Speculations about the true identity of Nimai were rife. "Is he somebody sent by God, or He Himself?"

The Hindus generally know that according to the Sastras, Sree Krishna comes down to this world, from time to time, as an *Avatara* (Incarnation). The Hindus of Nadia at the time knew that Sree Krishna had incarnated in the Dwapara Yuga and they thought He was not likely to come down again in the Kali Yuga, just following the Dwapara. Of course, the *Mahabharata* and even the *Mundaka Upanishad* speaks of a gold-hued manifestation of God and *Sreemad Bhagavata* says that that gold-hued manifestation is no other than Sree Krishna Himself disguised under golden colour and that He incarnates in certain Kali Yugas and will do so in the present Kali Yuga also. But people generally were not aware of it. They knew that the only *Avatara* in the Kali Yuga was Kalki whose descriptions however, as given

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5	CULTURAL	MATERIAL	CULTURAL	MATERIAL	CULTURAL	MATERIAL	CULTURAL	MATERIAL
6	DUTY	JOY	DUTY	JOY	DUTY	JOY	DUTY	JOY
7	EMPLOYMENT	EXCITEMENT	EMPLOYMENT	EXCITEMENT	EMPLOYMENT	EXCITEMENT	EMPLOYMENT	EXCITEMENT
8	ENJOY	ENRICH	ENJOY	ENRICH	ENJOY	ENRICH	ENJOY	ENRICH
9	EXAGGERATE	EXPLAIN	EXAGGERATE	EXPLAIN	EXAGGERATE	EXPLAIN	EXAGGERATE	EXPLAIN
10	GAUGE	GUIDE	GAUGE	GUIDE	GAUGE	GUIDE	GAUGE	GUIDE
11	HISTORY	HONOUR	HISTORY	HONOUR	HISTORY	HONOUR	HISTORY	HONOUR
12	HONOUR	HUMOUR	HONOUR	HUMOUR	HONOUR	HUMOUR	HONOUR	HUMOUR
13	INEQUALIT-	INTERESTS	INEQUALIT-	INTERESTS	INEQUALIT-	INTERESTS	INEQUALIT-	INTERESTS
14	LIGHT	LOVE	LIGHT	LOVE	LIGHT	LOVE	LIGHT	LOVE
15	MAN	MIND	MAN	MIND	MAN	MIND	MAN	MIND
16	MESSAGE	MYTH	MESSAGE	MYTH	MESSAGE	MYTH	MESSAGE	MYTH
17	NOBILITY	VITALITY	NOBILITY	VITALITY	NOBILITY	VITALITY	NOBILITY	VITALITY
18	PERSONALI-	RESPONSI-	PERSONALI-	RESPONSI-	PERSONALI-	RESPONSI-	PERSONALI-	RESPONSI-

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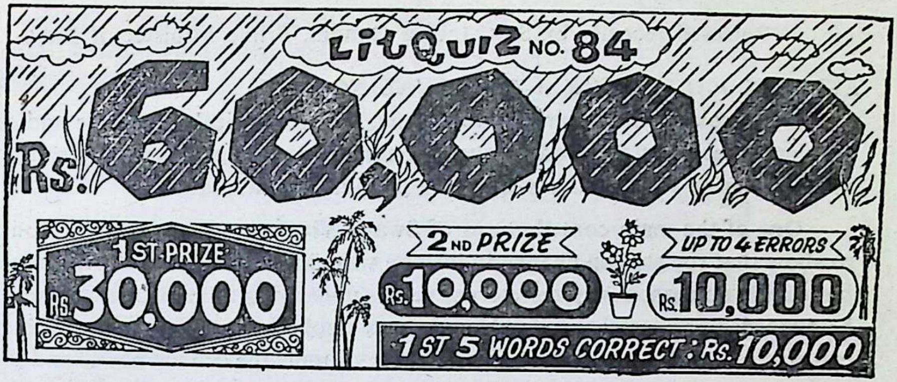

18 CLUES

CLOSING DATE : WEDNESDAY 28-7-71

(1) Personal resentment or mortification is more often projected than **ACCEPTED / ANALYSED** by human beings.

(2) Every human **ACTIVITY / CAPACITY**, after attaining a maximum, begins to decline.

(3) A great athlete is in his way a great **ACTOR / ARTIST** — and temperamental.

(4) Most people would succeed in small things if they were not troubled with great **AMBITIONS / EXPECTATIONS.**

(5) The progress of man in control over nature will be denied by no one. What is questioned is **CULTURAL/ MATERIAL** progress.

(6) The primary **DUTY /JOY** of life is acceptance, approval, the sense of appreciation and companionship of our human comrades.

(7) A life full of **EMPLOYMENT/EXCITEMENT** is the only life worth living.

(8) Our ancestors worked so long and so hard that they had little chance to **ENJOY / ENRICH** themselves.

(9) There is a tendency in all human beings to **EXAGGERATE / EXPLAIN** events–and this applies particularly to unhappy events—in personal terms.

(10) The whole effort of civilisation would be futile if we could not **GAUGE / GUIDE** the powers of nature.

(11) **HISTORY / HONOUR** and national instinct are the two square meals on which a nation feeds, develops and grows into its state ideal.

(12) About the worst thing we can say of a man is that he has no sense of **HONOUR / HUMOUR.**

(13) You can pull down all, demolish the temples of God if necessary, but you cannot destroy the inherent **INEQUALITIES / INTERESTS** of mankind.

(14) All literature records the yearning of man for **LIGHT / LOVE.**

(15) Of all the mysteries of the world about us, none is greater or more mysterious than **MAN / MIND.**

(16) Every nation has a **MESSAGE / MYTH** which reveals its hopes and aspirations and therefore its failures as well as its accomplishments.

(17) Reality rarely matches dream. But only dreams give **NOBILITY / VITALITY** to purpose.

(18) We've got to learn to live from the centre of our own **PERSONALITY / RESPONSIBILITY** only, and let other people do the same.

Note: These are quotations. Author's words are correct solutions. Official Solution in the city editions (last page) of Sunday Standard & Bharat Jyoti dated 1-8-71. Prize list in Litquiz Weekly Advance 8-8-71. Complete 15-8-71. Abridged in Sunday Standard & Bharat Jyoti of 15-8-71. Send 30 Paise stamps and receive translations of these clues in 9 languages including Tamil, Telugu, Kannada. Send self-addressed 10 Paise post card with your entries to receive Official solution immediately. Ask for a FREE Specimen copy of Litquiz Weekly.

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in the Sastras, were different from Nimai Pandit's. Hence a large number of people were rather reluctant to take Nimai as an *Avatar*.

Nimai himself was fond of saying, in a rather matter-of-fact way, "He is here, Sree Krishna is come." The people at least believed that Nimai had direct dealings with Him, and the belief gradually took hold of the minds of most of his companions that He was coming. There was great expectation of the Advent everywhere. People passed their days and nights in a state of vigil and semi-trance.

The outside public also felt curious to know what had come over Nimai and his companions. They must have appeared a queer lot. The *Kirtans*, behind closed doors, continued as before. A rumour spread that they were indulging in secret vices. Still the *Kirtan* went on as before and people continued to flock and surrender themselves at the feet of Nimai.

Nadia was in a ferment. The followers of Nimai were easily marked out from the rest. Absorbed in their thoughts, they seemed to pass their time in a state of absolute happiness. Many naturally felt envious. A fresh rumour was circulated that Hossein Shah, the Mussalman ruler of Bengal, was sending his soldiers to arrest Nimai and his neophytes.

This no doubt damped the *bhaktas*. It was just then that the miracle happened.

One day Sreebas was offering puja to the deity. A knocking at the door was heard. Sreebas, rather annoyed, asked, who is there? A voice replied, 'He whom you are trying to commune with.' Blasphemy! But no sooner had he opened the door than a bright figure slid into the room. They gazed at each other. The figure, shining, splendid, and adorable, was none other than Nimai. "Sreebas, you see I am come." So saying, He sat on the cushioned seat, the Throne of God. Sreebas was speechless. So he was face to face with God! Was he awake or dreaming? Such doubts are but natural. And yet there was no mistaking that Nimai *was* God. His tender smile helped Sreebas to overcome the feeling of giddiness with which he had been seized. And—so much for human egotism!—he wished to pray for some favours, only he could not decide which boons to ask for. He also tried to welcome the Lord, but the words would not come. And so there he stood, speechless as before.

The Lord, who understood his predicament, gave him an order. This diverted his mind. "Fetch some water and bathe me, Sreebas," He said. Sreebas hurried forth and called out everyone. One by one the followers came. Rays of light were streaming out of His body. When he moved out to bathe they saw before them a figure of gold, lit as with "million lightning flashes". The water that fell to the ground from Nimai's body had a peculiar luminosity, and as it flowed through the yard it sparkled. When he went back to the room of worship, people suddenly heard the entrancing music of flute. Sree Krishna has been described as All-Joy. The music of the flute enabled the *bhaktas* to realise what that meant. He then wished to be conducted to the bedroom. As He walked flashes of light-. Inning seemed to play round Him. Indeed, it was a body of light that the *bhaktas* saw.

Soon garlands were brought and sandal-paste, *aguru,* camphor and flower-dust smeared on the body. A fly-wheel wafted over Him. He did not object to any of these; on the other hand, He was gracious enough to acknowledge these little acts of service with a benign smile. At length He spoke: "I am He who sits in the heart of all men. I have revealed Myself to tell you that you have nothing to fear from the King. This time I am come not to punish the sinners, but to reclaim them. I am come to teach My creatures how to attain Me by *bhakti* and *prem.* I will show you how I shall touch the heart of the Mussalman King." So saying, he beckoned a little girl. "Narayani, be thou inspired with the love of Krishna," He said. And the girl burst into tears, crying "O my Krishna, O my Krishna." The Lord smiled and said, "That is how I shall deal with the King."

The *bhaktas* were beside themselves with joy. For them time had stopped. Some ladies now appeared and prayed for admission. This was granted. They bowed their heads in silent worship.

A little later He said, "I am going. I shall come again in good time." With these words Nimai fainted. After much care he was restored to his senses. He looked round, wondering how he had managed to come there. "Did I rave?" he asked. The light had now disappeared, he was once more his usual self.

All who had seen Him before and saw him now were dazed. He was crying, "O merciful Krishna! save me from all worldly desires and draw me towards your lotus feet!" But Sreebas and his party were not to be dissuaded so easily. They knew that the Lord had come, and had the joy thereof.

The next to be blessed was Murari, the chronicler. There were others to follow. Thus did Nimai teach mankind. At first a restless youth, fond of play; then a student; a *bhakta*; finally, as the fruit of devotion, the attainment of God. Hitherto men had been taught *bhakti* to God, Nimai brought another and higher method, *prem,* or love of God. He would ask everyone, with folded hands and eyes filled with tears, to give him a drop, even a drop, of *bhakti* for Krishna. This was indeed teaching by example!

Nimai the Lord and Nimai the *bhakta* were distinct and different personages. He knew that he had fainting fits and he remembered little of what he said or did under their influence. But some things he did remember. For, after every manifestation, he would eagerly ask, "Did I rave, my friends? See that I am not led to talk disrespectfully about my Lord Krishna."

□ □ □

The man who cannot write even his own name can be perfectly religious, and the man with all the libraries of the world in his head may fail to be.

—Swami Vivekananda

a God though in the germ

... While scientific efforts have been directed towards increasing the comforts and conveniences of the body in all its aspects, the soul of man has been neglected... modern society has tended to become lop-sided

SMT. INDIRA VARMA

OSCAR WILDE described the cynic as a person who knows the price of everything and the value of nothing. Present-day society seems to be composed mostly of such synics.

Of these, some are hard-boiled, materialistic and of the earth-earthy, to whom Mammon is god, love and the be-all and end-all of existence. The making of money to them is a vocation, an art and a religion. All the finer sides of life, its subtler shades of meaning, are lost upon them. They are so engrossed in money that they regard it, not as a means to an end, but as an end in itself. They are happy in their smug materialism as a pig wallowing in the mud is happy.

To a different order altogether belong those who, under a brittle veneer of sophistication and cynicism, are bundles of fears, doubts and frustrations. They are blindly groping in the dark for something to hold on to. They try everything, from LSD to transcendental meditation, only to realise that they still have not got what they have been searching for. They flit from excitement to excitement and then from misery to misery, finally to drift on a sea of unrealised hopes, broken dreams and bitter frustrations, and be washed ashore, in their old age, on the desolate beach of loneliness and despair, shattered, twisted and broken, fearfully facing death and—what?

These people do not realise that it was God they were searching for; nor would they admit it if they did. They try to prove, by a spurious process of reasoning, that God does not exist. They are proud of being atheists and denounce the theists as silly, gullible fools who rely on intuition rather than on reason. What they do not realise is that *true* intuition is more to be relied upon than mere reason, for real intuition is reason plus some inexplicable factor. In the case of intuition we are not able to explain why it is that we realise a certain fact—we only know that we do—whereas, in the case of reason, we can give all the data and explain all the processes whereby we came to that particular conclusion, because ordinarily when we come to some conclusion the process of reasoning is done by our conscious mind, while in the case of intuition, it is done by our subconscious mind, with help from something that transcends the mind.

Intuition and Reason

Intuition and reason could be compared to music without words and words set to music. In the former, music could soar to unimaginable heights of ecstasy, outspacing and untrammelled by words, while in the latter, music is securely held in place, "cabin'd, cribb'd, confin'd" by words. So can intuition rise to far greater heights, comprehend things beyond the five senses and come into contact with a far greater variety of truths than can reason, hampered as the latter is by its limited source of knowledge, the five senses. Intuition has access to all the data that the five senses could supply, plus an inexplicable something.

Religion nowadays is generally relegated to the 'attic' of our minds, together with half-forgotten, uninteresting memories and useless scraps of knowledge. In India, in sophisticated society, it is usually brought out, dusted and kept on display for the benefit of foreigners, so that they could be dazzled with a glimpse of the "glory that was Ind," "our cultural heritage" and all the rest of it. These sophisticated people learn by heart a few epigrams from the *Upanishads*, a few verses from the *Gita* and a few well-chosen stories from the *Puranas* and reel them off nonchalantly to the interested foreigners, who jot down all this in their notebooks, first making sure of the correct spelling and pronunciation of names and words, and missing, most probably, the essential truths behind the statements.

In this age science has reached the peak of its power. Strange things, undreamt of 20 years ago, are calmly taken for granted today. While scientific efforts have been directed towards increasing the comforts and conveniences of the body in all its aspects, the soul of man has been neglected so that modern society has tended to become lop-sided. Now, whenever there is imbalance anywhere, nature steps in to restore balance. The principle of homeostasis applies no less to society than to organisms. For instance, while the Victorians were prim and prudish to such an extent that the sight of the bare legs of tables and chairs so outraged their sense of modesty and decency that they always kept them covered, the succeeding generations have grown so lax in their morals that now anything is permissible as long as it is not conventional. It is a well-known fact that progress follows a zig-zag course always, going from one extreme to the other, before it succeeds in finding the middle path. Thus, if modern society is to keep its sanity, it has to take in an excess of spiritual nourishment.

Room at the Top

Society is at a crucial stage now, with one half of it intent on making money and the other half as intent on preventing it from doing so, the former totally indifferent towards God, and the latter vehemently denying Him. But both are frantically trying to find something to hold on to. They are like an absent-minded person who turns his whole house topsy-turvy in a frenzied attempt to discover the key of his safe, while all the while it is lying in his pocket.

The West gave to India the knowledge of how to care for the body by postponing death, warding off diseases, staying the process of ageing, enhancing its beauty and surrounding it, for its convenience, by every device known to the ingenuity of science, while India's gift to the world is the knowledge that every human being carries in him or her the godhead in embryo. Depending solely on the individual concerned, this seed of divinity could either be educed into full-blown godhood when it finally merges with the Infinite, or allowed to wither, though it can never die out altogether. The story of a soul has a happy ending always, for it does not end till the soul has reached its goal.

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No soul ever fails to reach its destination ultimately, even one that is covered with layer upon layer of evil and sin; only, it might take aeons of time for it to do so, while a soul that has only a thin coating of evil might shed it quickly and reach its goal in a couple of births. The concept that every human being is given equal opportunity and can, by his or her own individual efforts, rise to the ultimate heights of glory in the hierarchy of godhood, is modern and at the same time orthodox. No bars of caste, class or money prevent anyone from rising. There is, indeed, room at the top for everyone.

□ □ □

Him I call a Mahatma (*great soul*) *whose heart bleeds for the poor; otherwise, he is a* duratma (*wicked soul*).

—Swami Vivekananda

MUNSHI

as I Knew him

DR. V. K. GOKAK

THE occasion was an annual social gathering in Fergusson College, Poona, in the early thirties. Dr. K.M. Munshi was the guest of honour and the big amphitheatre in the college was packed to its capacity. There were many distinguished guests, all of them intent on listening to this celebrated writer. As Munshi rose to speak he also rose to the occasion. He had just returned after a visit to Udaipur and Chitore and his imagination was aflame with what he had seen and experienced there. It was smeared with the ashes of those great Rajput women who burnt themselves to death in their single-minded pursuit of honour. Munshiji's voice rose like a lark and soared high, in the vast and responsive silence that had fallen on the audience. Everyone was thrilled. To have heard him on that occasion was an unforgettable experience.

I followed Munshiji's later career with great interest. He distinguished himself in public and in political life in several ways, and I could not help admiring his versatility and genius.

But I met him actually years later, when he had grown grey with building up the Bharatiya Vidya Bhavan, an enduring monument to his fame, as imperishable as his own writings. He had come to Bangalore to establish a branch of the Bharatiya Vidya Bhavan and he was kind enough to deliver a talk at the Bangalore University where I happened to be at that time. In the seminar on National Integration that he organised later at the Bhavan, one could see his frail figure moving from one committee room to another and following keenly and closely the discussion in each room. His earnestness and dedication were so transparent that one naturally felt a great respect for the man.

The last time I met him was when I called on him to pay my respects to him before delivering a few lectures at the Bhavan. The voice that had captured thousands in the Fergusson College amphitheatre had sunk very low, so as to be almost inaudible. Physically he was almost a phantom figure. He had worn himself out in the service of the great institution which he had founded. It was deeply touching to realise that the entire community in the Bhavan has found in Munshiji a just, generous and affectionate elder to whom they could confide all their difficulties and their handicaps and be sure of receiving sympathy and substantial help.

Now, alas, Munshiji is no more. But it is not merely the work that great men do that lives after them. The strength and charm of their personality lives on and inspires numerous others to similar endeavour.

□ □ □

. . . there are mighty sages with tremendous mystic powers, living not only in far off jungles and mountains, but also amidst men . . .

Swami Parijathakannan

P. T. SRINIVASAN

EVEN in this incredulous age, and amidst the full whirl of our 20th century civilisation, in spite of the dogmatism of science, instances inexplicable from the materialistic standpoint may still be found by anyone who will take the trouble of looking for them.

Our country is the seed-bed of *Dharma*. Thousands of sages and seers were born in this holy land. All these thousands of years of remarkable and continuous history of this vast subcontinent, we have been steeped in religious fervour, and noble souls have blessed us. Lately, with the technological progress running out of proportion to the biological evolution of humanity, an imbalance in the lives of men throughout the world has set in which has resulted in disregard for Religion, Sanctity and Truth. In spite of these changes, the peculiarity of our nation is that still there are mighty sages with tremendous mystic powers living not only in far off jungles and mountains but also amidst men.

One such is Swami Parijathakannan, living in Pondicherry. Aged 78, he looks, feels and moves like an agile young man. One cannot take him for more than 45 years. Sri Parijathakannan was working in Southern Railway for 30 years. Daily hundreds of people, suffering from all sorts of ailments and problems, go to him for cure and relief. The most interesting part of it is that the common betel leaf plays the vital part in effecting the cures and solving the problems. To see it is to believe it!

Swamiji, a Hatayogi, *Pranayamavasi* and *Visharaja,* effects cures by solar rays treatment.

Many are the wonderful incidents mentioned by those who have been cured and benefited. Myself and Sri K. Venkatachalam Pillai, a senior advocate of Cuddalore, have been visiting Swamiji for the past many years and have actually seen cases of black magic, insanity, serious physical and mental ailments, which baffled eminent physicians and surgeons, being cured.

He has cured many snake bite cases and saved many persons from the jaws of death. He is able to give wonderful and correct predictions regarding the careers of persons by the use of the betel leaf. By this *Atmabala* he is able to mitigate the evil effects of planets on the careers of persons going to him.

His power to detect theft cases is miraculous and I have known lost jewels being restored to owners and the culprits exposed. Cases of kidnapping and the like have also been solved by him in a remarkable way, much to the satisfaction of the persons concerned.

Many foreigners also visit him at his residence. They seek his aid for solving their problems. They come directly or correspond with him and get his advice, blessings and cure.

When Swamiji detects that a person is having planetary evil effects, he prescribes with the sanction of his Guruji a *Kalpam* which has marvellous powers. The *Kalpam* is a veritable antidote against all evils and calamitous incidents. Just as lightning conductors save buildings from destruetion, Swamiji's *Kalpams* save his disciples from accidents and calamities.

Sri S. Chandrasekaran, son of the late Sri Sundaramoorthi Iyer of Pondicherry, who is working as the Secretary of the Co-operative Urban Bank at Pondicherry, came with the complaint that heavy stones were falling into his house from all directions and in addition costly sarees had started burning automatically due to the effects of black magic. Swamiji stopped the havoc by the use of the betel leaf only.

Sri Vedanta Venkatagiri Sarma, an officer of the Anglo-French Textile Mills at Pondicherry, came to Swamiji with a complaint that his son was missing. With a photo of the missing boy, Swamiji located his whereabouts and brought him back to Pondicherry.

Dr. Sarojini Giri of Cuddalore came with a patient, Saradambal of Nagapattinam, who had a tumour in the stomach. Though many doctors had advised immediate operation, Swamiji cured her by solar treatment.

Sri V. Jayaraman, a leading landlord of Alapakkam, had no issues for more than 15 years. He came to Swamiji with the request for the birth of a son. He was blessed with a child within a year.

Swamiji miraculously brought back to life Sri S. Lourduswamy Mudaliar of Rosary Street, Muthialpet, after he was given up as dead and the priest had offered the last prayers, and the man is now leading a normal life.

The peculiarity of Swamiji is that when most of the sages and seers are in far off places practising yoga, only to get salvation for themselves, he lives amidst men in a very busy city and sheds his blessings and lustre among the suffering humanity. Service to ailing humanity is his motto.

He is a linguist and well versed in Sanskrit.

Swamiji belongs to the great family of Anandha Ranganatham Pillai of historical fame in the period of the Anglo-French struggle for supremacy in India. He is very simple and austere and leads a family life. He is above all caste and creed and has got a cosmopolitan outlook. He is rendering humanitarian service freely and without any consideration whatsoever. He strictly prohibits the offering of gifts. Full moon and new moon days are the most powerful days for him to effect marvellous cures.

People who have implicit faith in him have expressed that his photo itself has actually solved all their problems. Written representations laid behind the photo have worked miracles and have answered their prayers.

Swamiji's inner being is always at work and he is having a keen and watchful eye on world events and important affairs.

Two temples, one of Lord Ranganatha at Thiruvathi and the other of Lord Thengalai Srinivasa Perumal at Muthialpet, were in a decadent condition. Swamiji by his special powers was able to give a new life and grandeur to these temples. At Muthialpet itself there is a temple for Lord Jayamkonda Vinayagar. On the occasion of the *Kumbabhishekam* of this temple, everyone was wonderstruck to find an old gold coin suddenly appearing at the belly of the Lord, just when Swamiji was about to instal the idol.

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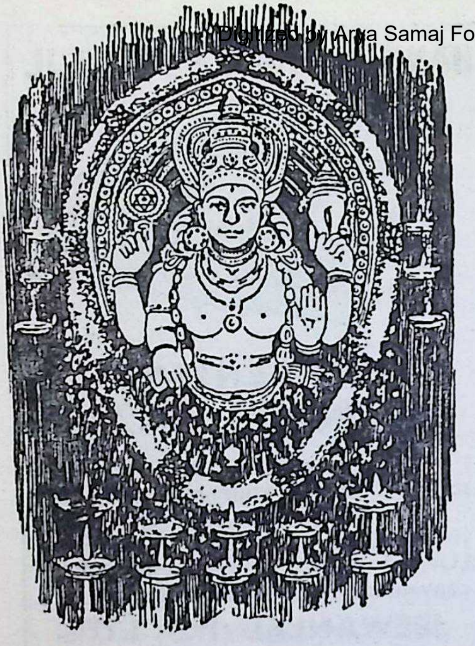
These are only a few of the innumerable miracles he has performed. To be near Swamiji and to receive his blessings has a tonic effect and enables those who have had that privilege to enjoy absolute peace of mind which has become a rarity in the modern world we live in. □ □ □

India would be a far better country to live in if each citizen allotted a little time to the service of others.

—Hirday Nath Kunzru



Chottanikkara Devi

P. D. N. MENON

कल्याणायुतपूर्णचन्द्रवदनां प्राणेश्वरानन्दनीं
पूर्णात्पूर्णतरां परेशमहिषीं पूर्णामृतस्वादिनीं
संपूर्णां परमोत्तमामृतकलां विद्यावतीं भारतीं
श्रीचक्रप्रियबिन्दुतर्पणपरां श्रीराजराजे-
श्वरीम् ।

— राजराजेश्वरीमातृकामन्त्रस्तव

CHOTTANIKKARA AMMA or the Divine Mother of Chottanikkara abides in the Chottanikkara Temple, about 11 miles from the Ernakulam Junction Railway Station. The Goddess is generally worshipped as Rajarajeswari. Devotees from all parts of Kerala and Tamil Nadu come in large numbers to worship the Divine Mother. All those who worship there feel Supreme Bliss and get mental peace.

In the hoary past, Chottanikkara and surroundings were forest regions. Forest, tribes wandered about there. They had a leader called Kannappan. He was a cruel brigand and a terror to the people in the villages bordering the forest. Their bullocks and cows were stolen in frequent raids and butchered by Kannappan and his men for their feasts.

One day when Kannappan was about to sever the head of a cow, it panicked, broke its tether and escaped into the forest. Though Kannappan pursued the cow, he was not able to catch it. Downcast, he returned home. Then to his surprise he saw that cow standing by the side of his only daughter. Brandishing his hatchet he approached it. But his pet daughter caught his hand and pleaded:

"Father, have mercy on this cow.

It has come to me for protection. My honour requires that it should not be harmed. If you want to kill it, kill me also."

Kannappan then threw away the weapon. His daughter's words brought a great change in him. From that day, he never killed a cow. Soon after, his beloved daughter passed away and Kannappan lost all interest in life. Then one night he had a dream. The vision told him that the cow his daughter protected was the Goddess Herself come in that shape. He was also told that next day he would find a stone image of the Goddess in the cow-shed instead of the cow and that there would be another stone image nearby, that of Vishnu.

Popular Tradition

At the first streak of dawn, Kannappan rushed to the cow-shed. There were two stone images as the Vision had said, and the cow had vanished. Kannappan prostrated himself before the images and recited *kirthans* that spontaneously came to his lips. Kannappan was in divine ecstasy. In the place where the cow-shed stood he built a small temple and became a great devotee of Rajarajeswari. After a few years Kannappan too passed away. The tribes there migrated and the forest again enveloped Kannappan's temple.

Some years passed. There was a new migration and Chottanikkara and the surrounding areas were again reclaimed from the forest. New settlements were established. One day a woman was cutting grass there. Her sickle struck a stone. To her horror, she saw blood oozing out from the stone where the sickle had struck. She ran to the local landlord's house. The landlord, a Nambudiri brahmin, rushed to the spot and found the images. A temple was built there and *puja* performed. The news of the divine powers of the Goddess of Chottanikkara spread far and wide. It became a place of pilgrimage. This is the popular tradition about the temple.

The temple where the Divine Mother is installed is situated on an elevated ground when approached from the western side where the road reaches the place. Devotees reaching by the road see the simple gateway and the top of the gold-plated flag-staff. Climbing a few steps the devotee reaches the approach path to the western gate (*gopuram*) of the temple. Entering by that gate he reaches the *Mathilakam* (the ground inside the outer walls). That is the first *prakaram* of the temple. As is usual with the Kerala temples, the *prakarams* are not very wide and temple structures are simple and not massive. Performing *Pradakshinam,* the devotee reaches the eastern entrance to the inner temple. Even while standing before the flag-staff he can see the Divine Idol in the sanctum sanctorum adorned with gold *golaka* (armour) and sparkling ornaments. Entering by the eastern door, the devotee reaches the inner *prakaram*. Going round the small *mandapam* (raised platform), he stands before the sanctum sanctorum. From there he gets a close vision of the efful-

Essence of Prayer

—St. Francis of Assisi

Lord, make me an instrument of Your Peace:
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
And where there is sadness, joy.
O, Divine Master, grant that I may not so much seek
to be consoled as to console;
To be understood as to understand;
To be loved as to love;
For it is in giving that we receive;
It is in pardoning that we are pardoned;
It is in dying that we are born to eternal life.

AVVAIYAR

(8th Century A. D.)

The Lord lifted her into the Heavens.

S. N. Sri Rama Desikan

AVVAIYAR (or Avvai in brief) is a household name in Tamil Nadu. Every child that is put to school learns her moral aphorisms. She was a gifted poetess and her company was sought by princes and peasants alike. Through her sage advice, political acumen, moral wisdom and spiritual strength, she had helped princes to rule wisely and in peace.

Because of such a grand combination of great qualities she is hailed as the queen of poetesses. She lived in the first century B.C., ranking first among the 30 poetesses who flourished during the last Sangam period. Nothing is known of her birth, parentage or upbringing from authentic sources, what is known about these being from some traditional accounts.

In Tamil, *Avvai* means 'mother.' In Telugu, Kannada and Tamil, the word is used to mean old woman, grandmother. Tamilians refer to her as Avvai, the grand-mother. She well deserves the popularity because of the wisdom and experience matching her old appearance which she got even in her youth by her prayer to God. She had travelled all over Tamil Nadu on foot elevating the common folk through her spiritual exhortations.

Last Sangam Period Verses

To Avvaiyar is attributed 59 verses, the largest number by any poetess of the time—seven in *Nattrinai,* fifteen in *Kurunthogai,* four in *Ahananooru,* and thirty-three in *Purananooru.* These deal with diverse topics such as love, valour and kindness and bear no connection to one another, each having been composed on a different occasion. Of the 59 verses, 23 are in the nature of detailing the fame, valour, charity and other good qualities of Adiaman Neduman Anji of Tagadur, a vassal Chera Prince.

Stray Verses

Apart from the Sangam Period verses, about a 100 stray verses are extant in her name. They fall in two groups—one of moral aphorisms and the other dealing with events connected with her. These verses are far simpler in content and construction than the Sangam Period verses. For this reason, some critics opine that these are not Avvaiyar's but of some later poetess going by that name. But this rejection seems to be far too sweeping. For instance, the verses sung by her during the feast given to her by Sangavai and Angavai, daughters of Pari, the great giver, when the two girls gave her presents of fine clothes, refer specifically to events that occurred in the Sangam Period and lend credence to the belief that they were indeed Avvaiyar's.

Traditional Accounts of Birth and Life

Some of the stray verses give details of Avvaiyar's life which are quite popular. For instance, the verse that tells of a shepherd boy giving a feast of jambu fruits, the verse that narrates how one Koraikkal Azhavar promised a gift and made Avvaiyar go to him several times for it, the verse that describes how a peasant's wife treated her to a disrespectful feast. These verses betray a lack of poetic style and substance. Hence many critics discount the authenticity of the verses though the details given in them are popularly believed.

In *Kapilar Ahaval,* a poem of 138 lines, poet Kapilar mentions that his mother was an outcaste called Adi and his father was a brahmin by name Bagavan and that he had six brothers and sisters viz., Avvai, Adiaman, Valluvar, Uppai, Uruvai and Velli, and that Avvai was deserted by the parents and was brought up by a family of banas (outcastes). Pointing out the inferior style of this poem as compared to that of Sangam poetry, some critics conclude that the Kapilar who wrote the *Kapilar Ahaval* was not the Sangam Period poet but another later one. There are critics who are prepared to concede that it is possible that the same poet might have composed poems of differing styles to suit the times and therefore argue that the poem is indeed that of Kapilar of the Sangam Period.

Later works such as *Gnanamritham, Tiruvalluvar Kathai, Pulavar Puranam, Vinoda Rasa Manjari* follow *Kapilar Ahaval* in their accounts of Avvaiyar's birth. None of the poems of the Sangam Period of Avvaiyar's times mention any detail regarding Avvaiyar's birth or parentage. Hence the acceptance by scholars of our country and the West of the traditional belief that Avvaiyar was the elder sister of Tiruvalluvar.

In the Sangam Period, there lived a vassal prince by name Adiaman Neduman Anji. On account of his great esteem of Avvaiyar, he gave her a

Nellikkani (amalaka)—which would bestow a long life on the eater, procured by him with great difficulty from a forest—as an offering to her. This fact has been mentioned in *Sirupanatruppadai,* a work of the Sangam Period by its author Nathathanar. Later commentators like Nachinarkiniyar and Parimelazhagar have mentioned this fact.

In the 89th verse of *Purananooru,* telling of the invitation of a king, Avvaiyar discloses that in her youth she was expert in song and dance.

Her tact and diplomacy helped to avert war between the two chief kings Adiaman and Tondiaman as mentioned in stanza 95 of *Purananooru.* She went as Adiaman's emissary to Tondiaman, who then showed her his war implements kept neatly arranged in a hall with the intention of overawing her. But she neatly turned the tables on him. "These well-oiled and sheathed implements show that they have never been actually in use while those of my lord Adiaman have been blunted in fight and have been sent to the smithy for repair and reconditioning". Tondiaman understood the implied hint that he lacked experience in war and opted for peace. We are led to infer that court pandits of those days were not only great poets but also possessed statesmanly qualities.

It is noteworthy that Avvaiyar, who reeled off verses of praise about poor folks who gave her gruel or a bit of cloth, sang in praise only of Adiaman whose court pandit she was and refused to praise other kings even if they showered many gifts on her. Once she happened to see the kings of the three Tamil states, Shera, Chola and Pandia, in conference. She blessed them only and never spoke a word of praise.

Other Works

Her other works can be grouped into three categories, *prabandas,* ethical and religious. To the first belong *Asadikkovai, Pandanandadi* and *Pettaham.* The first is about a cowherd by name Asadi; the second is in praise of Pandan a merchant; and the third is an artful revelation of wife's infidelity to an unsuspecting husband. In point of purport and poetic style they are of a far lower standard than the Sangam Period verses and seem to bear out the contention of the critics that these cannot be Avvaiyar's compositions.

Ethical Works

To the category of ethical works belong *Aththichoodi, Kondraivendan, Moodurai, Nalvazhi* and *Kalvi Ozhukkam.* Of these, the first four are the most famous. There is scarcely a Tamilian who is not familiar with these. These have gained the status of proverbs and are used freely by parents and elders in shaping young minds. These are used as texts for study in the early standards of the Primary school even to this day.

Aththichoodi contains 108 sentences in Sutra form, arranged in alphabetical order. These are framed in language simple enough to be understood by the tender minds of young children and contain morals, maxims and guides for conduct, of eternal value.

Kondraivendan deals with moral maxims with 2 sentences in each line. *Moodurai* comprises 30 stanzas in Venba style, each pointing a moral with the help of a simile. *Nalvazhi* has 40 stanzas in Venba style, artfully using apt similies to illustrate moral principles.

These four works, using respectively short single sentence, two sentences and rising to stanzas of Venba style form an intelligent, purposeful and psychological gradation capable of being retained in their minds by young children, for whom mostly these works are intended. It is no wonder that these form the basic introduction to moral training in the primary classes for the past 300 years and more.

It is a striking fact that *Moodurai,* telling of worldly wisdom and *Nalvazhi* telling of moral conduct, are in the nature of commentaries to *Aththichoodi* and *Kondraivendan.*

In a way, Avvaiyar's ethical works may be considered superior to those of Valluvar. Valluvar's *Thirukkural* can be understood only by those who have some knowledge of Tamil. But not so Avvaiyar's moral precepts. They can be easily understood even by children just beginning the study of Tamil. That the study of *Thirukkural* begins in the sixth standard in the schools of Tamil Nadu is enough proof for this inference. What Valluvar deals with in 2 lines is abbreviated in simple language in a line—nay in a very short sentence by Avvaiyar. So to say, Avvaiyar's moral precepts form an easy and fitting introduction to the study of *Thirukkural.*

The importance attached by scholars to these ethical works, specially to the first and the second, is borne out by the fact that several voluminous commentaries have been written on them. Two hundred years ago, the Christian Vernacular Education Society had prescribed these two works for study in their schools in the first two standards, which bespeaks the regard the Christian Missionaries had for them. Great English scholars like Dr. Rev. John and Bisset Sud John have translated the first two of these works into English. The English translations by Percival of *Aththichoodi, Kondraivendan, Moodurai* and *Nalvazhi* are available even today. Dr. P.U. Pope has eulogised the *Aththichoodi* in one of his works.

Though these works are studied during childhood, they contain gems of conduct in important respects for later life. These works amply bear out her intimate knowledge of economics, politics and sociology. She looked upon Saivism and Vaishnavism with equal regard, believed in virtue and sin, had faith in and practised worship in temples, held the absolute belief that everything took place according to God's plan, avoided blaming God for her failures, advocated Ahimsa and firmly believed in Salvation, preached amity, had unshakable faith in things and ideas ancient, preached the worship of parents as equal to worship of God, exhorted people to follow household life in spite of her asceticism.

The fifth among her ethical works viz., *Kalvi Ozhukkam* contains 86 sentences, arranged in alphabetical order like *Aththichoodi.* This stresses the importance of right conduct, and of supporting only that type of education which leads to right conduct. This work has not so far been printed. A manuscript copy is said to exist in a library in London.

Religious Works

Among the religious works, the first place goes to Avvaiyar's *Gnanakkural.* This is also known as Avvaikkural and Thirukkural. This deals with the fourth purushartha viz. Moksha, which has not been touched by Thiruvalluvar in his Kural. This may be considered as supplying that deficiency. She says that Moksha can be got only through Gnana and hence the name Gnanakkural. This is a highly spiritual composition consisting of 3 categories, 31 chapters, and 310 verses of Kural type. This is patterned on the Thirukkural of Thiruvalluvar, Vinayagar Ahaval, Ganapathi Asiria Viruttham, and Uyargnana Sara Nool Charitam and other works of hers which deal with Bhakthi and Yoga through devotional praise.

Other works, *Pitaka Nigantu, Navamani Malai, Nannoorkovai, Nanmanikovai* are attributed to Avvaiyar, but they are not available in print.

Three Avvaiyars

The ethical works, religious works and Prabandas of Avvaiyar differ vastly in point of purport, poetic style and other relevant factors, from the works of the Sangam Period, and hence the view of some that they are not those of Avvaiyar. Their main contention is that the extremely simple language of *Aththichoodi, Kondraivendan* etc. precludes their being Avvaiyar's composition. They opine that an Avvaiyar who lived in 10th Century A.D. (Kamban's period) had composed them, and that a later Avvaiyar composed the religious works. There are others who argue that Avvaiyar, who lived a long life of a thousand years as a result of eating the long life-giving Nellikkani,

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SPIRITUALITY

We attend lectures and read books, argue and reason about God, soul, religion and salvation. These are not spirituality, because spirituality does not exist in books, or in theories or in philosophies. It is not in learning or reasoning, but in actual inner growth.

Even parrots can learn things by heart and repeat them. If you become learned, what of it? Asses can carry whole libraries. So when real light will come, there will be no more of this learning from books—no book learning. Learning is not a condition of spiritual growth; scholarship is not a condition. The touch of the Guru, the transmittal of spiritual energy, will quicken your heart. Then will begin the growth.

—Swami Vivekananda.

THE DRINK EVIL

MAHATMA GANDHI

NOTHING but ruin stares a nation in the face that is a prey to the drink habit. History records that empires have been destroyed through that habit.

We have it in India that the great community to which Sri Krishna belonged was ruined by that habit.

This monstrous evil was undoubtedly one of the contributory factors in the fall of Rome.

Alcohol ruins one physically, morally, intellectually and economically.

Drink is more a *disease* than a *vice*. I know scores of men who would gladly leave off drink if they could. I know some who have asked that the temptation might be put away from them.

In spite of the temptation having been put away at their instance, I have known them to steal drink. I do not, therefore, think that it was wrong to have removed the temptation.

Diseased persons have got to be helped against themselves.

Liquor, as we say, is an invention of the devil. In Islam it is said that when Satan began to beguile men and women he dangled before them the "red water."

I have seen in many cases that liquor has not only robbed men of their money but of their reason; they have for the time being forgotten the distinction between wife and mother, lawful and unlawful.

I have seen drunken barristers wallowing in gutters carried home by the police.

I have found on two occasions captains of steamers so dead drunk as to be incapable of keeping charge of their boats, and the first officer had to take charge of their boats till they came to their senses.

Only those women who have drunkards as their husbands know what havoc the drink evil works in homes that once were orderly and peace-loving.

Having identified myself with labour, I know what ruin drink has brought to the homes of labourers given to drink. I know that they will not touch liquor if it was not within reach. We have contemporaneous evidence that drinkers themselves are in many cases asking for prohibition.

Have I not my eldest son who was intelligent, brave, patriotic, and capable of sacrifice, and who has been ruined by the drink habit and who is today lost to his parents and lost to society and exists on the misplaced charity of generous donors?

This is not an exception. It is a typical case, as I can say from a knowledge of sons of persons in the so-called higher walks of life.

The drink and the drug evil is in many respects infinitely worse than the evil caused by malaria and the like; for, whilst the latter only injure the body, the former saps both body and soul.

Drugs and drink are the two arms of the devil with which he strikes his helpless slaves into stupefaction and intoxication.

Why do factory hands drink when they did not drink before they came to work in the factories, even as those men and women who went to work in South Africa were not drinking before they migrated there?

The answer is that the conditions there are such and the temptations that are placed in their way are such that they become addicted to the habit of drink.

But even those men who have become addicted to the habit of drink do not justify it. They have a sense of shame about it.

If you speak to them about it they will tell you they are helpless, they are labourers; they will tell you all sorts of falsehoods and try to deceive you, but they are ashamed of this habit.

There is a larger and constructive side to prohibition. People drink because of the conditions to which they are reduced.

It is the factory labourers and others that drink. They are forlorn, uncared for, and they take to drink. They are no more vicious by nature than teetotallers are saints by nature. The majority of people are controlled by environment.

None of the public workers perhaps have the same bitter experience of the evils of drink as I have had.

In South Africa most of the Indians going there as indentured labourers were addicted to drinking. The law there did not in my time permit Indians to take liquor to their houses except under a medical certificate. They could go to the drinking booths

LESS DRUNKS, LESS JAILS

A Chief Justice of England has said: "But for drink, we might shut up nine out of every ten jails."

Said another Judge of England: "I do believe that nine-tenths of the crime committed in these countries is engendered in drinking houses."

Lord Riche, when he was Home Secretary, stated that 80 per cent of crime was due to alcohol.

Once Sir William Harcourt was challenged as to when he became a temperance reformer and he replied: "From the date when in the responsibility of the Home Department I had cognizance of those causes of crimes which lead many a man and woman to loss of liberty and life."

—Swarajya

and drink as much as they liked. Even the women had fallen victims to this evil habit. I have seen them in a most pathetic condition. One who has seen those scenes near the public bars will never support drinking.

You will not be deceived by the specious argument that India must not be made sober by compulsion and that those who wish to drink must have facilities provided for them.

The State does not cater for the vices of its people. We do not provide facilities for thieves to indulge their propensity for thieving. I hold drink to be more damnable than thieving and perhaps even prostitution. Is not drink often the parent of both?

Those who speak in the name of individual freedom do not know their India.

There is as much right of a person to demand drinking facilities from the State as there is to demand facilities for the supply of public women for the satisfaction of his animal passion.

I hope that those who pride themselves on their moderation in drinking will not feel hurt by the illustration I have taken. In this country, we are not used to legislation for the regulation of vice.

But in some countries, the houses of women who sell their virtue are licensed. I do not know what will be more resented in those countries, the stopping of the licences for the houses of ill fame or the houses of drink.

When woman realizes her dignity, she will refuse to sell her virtue and those members of the sex who are jealous of its honour will move heaven and earth to have legalized prostitution abolished.

Will it be then contended that such abolition will go hard with the prostitutes and their dependants whose only means of livelihood depended upon this calling?

Let it be remembered that this drink and drug revenue is a form of extremely degrading taxation.

All taxation to be healthy must return tenfold to the tax-payer in the form of necessary services.

Excise makes people pay for their own corruption, moral, mental and physical. It falls like a dead weight on those who are least able to bear it.

The loss of revenue is only apparent. Removal of this degrading tax enables the drinker, that is, the tax-payer, to earn and spend better. Apart, therefore, from the tremendous gain, it means a substantial economic gain to the nation.

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...trying to teach children about sex without arousing sensual feelings is as realistic as trying to describe the nature of fire while concealing the heat...

SEX EDUCATION WITHOUT MORALITY IS DANGEROUS

GORDON WISE

THE sex-pedlars must rank as among the most aggressive of modern salesmen. They thrust their wares upon all and sundry. Lurid advertising folders arrive indiscriminately in the letter boxes of clergymen and young couples, the teenagers or the retired.

What drives these men? Do they have sick minds and only feel comfortable when they drag everybody down to their level? Are they only out for profit? Is it an ideological bid for power? The last possibility would not be anything new. It is a classic ploy of a materialist ideologist to soften up his victims by making them morally unfit and encouraging them to say 'yes' to all they want. They are then unable to say 'no' to themselves—or to an alien idea.

It does not require an inordinately suspicious mind to question whether the mass increase in the availability of drugs and pornography is altogether spontaneous. In the United States, it is estimated that up to 60 per cent of their forces in Vietnam have taken drugs at one time or another. Returning servicemen are purveying the addiction. In California, a new virulent strain of venereal disease, resistant to present antibiotics, is reaching epidemic proportions, and is said also to have been imported by returning servicemen.

The unsuspecting young are the field now being worked upon by perverted personalities. Whole groups of these men and their allies are thirsting and thrusting to educate even the very young in sex techniques. They may damage the minds and mentality of an entire generation unless they are thwarted or their prospective victims warned and fortified.

Camel in the Tent

A headmaster in Britain, Mr. Stuart Froom, recently wrote a very pertinent article entitled: "Do you trust the BBC (British Broadcasting Corporation) to teach sex to your child?" The short answer in the case of most parents is "No." The BBC is the chief "pioneer" in purveying sex education in Britain. They appear to be like the camel who put his nose inside the tent. Very soon the whole camel followed and the tent collapsed.

The National Viewers' and Listeners' Association says in a recent report that many television and radio programmes tend to encourage children to hold authority in contempt. They also disparage family life, accept the tenets of the permissive society and sometimes encourage the "anti-work, anti-employer syndrome." The Association has sent the report to Mrs. Thatcher, Secretary of State for Education and Science. It is urging her to give speedy consideration to bringing schools broadcasting under ministry control so that those involved "are subject to the same controls and carry the same responsibilities as professional teachers."

The horrific fact which has emerged from the recent controversy about whether or not sex educational films should be shown to children is the statement by the Minister of Education that parents have no right to withdraw their children from sex lessons in school.

A well-known Edinburgh University lecturer recently pointed out that much of what passes as "education" and "scientific analysis" in the realm of sex stimulates appetite rather than satisfies curiosity.

Many parents prefer their children to acquire sex knowledge in a natural way, which is in the home environment, when children ask questions and have them answered sensibly, at the appropriate age. "A child's mind is not a small edition of an adult's mind," a doctor has pointed out.

Adverse Effects

The vast majority of thoughtful mothers and fathers, writes Mr. Froom, "prefer to maintain a strict reticence on the subject of sex, believing that premature revelation of one of life's most important secrets may stir up thoughts and fantasies which can only have an adverse effect on a child's developing personality."

Some say that the BBC is naive in thinking that they can present the facts of life without accompanying them with an adequate discussion of morality and behaviour. Whether or not the BBC is naive or ill-intentioned is another matter. But teaching the facts without moral guidelines is like teaching a learner-driver all about the workings of a motor engine in a powerful car but neglecting to teach him the rules of the road and how to drive.

Those who offer reasons for following "advanced" countries such as Sweden and Denmark in the matter of sex education have to explain away a good deal of evidence of the harmful effects. In Sweden, for example, it is a fact that early sex instruction has been followed by promiscuity, illegitimacy, marital failures, venereal disease and a suicide rate higher than any other western nation.

Some of these "educators" say that care is taken to make the instruction coldly clinical, "so that children are not sensually stimulated by what they say." But as one doctor points out "trying to teach children about sex without arousing sensual feelings is as realistic as trying to describe the nature of fire while concealing the heat."

There is a certain swing of the pendulum in Britain away from these permissive attitudes. The Earl of Longford has set up a 47-member committee, not just to investigate pornography but to take action in the way of positive protest. He has some very able and respected people serving on his committee. Recently he introduced a debate in the House of Lords on the subject.

Lord Longford, a well-known Catholic layman, is no narrowminded bigot. On the whole, the press have treated him seriously and with respect. He deserves to succeed.

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Continued from page 69

could easily have adopted the simple languages prevalent in those periods and composed them. Whatever that may be, it is clear that because the famous commentators like Nachinarkiniar and Illampooranar in 12 A.D. have, in their commentaries on *Tholkappiam*, cited for illustration verses from *Konraivendan* and *Moodurai*, the ethical works of Avvaiyar had become so prominent as to be cited by great authors.

Great works on Dharma Sastra, Nyaya, Vedanta, Sankhya, Yoga etc., in Sanskrit first took shape in the form of Sutras, and later got expanded through bhashyas and lengthy commentaries. But there are no ethical works in Sanskrit in Sutra form. Avvaiyar has indeed supplied that want through her ethical works. Not content with this, she has even composed in Sutra form works on Vedanta, Philosophy and Worldly wisdom and has thus built a connecting bridge between Sanskrit and Tamil. It may be truly said that the Ubhaya Vedanta Siddhanta propagated by Sri Ramanuja and Sri Vedanta Desika has been equally well done by Avvaiyar through her works. Moral principles have been set forth in all languages, though they may differ in the mode of presenting them. The great ideas in Sanskrit are all found in Avvaiyar's works but their beauty lies in the crisp, simple and heart-touching sentences used to convey those great ideas. This is a special mark of honour to the great poetess.

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The Biblical story of the Good Samaritan *is very well known. But in this article, Dr. Martin Luther King, Jr. breathes a new life into the story and makes the example of the* Good Samaritan *intensely practical.*

Greatly influenced by the teaching of Mahatma Gandhi since his student days, Dr. King later adopted Gandhiji's doctrine of non-violence as the most effective weapon for securing equal rights for the American Negro.

And, like Gandhiji, he became martyr to a great cause. He was killed by a sniper in Memphis, Tennessee, on April 4, 1968.

During his month-long tour of India, including Bombay, Rajkot and Ahmedabad, Dr. King studied the Gandhian philosophy of non-violence under the auspices of the Gandhi Smarak Nidhi. Religion played a major role in Dr. King's background.

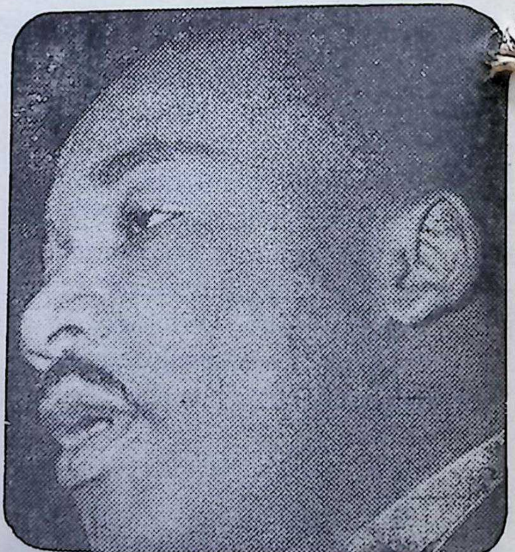
Incidentally, Dr. King, who at the age of 35 won the Nobel Peace Prize for his leadership of the racial deseregation movement in America in 1964, was the youngest man ever to win the award.

This piece is taken from A Martin Luther King Reader, *published by Popular Prakashan, Bombay*—Ed.

On being a good neighbour

Martin Luther King

I SHOULD like to communicate with you about a good man, whose exemplary life will always be a flashing light to plague the dozing conscience of mankind. His goodness was not found in a passive commitment to a particular creed, but in his active participation in a life-saving deed; not in a moral pilgrimage that reached its destination point, but in the love ethic by which he journeyed life's highway. He was good because he was a good neighbour.



The ethical concern of this man is expressed in a magnificent little story, which begins with a theological discussion on the meaning of eternal life and concludes in a concrete expression of compassion on a dangerous road. Jesus is asked a question by a man who had been trained in the details of Jewish Law: "Master, what shall I do to inherit eternal life?" The retort is prompt: "What is written in the law? How readest thou?" After a moment, the lawyer recites articulately: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." Then comes the decisive word from Jesus: "Thou hast answered right: this do, and thou shalt live."

The lawyer was chagrined. "Why," the people might ask, "would an expert in law raise a question that even the novice can answer?" Desiring to justify himself and to show that Jesus' reply was far from conclusive, the lawyer asks, "And who is my neighbour?" The lawyer was now taking up the cudgels of debate that might have turned the conversation into an abstract theological discussion. But Jesus, determined not to be caught in the "paralysis of analysis," pulls the question from mid-air and places it on a dangerous curve between Jerusalem and Jericho.

He told the story of "a certain man" who went down from Jerusalem to Jericho and fell among robbers who stripped him, beat him, and, departing, left him half dead. By chance a certain priest appeared, but he passed by on the other side, and later a Levite also passed by. Finally, a certain Samaritan, half-breed from a people with whom the Jews had no dealings, appeared. When he saw the wounded man, he was moved with compassion, administered first-aid, placed him on his beast, "and brought him to an inn, and took care of him."

Who is my neighbour? "I do not know his name," says Jesus in essence. "He is anyone toward whom you are neighbourly. He is anyone who lies in need at life's roadside. He is neither Jew nor Gentile; he is neither Russian nor American; he is neither Negro nor white. He is 'a certain man'—any needy man—on one of the numerous Jericho roads of life." So Jesus defines a neighbour, not in a theological definition, but in a life situation.

What constituted the goodness of the good Samaritan? Why will he always be an inspiring paragon of neighbourly virtue? It seems to me that this man's goodness may be described in one word—altruism. The good Samaritan was altruistic to the core. What is altruism? The dictionary defines altruism as "regard for, and devotion to, the interest of others." The Samaritan was good because he made concern for others the first law of his life.

I

The Samaritan had the capacity for a *universal altruism*. He had a piercing insight into that which is beyond the eternal accidents of race, religion, and nationality. One of the great tragedies of man's long trek along the highway of history has been the limiting of neighbourly concern to tribe, race, class, or nation. The God of the early Old Testament days was a tribal god and the ethic was tribal. "Thou shall not kill" meant "Thou shalt not kill a fellow Israelite, but for God sake, kill a Philistine." Greek democracy embraced a certain aristocracy, but not the hordes of Greek slaves whose labours built the city-states. The universalism at the centre of the Declaration of Independence has been shamefully negated by America's appalling tendency to substitute "some" for "all." Numerous people in the North and South still believe that the affirmation, "all men are created equal", means "all white-men are created equal." Our unswerving devotion to monopolistic capitalism makes us more concerned about the economic security of the captains of industry than for the labouring men whose sweat and skills keep industry functioning.

What are the devastating consequences of this narrow group-centred attitude? It means that one does not really mind what happens to the people outside his group. If an American is concerned only about his nation, he will not be concerned about the peoples of Asia, Africa, or South America. Is this not why nations engage in the madness of war without the slightest sense of penitence? Is this not why the murder of a citizen of your own nation is a crime, but the murder of the citizens of another nation in war is an act of heroic virtue? If manufacturers are concerned only in their personal interests, they will pass by on the other side while thousands of working people are stripped of their jobs and left displaced on some Jericho road as a result of automation, and they will judge every move toward a better distribution of wealth and a better life for the working man to be socialistic. If a white man is concerned only about his race, he will casually pass by the Negro who has been robbed of his personhood, stripped of his sense of dignity, and left dying on some wayside road.

A few years ago, when an automobile carrying several members of a Negro college basketball team had an accident on a Southern highway, three of the young men were severely injured. An ambulance was immediately called, but on arriving at the place of the accident, the driver, who was white, said without apology that it was not his policy to serve Negroes, and he drove away. The driver of a passing automobile graciously drove the boys to the nearest hospital, but the attending physician belligerently said, "We don't take niggers in this hospital." When the boys finally arrived at a "coloured" hospital in a town some fifty miles from the scene of the accident, one was dead and the other two died 30 and 50 minutes later respectively. Probably all three could have been saved if they had been given immediate treatment. This is only one of thousands of inhuman incidents that occur daily in the South, an unbelievable expression of the barbaric consequences of any tribal-centred, national-centred, or racial-centred ethic.

The real tragedy of such narrow provincialism is that we see people as entities or merely as things. Too seldom do we see people in their true *humanness*. A spiritual myopia limits our vision to external accidents. We see men as Jews or Gentiles, Catholics or Protestants, Chinese or American, Negroes or Whites. We fail to think of them as fellow human beings made from the same basic stuff as we, moulded in the same divine image. The priest and the Levite saw only a bleeding body, not a human being like themselves. But the good Samaritan will always remind us to remove the cataracts of provincialism from our spiritual eyes and see men as men. If the Samaritan had considered the wounded man as a Jew first, he would not have stopped, for the Jews and the Samaritans had no dealings. He saw him as a human being first, who was a Jew only by accident. The good neighbour looks beyond the external accidents and discerns those inner qualities that make all men human and, therefore, brothers.

II

The Samaritan possessed the capacity for a *dangerous altruism*. He risked his life to save a brother. When we ask why the priest and the Levite did not stop to help the wounded man, numerous suggestions come to mind. Perhaps they could not delay their arrival at an important ecclesiastical meeting. Perhaps religious regulations demanded that they touch no human body for several hours prior to the performing of their temple functions. Or perhaps they were on their way to an organisational meeting of a Jericho Road Improvement Association. Certainly this would have been a real need, for it is not enough to aid a wounded man on the Jericho Road; it is also important to change the conditions which make robbery possible. Philanthropy is commendable, but it must not cause the philanthropist to overlook the circumstances of economic injustice which make philanthropy necessary. Maybe the priest and the Levite believed that it is better to cure injustice at the casual source than to get bogged down with a single individual effect.

These are probably reasons for their failure to stop, yet there is another possibility, often overlooked, that they were afraid. The Jericho Road was a dangerous road. When Mrs. King and I visited the Holy Land, we rented a car and drove from Jerusalem to Jericho. As we travelled slowly down that meandering, mountainous road, I said to my wife, "I can now understand why Jesus chose this road as the setting for his parable." Jerusalem is some two thousand feet above and Jericho one thousand feet below sea level. The descent is made in less than twenty miles. Many sudden curves provide likely places for ambushing and expose the traveller to unforeseen attacks. Long ago the road was known as the Bloody Pass. So it was possible that the priest and the Levite were afraid that if they stopped, they too would be beaten. Perhaps the robbers were still nearby. Or maybe the wounded man on the ground was a faker, who wished to draw passing travellers to his side for quick and easy seizure. I imagine that the first question which the priest and the Levite asked was: "If I stop to help this man, what will happen to me?" But by the very nature of his concern, the good Samaritan reversed the question: "If I do not stop to help this man, what will happen to him?" The good Samaritan engaged in *a dangerous altruism*.

We so often ask, "What will happen to my job, my prestige, or my status if I take a stand on this issue? Will my home be bombed, will my life be threatened, or will I be jailed?" The good man always reverses the question. Albert Schweitzer did not ask, "What will happen to my prestige and security as a university professor and to my status as a Bach organist, if I work with the people of Africa?" but rather he asked, "What will happen to these millions of people who have been wounded by the forces of injustice, if I do not go to them?" Abraham Lincoln did not ask, "What will happen to me if I issue the Emancipation Proclamation and bring an end to chattel slavery?" but he asked, "What will happen to the Union and to millions of Negro people, if I fail to do it?" The Negro professional does not ask, "What will happen to my secure position, my middle-class status, or my personal safety, if I participate in the movement to end the system of segregation?" but "What will happen to the cause of justice and the masses of Negro people who have never experienced the warmth of economic security, if I do not participate actively and courageously in the movement?" The ultimate measure of a man is not where he stands in moments of comfort and convenience, but where he stands at times of challenge and controversy. The true neighbour will risk his position, his prestige, and even his life for the welfare of others. In dangerous valleys and hazardous pathways, he will lift some bruised and beaten brother to a higher and more noble life.

III

The Samaritan also possessed *excessive altruism*. With his own hands he bound the wounds of the man and then set him on his own beast. It would have been easier to pay an ambulance to take the unfortunate man to the hospital, rather than risk having his neatly trimmed suit stained with blood.

True altruism is more than the capacity to pity; it is the capacity to sympathise. Pity may represent little more than the impersonal concern which prompts the mailing of a cheque, but true sympathy is the personal concern which demands the giving of one's soul. Pity may arise from interest in an abstraction called humanity, but sympathy grows out of a concern for a particular needy human being who lies at life's roadside. Sympathy is fellow-feeling for the person in need—his pain, agony, and burdens. Our missionary efforts fail when they are based on pity, rather than true compassion. Instead of seeking to do something *with* the African and Asian peoples, we have too often sought only to do something *for* them. An expression of pity, devoid of genuine sympathy, leads to a new form of paternalism which no self-respecting person can accept. Dollars possess the potential for helping wounded children of God in life's Jericho Road, but unless those dollars are distributed by compassionate fingers they will enrich neither the giver nor the receiver. Millions of missionary dollars have gone to Africa from the hands of church people who would die a million deaths before they would permit a single African the privilege of worshipping in their congregation. Millions of Peace Corps dollars are being invested in Africa because of the votes of some men who fight unrelentingly to prevent African ambassadors from holding membership in their diplomatic clubs or establish residency in their particular neighbourhoods. The Peace Corps will fail if it seeks to do something *for* the underprivileged peoples of the world; it will succeed if it seeks creatively to do something *with* them. It will fail as a negative gesture to defeat Communism; it will succeed only as a positive effort to wipe poverty, ignorance, and disease from the earth. Money devoid of love is like salt devoid of savour, good for nothing except to be trodden under the foot of men. True neighbourliness requires personal concern. The Samaritan used his hands to bind up the wounds of the robbed man's body, and he also released an overflowing love to bind up the wounds of his broken spirit.

Another expression of the *excessive altruism* on the part of the Samaritan was his willingness to go far beyond the call of duty. After tending to the man's wounds, he put him on his beast, carried him to an inn, and left money for his care, making clear that if further financial needs arose he would gladly meet them. "Whatsoever thou spendest more, when I come again, I will repay thee." Stopping short on this, he would have more than fulfilled any possible rule concerning one's duty to a wounded stranger. He went beyond the second mile. His love was complete.

Dr. Harry Emerson Fosdick has made an impressive distinction between enforceable and unenforceable obligations. The former are regulated by the codes of society and the vigorous implementation of law-enforcement agencies. Breaking these obligations, spelled out on thousands of pages in law books, has filled numerous prisons. But unenforceable obligations are beyond the reach of the laws of society. They concern inner attitudes, genuine person-to-person relations, and expressions of compassion which law books cannot regulate and jails cannot rectify. Such obligations are met by one's commitment to an inner law, written on the heart. Man-made laws assure justice, but a higher law produces love. No code of conduct ever persuaded a father to love his children or a husband to show affection to his wife. The law court may force him to provide bread for the family, but it cannot make him provide the bread of love. A good father is obedient to the unenforceable. The good Samaritan represents the conscience of mankind because he also was obedient to that which could not be enforced. No law in the world could have produced such unalloyed compassion, such genuine love, such thorough altruism.

In our nation today a mighty struggle is taking place. It is a struggle to conquer the reign of an evil monster called segregation and its inseparable twin called discrimination—a monster that has wandered through this land for well-nigh one hundred years, stripping millions of Negro people of their sense of dignity and robbing them of their birthright of freedom.

Let us never succumb to the temptation of believing that legislation and judicial decrees play only minor roles in solving this problem. Morality cannot be legislated, but behaviour can be regulated. Judicial decrees may not change the heart, but they can restrain the heartless. The law cannot make an employer love an employee, but it can prevent him from refusing to hire me because of the colour of my skin. The habits, if not the hearts, of people have been and are being altered every day by legislative acts, judicial decisions, and executive orders. Let us not be misled by those who argue that segregation cannot be ended by the force of law.

But acknowledging this, we must admit that the ultimate solution to the race problem lies in the willingness of men to obey the unenforceable. Court orders and federal enforcement agencies are of inestimable value in achieving desegregation, but desegregation is only a partial, though necessary, step toward the final goal which we seek to realise—genuine inter-group and inter-personal living. Desegregation will break down the legal barriers and bring men together physically, but something must touch the hearts and souls of men so that they will come together spiritually because it is natural and right. A vigorous enforcement of civil rights laws will bring an end to segregated public facilities which are barriers to a truly desegregated society, but it cannot bring an end to fear, prejudice, pride, and irrationality, which are the barriers to a truly integrated society. These dark and demonic responses will be removed only as men are possessed by the invisible, inner law which etches on their hearts the conviction that all men are brothers and that love is mankind's most potent weapon for personal and social transformation. True integration will be achieved by true neighbours who are willingly obedient to unenforceable obligations.

More than ever before, men of all races and nations are today challenged to be neighbourly. The call for a world-wide good-neighbour policy is more than an ephemeral shibboleth; it is the call to a way of life which will transform our imminent cosmic elegy into a psalm of creative fulfilment. No longer can we afford the luxury of passing by on the other side. Such folly was once called moral failure; today it will lead to universal suicide. We cannot long survive spiritually separated in a world that is geographically together. In the final analysis, I must not ignore the wounded man on life's Jericho Road, because he is a part of me and I am a part of him. His agony diminishes me, and his salvation enlarges me.

In our quest to make neighbourly love a reality, we have, in addition to the inspiring example of the good Samaritan, the magnanimous life of Christ to guide us. His altruism was universal, for he thought of all men, even publicans and sinners, as brothers. His altruism was dangerous, for he willingly travelled hazardous roads in a cause he knew was right. His altruism was excessive, for he chose to die on Calvary, history's most magnificent expression of obedience to the unenforceable.

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Pakistan and the Arab World

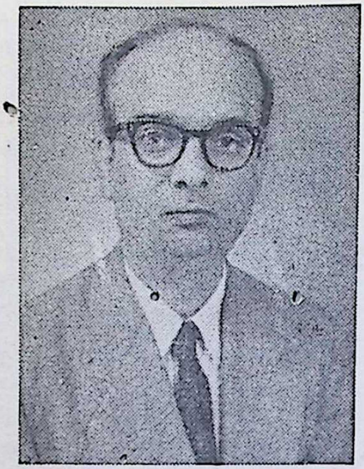
DR. A. K. MAJUMDAR

THE Arab world has refused to extend sympathy to the victims of Pak brutalities in Bangla Desh on the strange plea that by doing so they would in some mysterious way aid India against Pakistan, the largest Muslim country in the world.

Friendly ties between the Arab countries and Pakistan began to develop after the Suez canal affair when India earned the wrath of U.K. by vigorously upholding the Egyptian cause. India backed Egypt (now U.A.R.) because she felt that Egypt was right, and she has espoused the cause of Palestinian refugees for she has felt that they had a legitimate claim to their own homeland. In neither case did India expect any return; as a matter of fact, hard real politics would have demanded India to back the U.K. against Egypt, and Israel against the Arabs; the dividends which such a policy would have yielded are too obvious to merit any discussion.

Why then did Pandit Nehru adopt the policy of supporting the Arabs? The reason is that even before coming to power in 1947, the Congress in its fight against imperialism had aligned itself with the Palestinians' cause, while the Muslim League leaders, bent on getting their *bakshish* from the British, stoutly stood by their patrons and masters. Britain has never forgotten the loyal Muslim League and its successor, the Government of Pakistan.

One of the most distinguished ser-



The Author

vices rendered by the Muslim League to the British Government was to keep the Muslim masses in India away from the Congress when it took up the cause of the Arabs in Palestine during 1937-1938. This is revealed by the secret notes now in the custody of the Indian Government.

The Muslim League's line of propaganda was determined at a meeting held at Longwood, Simla, on October 3, 1937, with Sir Abdur Rahim as Chairman. The Director of the Intelligence Bureau reporting on the deliberations of this meeting stated:

> 'The Muslim League, including the loyalists, feel that they cannot keep quiet but must give a lead to the Muslim masses if only to prevent them from going over to the Congress. They propose, therefore, to take up the religious cry and point out to the Muslim masses that the Congress is really not opposed either to the partition (of Palestine) scheme or to the Jews, but that it wants (them) to settle their differences among themselves.
>
> 'Sir Abdur Rahim considers that the present is a golden opportunity to engineer a powerful agitation, because if they do so, they will be immune from prosecution for a variety of reasons. The agitation, he says, would also strengthen the hands of the Viceroy, who has been constantly representing the feeling of the Indian Muslims to British Government, considerably more than the actual situation in India demanded.'

In 1938, the Viceroy wanted an appreciation of the probable effect of the pro-Palestine Arab propaganda in India and a note was prepared after consulting the C.I.D. and Central Intelligence Officers 'of the areas in which Muslim influence (was) considerable'. This note, along with other Home Department papers, is now in the files of the National Archives, New Delhi. Regarding the 'pro-Palestine Arab propaganda in India' the note states:

> 'Danger is great in Punjab, U.P. and Sind. It is equally clear that it is only the attitude of the Muslim League which has prevented this agitation from taking hitherto a widespread effect. Jinnah's desire to avoid a simultaneous conflict with the Congress and British authority was obvious at the July session of the Muslim League Council in Delhi. Pro-Arab agitation by the Muslim League would be exceedingly embarrassing to the predominantly Muslim Government of the Punjab, which at present is one of the League's most powerful supporters......'

In his Weekly Report on 27 August, 1938, the Director of Intelligence Bureau stated:

> 'Muslims showed curious lack of enthusiasm when the Royal Commission Report on Palestine appeared last year, though some Muslim bodies passed condemning resolutions. The reason for this indifference may have been due to

lack of lead from Muslim countries, and to a fairly widespread feeling that the Arabs, in addition to having previously failed to help their co-religionists in India in time of trouble, had also shown themselves traitors to the Caliphate. Congress, however, seized on the occasion for an attempt to exploit Muslim religious sentiment in order to cultivate the community's support. This was particularly evident in the United Provinces, where the P.C.C. led by Nehru set its seal on agitation by passing a resolution recording its sympathy with the Arabs. Concurrently, the Muslim League in this Province addressed itself to a campaign of propaganda, chiefly for the purpose of arousing support for the League....'

Thus, Nehru's genuine sympathy for the Arabs was interpreted by the British as a political stunt to win Muslim support for the Congress in a province where the Muslims formed about 14 per cent of the population. But this line of useful propaganda was continued both by the British and the Muslim League in their successful bid to prevent the ignorant Muslim masses from joining the Congress movement in support of the Arabs. One of the reasons of Mr. Jinnah's growing popularity with the British Government was his total disinterestedness in the affairs of the Arabs, or of Palestine.

Mr. Jinnah and other Muslim League leaders found in the Arab tragedy in Palestine an opportunity to gain concessions from the British, as a price for their denial of support to the Arab cause. That the Muslim League leaders manipulated the political issues with great dexterity and without any scruples is a matter of history which also records rich rewards which the grateful British showered on them.

We may support Arab nations against Israel, but because of that to think that Arab countries will accept our viewpoint against Pakistan is deliberately to direct a blind eye to reality. Muslim countries may and do fight against each other; but when it is a matter between a Muslim and a non-Muslim country, their sympathies are always with the former.

—Acharya J. B. Kripalani

One of the richest prizes was Bangla Desh, of which the British made a gift to the Punjabis, though the Lahore resolution, of which Pakistan was said to have been the effect, spoke of two sovereign Muslim states in India. But saturated with poisons of communal propaganda, the Muslims of Bengal failed to perceive the trap into which they were walking.

I have not got with me the latest map of North Africa, but my guess is that there are in North Africa about half a dozen Arab States contiguous to each other, covering the entire Mediteranean Ocean, inhabited by the people of the same ethnic group, speaking the same language and of course following the same religion. Same is true of the Arab mainland. Why then should the Arabs feel obliged to oppose the formation of two Muslim states in this sub-continent, when except for religion the people of the two countries differ in every other respect, and are separated by one thousand miles of land and several thousand miles of sea?

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Cultural Trends & Events

GENERATIONS have complained that India followed Britain blindly in many respects! Times have changed. Britain is following the lead given by India! When we went decimal our Rupee remained the same; only in place of 64 pice that went to make it, we made them 100. In order to distinguish the new unit, we called it *Naya Paisa.* Britain which went decimal from February has likewise kept her £ in tact; only in place of 240 pennies which made it, the new decimal currency will have 100 and they will be called *New Pence.* In due course, as we have dropped the *Naya* from the new *Paisa,* Britain will drop the *new* from the decimal *pence.*

* * *

GOVERNMENT OF INDIA (Publications Division) has put on the market (issued by the Planning Commission) the three-Volume edition of the *Encyclopaedia of Social Work in India* (Rs. 60/- for the set). It is being now translated into regional languages. Marathi translation is taken up by the Tata Institute for Social Science, Chembur, Bombay.

* * *

OPEN UNIVERSITY OF BRITAIN began work with the new year, with 25,000 students, selected out of a total of 40,000 applicants. Students will attend lectures and correspondence courses occupying about 10 hours a week in Science, Mathematics, Arts and Social Science aided by the BBC radio and T.V. Two weeks' intensive personal tuition will be arranged during the summer. Teachers seem to take great interest in this sort of University education as about a third of the students are from that category. Educationists from Belgium, Germany, Holland and Japan are watching the work with special interest. India too ought to have taken interest in such an open air experiment.

* * *

GERMAN WRITERS' ASSOCIATION with about 3,000 members met in a Conference to draw up a Bill of Rights for the writers. Their problems are little known in India. It seems that the authors in that part of the globe get a fixed royalty on books lent by public libraries. Turn-over tax or value-added tax is in operation in some countries but writers are exempt from these levies. German writers sought this exemption on the plea that writers in Belgium, Denmark, France, Netherlands and Sweden were exempt from them.

* * *

NIZAM'S CARPETS FOR SALE IN GERMANY: Thirty of the choicest carpets from the Nizam's fabulous collection are on sale in Germany, and the highest priced piece is worth $75,000. It is said to be 150 years old and it would have taken an expert working on it for 12 hours daily, 10 years to complete it.

* * *

BOROBODUR TEMPLES: Federal Republic of Germany has donated $500,000 to help save the Javanese temples of Borobodur. They are the greatest Buddhist monuments in central Java, built about the 9th century A.D. by Sailendras. Intricately carved blocks of stone illustrating the episodes in the life of the Buddha, make a huge truncated pyramid. Seven stone terraces encircle the pyramid and from the platforms above the terrace, the great figure of the seated Buddha is seen. Such temples are worth preserving and UNESCO is providing funds for the purpose.

* * *

AN EXAMPLE WORTH IMITATING: A Hamburg book-seller celebrated the centenary of his business by opening a Children's Wing in his book-shop. Here children are welcome to handle books they choose and browse as long as they want. Black boards and chalk pieces are supplied to those who want to try their hand at drawing. An Indian proverb says that when you invite a blind man for dinner, food will have to be served for two. Similarly, when children visit bookshops, it is obvious their parents too will spend some time amidst books. Will Indian booksellers profit from this clever trick to secure customers early in the life?

* * *

THE DEIVIKA PERAVAI of Tamil Nad is planning in a big way, a campaign for educating the masses. Copies of the lives of four Shaiva saints with selections from their devotional hymns are to be freely distributed among the young. A devotional institute for higher studies and research is also being set up. Tours of powerful speakers and scholars abroad are also on the agenda. Tamilians have gone abroad and they feel the necessity of doing something for the spread of spiritual literature on which they sustain themselves during the periods of stress and strain. Hence a great impetus is provided for such efforts. More the merrier!

* * *

CENTRAL INSTITUTES for the Study of Sanskrit are being started by the Union Ministry of Education. Two of them, at Delhi and Tirupati, are already functioning; three more are being set up at Allahabad, Jammu and Puri. While the Central Government is wanting to encourage study of Sanskrit, State Governments are not willing to do so. Voluntary organisations must come forward under the conditions to utilise the Union Government's helpful attitude. For conducting classes, for publishing books and periodicals, for special training to Sanskrit teachers, help from the Union Ministry is available. But for real workers only!

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WATER AND MANUAL TREATMENT FOR CANCER

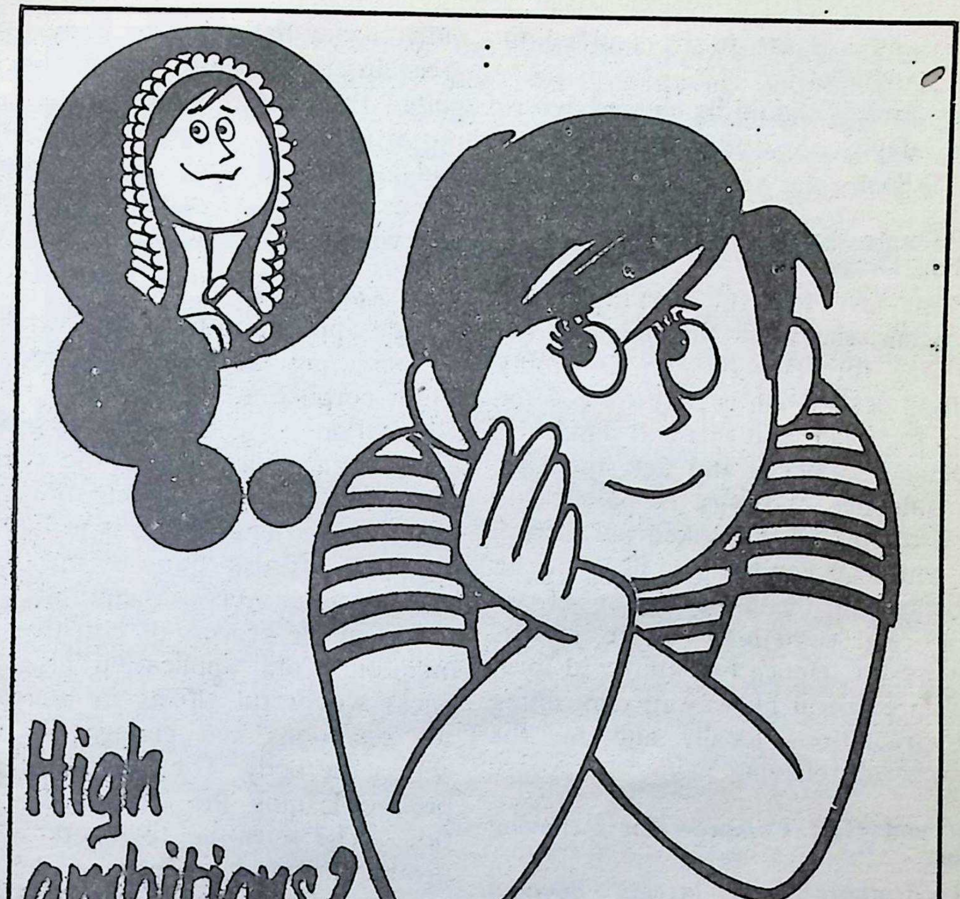
Dr. S. C. Sen Gupta

The treatment of Cancer depends upon

1. Destruction of Cancer Cells.
2. Changing the structure of Cancer cells.
3. Elimination of foreign matters and Poison from the blood.
4. Care should be taken to prevent complications such as:
   Acidity, Gastric troubles, Dropsy, Vomiting, Constipation, Indigestion, Heart attack, Shock, Blood poisoning, Sleep, Kidney troubles, Anaemia, Emaciation, and Weakness.

Manual treatment of cancer patients consists of:—

1. Stimulation of Spinal Cord.
2. Massaging the affected part with almond oil (*Badam Tel*).
3. Hot and Cold compress for pain.
4. Drinking of water for elimination of toxic matters fr blood.
5. Fastings.
6. Diets:—
   The diet lists presented in this article are based on findings and experience of modern Scientists and Physicians of repute. They are as under:
   Grapes, Apple, *Almond,* Dates, Jambul, Walnut, Papaya, Emblic-myrobalan, Lemon, *Bran, Honey,* Lactose, Beets, Tomatos, Wheat, carrot, Garlic, Onion, *Fenugreek* (*methi*) *Spinach* (*Palak*) Lettuce (Salad).
   Items shown in italics are to b taken daily. The diet of meat, cheese, milk or milk products,


High ambitions?
use deluxe camel ink
camel
deluxe ink
ROYAL BLUE

Vision 711

and salt are to be avoided in any diet.

7. Bowels should be cleared everyday.
8. Rest.

A Warning against the Use of Pain Killing Drugs

Pains give forceful warning. The Physician who gives Morphine to the suffering for relieving pain is simply inviting death. Pain is nature's call for help, for relief; and this call should be intelligently obeyed and not stilled by the influence of drugs. A pain exists for a reason, so if masked by a drug, the causative condition is likely to be neglected in the false feeling of security and something more serious may result. Hence hot and cold local pack are useful by way of controlling the circulations locally and for the purpose of relieving pain.

Hot and Cold Compress for Relieving Pain

Hydrotherapy is largely devoted to healing by the use of water and this science is now recognised in Western countries. Water possesses three remarkable properties and they are rendering most valuable help for healing purposes. These are (1) great power in absorbing and communicating heat; (2) great solvent properties, water being the one universal solvent; (3) the facility with which it may be changed by heat and by cold from a liquid to the solid and gaseous forms.

Water being a universal solvent, its internal application materially aids in the elimination of uric and oxalic acids and other abnormal products, which under certain unhealthy conditions rapidly accumulate in the body to its great injury. It must never be forgotten that water is one of the most powerful agents known to mankind and is a simple and natural remedy. Hence it must be used with caution and wise discrimination.

Cold Application

Cold application has a decided effect in increasing the number of red and white corpuscles. This is due to the contraction of the blood vessels of the viscera, thus driving the corpuscles into the general circulation. The effect of cold application is to increase the power of absorption by the gastric and intestinal mucous membranes thus aiding in the process of nutritive assimilation. Cold application also produces wonderful effects in increasing the secretions and change of tissue within the body. The same effects are produced upon the organs of excretion. The scientific followers of hydrotherapy must understand the phenomena of reaction of this treatment. They must understand how to produce circulatory action and reaction and thermic action and reaction. There are many cases in which it is essential to prohibit reaction either partially or wholly; hence the laws must be known. Care must be exercised in all cases of low vitality, of old age, temporary exhaustion or nervous exhaustion, obesity, chill and other similar conditions.

Hot Application

The application of heat to the body is as important as the application of cold and may be applied to the body in several ways. The effect of hot application is not only to increase the dilation of the arteries but also the small veins and lymph channels. The result is an increased amount of perspiration and a stimulant to respiration by means of the skin. Remember that the prolonged and repeated perspiration induced by artificial means weakens the skin and lessens its reactive power. This is the reason why hot applications are generally followed by cold ones, the cold restoring the tone and reactive power of the skin. One of the chief values of the application of hot water to the skin is that it prepares the body for the application of cold. Heat materially affects the circulation of the blood and the hot applications decidedly have stimulating effect in increasing the healthy action of the stomach, liver, and other digestive organs. One of the most stimulating effects can be found in alternate hot and cold application to the skin and most efficient means of stimulating nutritive assimilation without causing any serious disturbances of the heat balance of the body.

As a general principle the lower the temperature of the water, the shorter should be the application. For cold applications one to five seconds is enough. *How to change the structure of the cancer cell?* The change in the Cancer cells can be brought by fasting. An article on Fasting indispensable for Cancer cure was published in the *Bhavan's Journal* of June 29, 1969.

Drinking of Water for Eliminating Toxic Matters from Blood

The life or vigour is supplied by the blood, the Oxygen of air and sunlight, but the supply of water depends upon the food we eat and water we drink. Hence it is important that we give to the body a sufficient quantity of pure water in order to keep the blood in its normal fluid condition and eliminate the disease-producing effect matters. Water is the great solvent and is of an intestinal value as an aid in eliminating wastes and poisons through both Kidneys and Skin. Elimination should be the key note upon which the treatment is based in cancer thereby accomplishing the purification of blood as rapidly as possible.

Stimulation of Spine

The stimulation of the spine will be a great assistance to a Cancer patient. Benefit will be secured from the simple use of hot towels applied to the spine for 5 minutes, followed by a cold application instantly within a duration of 3 seconds, when the patient is too weak to endure extensive movement.

Massage of the affected part with Almond Oil (Badam Tel)

When applied externally this oil is of special value to the cancer patient. The almond oil is the best anodyne and dissolving remedy for Tumours. The affected part should be rubbed softly. It will ease the piercing pain and cool the burning heat.

Destruction of Cancer Cell

Cancer may appear in large variety of forms and in all parts of the body. It is dangerous however when one or more of the vital organs are attacked. The character of the symptoms may change as the disease progresses. But

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—BHARAT JYOTI

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at first what may appear to be a simple growth may change into a malignant excrescence. The symptoms of cancer are materially influenced by location of the growth.

Whether the cancer is located in stomach, breasts, uterus or elsewhere, the treatment is almost identical in all cases. The only difference is that it might be desirable to stimulate the circulation in the affected part by hot and cold application. Cancer cells are different from the normal cells and these cells constitute foreign matters which have nothing to do, in making the body. Therefore these repeated living matters must die out as they can not draw substance from the human body. So the treatment of Cancer depends upon causing death of the Cancer cells which the body has generated with the help of Mansarb Budhantak, an injectable preparation researched and investigated by The Research Institute of Herbal Products, Jammu. The object of Mansarb Budhantak is complete removal or destruction of all Cancer Cells.

Success or failure in treatment of Cancer depends primarily upon early diagnosis and any effective means of increasing the vitality of the body should be adopted. The successful treatment of Cancer in nearly every case depends largely upon building increased vitality ; and attention must be given first so as to accelerate the activities of those organs that carry from the body the poisons or foreign elements which are the usual cause of symptoms in the disease.

No modern aid of Microscopic devices is advocated. Even dissection of the Cancerous growth, external or internal, by applying heat or through an electric needle, or the skilled use of concentrated sun rays or radium should be forgotten and avoided if the Ayurvedic Therapy is to be followed.

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In spite of the opinion which those who love to drink may hold, Prohibition has been the dire source of unnumbered woes. I am convinced that only a drinkless society can be a civilised one.

—Dr. K. M. Munshi

...Without Comment

IN no affluent society are feasts so lavish as in India. Such waste and ostentation are signs of lack of culture.

—*Smt. Indira Gandhi,* Prime Minister of India.

IN this age when everyone is a plain mister and even he (Speaker, Lok Sabha) is addressed as "Mr. Speaker" why could not the judges be addressed as "Mr. Justice" or "Mr. Chief Justice."

—*G. S. Dhillon,* Speaker, Lok Sabha.

DEVNAGIRI script would serve as a much powerful instrument of national integration than the Hindi language. As a first step, all newspapers should be published in the Devnagiri script.

—*Acharya Vinoba Bhave.*

YIELDING to requirements of national economy, the oil-fed "Jawahar Jyoti", installed in the Nehru Museum, had been replaceed by a gas-fed system.

—*I. K. Gujral,* Union Minister of State for Housing.

IT would be in the interest of the Life Insurance Corporation to see that people live long and for this purpose it will start a campaign against diseases that hit people most.

—*T. A. Pai,* Chairman, Life Insurance Corporation of India.

GIGANTISM is to Government what elephentiasis is to individuals. It is an ugly disease caused by the mosquito bite of power.

—*Swarajya.*

DISCIPLINED Members of Parliament should be given an extra chance during question hour as an "incentive bonus".

—*Chintamani Panigrahi,* M.P. (Congress N.).

THE Public Sector has become 'Public loot sector' and has not made any good progress.

—*Balraj Madhok,* Jana Sangh leader.

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TAIL PIECE

Looking at a millionaire, a poor man said: "Do you know I am a richer man than you are?" "You talk like a mad man," shouted the millionaire. "Why," said the poor man, "I have got as much money as I want, but you haven't."

NOTES & NEWS

VYASA JAYANTI:

VYASA JAYANTI was celebrated, as usual every year, on July 8, 1971, at Bharatiya Vidya Bhavan. Prof. J. H. Dave, Hon. Director of the Bhavan, presided over the solemn function, and Swami Akhandananda Saraswati addressed the large gathering about the great contributions of Sage Vyasa not only to India but to the whole of Asia. He observed that Vyasa himself had expressed his view that he would be worshipped if one worships his teacher or preceptor. This particular day had been fixed by our far-sighted ancestors to remind us of our debt of gratitude to our teachers, and specially to the teacher of teachers, the great Vyasa.

Prof. Dave referred to the greatness and vastness of the work of Vyasa and to his intellectual and spiritual achievements.

Earlier, Acharya Bhaishanker Purohit, Principal, Bhavan's Sanskrit Mahavidyalaya, explained in chaste Sanskrit the significance of the day. He spoke about the falling standards of our society by the neglect of our great heritage in the form of immortal works like the *Vedas, Upanishads, Ramayana* and *Mahabharata.*

Brahmins versed in the different Vedas recited selections with all the intricacies of their recitation. All the Pandits and Vaidikas who participated in the Vedic recitations were honoured with presents.

SANSKRIT VERSION OF AVVAIYAR'S WORKS PUBLISHED:

SRI K. K. SHAH, Governor of Tamil Nadu, complimented Siromani S. N. Sri Rama Desikan for his beautiful translation in Sanskrit of the wise sayings of Avvaiyar, the great saint-poetess, and said that the best way to make known throughout India the literary treasures of Tamil language was to translate the outstanding works of Tamil into Sanskrit which had enriched the vocabulary of most of the Indian languages.

The Governor was releasing Avvaiyar's *Athi Choodi, Konrai Vendhan, Moodhurai* and *Nalvazhi,* rendered into Sanskrit by Siromani S. N. Sri Rama Desikan, at a function held in Madras on July 6, 1971, under the auspices of the South Indian Sanskrit Association.

Smt. Saraswati Giri, (wife of the President of India), a poetess and linguist in her own right, said that Sanskrit served as a bridge among the Indian languages and helped promote unity among the people. She thanked the author for having dedicated the book to her.

Sri M. Ananthasayanam Iyengar, President of the Association, who presided, said that the Central Government should revise its language policy and make Sanskrit compulsory in the north and optional in the south. He appealed to the Tamil Nadu Government to reconsider its decision on language study and provide for the learning of Sanskrit in schools by retaining at least one Sanskrit pandit in each school.

A HOLY ELEPHANT:

PILGRIMS visiting the Chaduragiri hill shrine situated near Watrap in Tamil Nadu, had been struck with admiration and reverence by the movements of an elephant with a single tusk, celebrated for its unfailing devotion to God. The unique pachyderm always kept away from the herd of forest elephants and slept during nights in front of the deity of the hill shrine. It used to touch the ground with its head as if to pay obeisance to the Deity and would sometimes caress the idol with its trunk. Physiologically, the elephant was somewhat uncommon, as it had only one tusk, against the normal two.

The tusker was found dead in front of the temple in June last. To devout Hindus, the tusk of the elephant that died virtually at the feet of Lord Sundara Mahalingam is of high sentimental value—a relic to be preserved and cherished. At the request of Sri P. S. Ponniah, the hereditary trustee of the temple, the Government of Tamil Nadu has decided to gift to the temple the six-foot long tusk of the holy elephant weighing about 20 kg. and valued at Rs. 2,000.

ACHARYA BHISE PASSES AWAY:

ACHARYA S. R. BHISE, well-known Sarvodaya leader and close associate of Acharya Vinoba Bhave, died on July 4, 1971, in Bombay. He was 78.

A life-long bachelor, Ratnagiri-born Acharya Bhise had devoted his whole life to crusading for the cause of education and for the welfare of the backward tribal people. Through the Adivasi Seva Mandal, which he set up, he worked for the uplift of Adivasis almost till his last breath, in the forests of Thana District. He also started forest labour cooperatives to free Adivasis from the clutches of landlords and contractors.

He had taken an active part in the non-cooperation and civil disobedience movements, but remained aloof from politics later. He had been imprisoned several times during the freedom struggle.

Acharya Bhise has authored several books on education and Adivasi problems.

BRITISH COUNCIL EXHIBITION OF LOW-PRICED BOOKS:

TO mark the occasion of the Tenth Anniversary of the British Low-Priced Books scheme (ELBS), a special exhibition and sale of the complete range of ELBS Low-Priced Books was held in Bombay recently.

Over 60 British publishers are represented in the Scheme whose chief object has always been to enable students and other readers in developing countries to buy essential textbooks at lower prices. India is probably the biggest user of these books marketed in 45 countries of Asia and Africa. To date, over 7 million copies have been produced, of which well over 6 million have been sold.

The books cost the buyer about one-third of the price of the original editions. Even the most expensive medical texts are never more than half the price of the standard editions. These books, therefore, can only be bought in India, Africa, Asia. No copies may be bought in Britain as agreed by publishers taking part in the scheme.

The English Language Book Society is always ready to consider further titles suggested by would-be readers according to John Bayliss, Secretary of the Advisory Committee on the selection of Low-Priced Books for Overseas.

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Our Bookshelf

YOGA by Swami Dakshinamurti (Mr. Lucien of S. Africa). Published by the Siddhashramam, Madurai-9. Price Rs. 2.

MR. LUCIEN who, we are told, embraced Hinduism and became a Sannyasi in his quest for truth, has left a deep impression on many intellectuals in Tamil Nadu with whom he came into contact; or rather who had the good fortune of coming into contact with him as a truth-seeker.

The booklet is very attractively, neatly and well printed with sketches in illustration. It contains a series of thoughtful and thought-provoking notes left by him on six spiritual topics: *asana, pranayama, action, yoga, advaita* and *bhakti*. The style is refreshingly English, though in a few places there is a leaning to archaism. The treatment of topics like *pranayama* and *yoga* and the pronouncements on the concept of God are most valuable.

The printing and get-up are of a high order, which speaks for the efficiency of the Siddhashramam, which is doing yeoman service for spiritual self-discovery (*atmadarshana*).

TAMIL

KANNANAI - KALANDA - KAADALAR—Life of Natanagopala Nayaki Swamigal, by Smt. Sivananda Vijayalakshmi. Published by Siddhashramam, Madurai-9. Price Re. 1.

THE abiding truth of the statement of the *Sri Bhagavata, Bhaktis siddher gareeyasi*, has been illustrated in full in the eventful, spiritual life of a great spiritual leader, the famous Nayaki Swamigal of Madurai, who was born in the well-known Saurashtra community of Madurai in Tamil Nadu in 1843 and entered Samadhi in 1914. Smt. Sivananda Vijayalakshmi gives an inspiring biographical account of this Saint and his work of spiritual regeneration of the people by his devotional compositions and Yogic life.

There is much useful information given in this booklet about the Siddhashramam run by the followers of the Saint and its good work. The authoress has brought to bear her chiselled learning on the presentation of the subject in pleasing didactic style.

The last compound word in the third line of *Gurustuti* here suffers from a metrical flaw.

—Dr. B. N. K. Sharma.

SANSKRIT

SHRI GURUDEVA KATHAMRITAM: Author & Publisher Sri W.T. Apte, Gurudeva Ranade Paramartha Mandir, Jamkhandi, (Mysore State). pp. 104. Price Rs. 5.

DR. R.D. RANADE had a great love for Sanskrit and it is highly fitting that this portrayal of his life is in Sanskrit.

The book comes from the pen of a great scholar and an ardent seeker; almost every verse reveals the author's great command over Sanskrit language. The style being easy, even a reader with some knowledge of Sanskrit can read the book with sustained interest.

The book describes important spiritual events in Gurudeva Ranade's life and what is more, the description is brief but still graphic. It gives an account of the spiritual heritage of Gurudeva by dealing with some details about Gurudeva's spiritual tradition.

We get a lucid treatment of Gurudeva's unceasing spiritual pursuits, his firm faith in the Guru, the travails of spiritual life and the crowning feature of his intense Sadhana, viz. his sublime spiritual experiences. It is sure that a book written with such devotion and fervour will infuse devotion in the mind of the reader.

—B. R. Kulkar

Edited by S. Ramakrishnan and printed & published by him for the Bharatiya Vidya Bhavan,
at Associated Advs. & Ptrs., Bombay-34. Mg. Ed. J. H. Dave; Associate Eds. B. S. Rao; R. A. Kashyap.

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When you are past 30 you need to keep your body in shape, to retain a youthful look. But if you have even a few streaks of grey hair all your efforts will be wasted.

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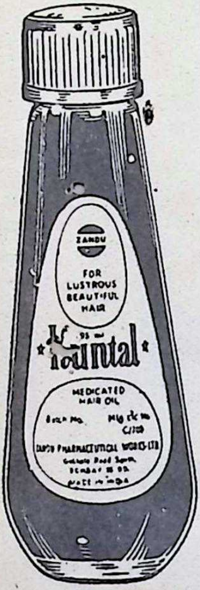
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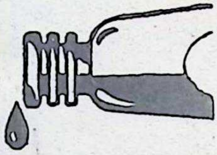

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